## Bishop (2)[[@Headword:Bishop (2)]]

             a term derived through the Saxon (biscop) from the Greek (ἐπίσκοπος, episcopus, overseer) as a title of office in the Christian ministry. In the Septuagint the word designates a holder of public office, whether civil or religious (e.g. 2Ch 34:12; 2Ch 34:17; Isa 40:17). In classical use the word ordinarily has a political meaning; Cicero is called episcopus orse and campanic. "The inspectors or commissioners sent by Athens to her subject states were ἐπίσκοποι (Aristoph. Av. 1022), and their office, like that of the Spartan harmosts, authorized them to interfere in all the political arrangements of the state to which they were sent. The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. ad Att. 7:11). The Hellenistic Jews found it employed in the Sept., though with no very definite import, for officers charged with certain functions (Num 4:16; Num 31:14; 2Ki 11:16; 2Ki 11:19; Jdg 9:28; for Heb. פָּקוּד, etc.; so in Wisd. i, 6; 1Ma 1:53; comp. Joseph. Ant. 12:5, 4). When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct class, the title ἐπίσκοπος presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder (πρεσβύτερος) had been in the mother Church of Jerusalem." SEE ELDER; SEE OVERSEER.

In the early Church, the title was employed either in relation to the pastor of one church or assembly of Christians, or to the superintendent of a number of churches. The former is the meaning attached to the word by Presbyterians and Congregationalists, and the latter by the various Episcopal churches of Christendom, viz., the Roman Church, the Greek Church, the other Oriental churches (Armenian, Coptic, Jacobite, Nestorian, Abyssinian), the Episcopal Church of England and Ireland, the Episcopal Church of Scotland, the Protestant Episcopal Church of the United States, the Methodist Episcopal churches, the Lutheran Church (in Sweden, Denmark, Norway, Russia, and several German states), the Moravians, the Mennonites. In some Protestant churches, those of Prussia and Nassau, where the consistorial constitution prevails, the name designates more a title of honor conferred on the superintendents general than a distinct office.

"Episcopalians, Presbyterians, and Congregationalists agree in one point, viz., that it is lawful for Christians to take a step for which they have no clear precedent in the Scripture, that, of breaking up a Church, when it becomes of unwieldy magnitude, into fixed divisions, whether parishes or congregations. The question then arises whether the organic union is to be still retained at all. To this (1) Congregationalists reply in the negative, saying that the congregations in different parts of a great city no more need to be in organic union than those of two different cities; (2) Presbyterians would keep up the union by means of a synod of the elders; (3) Episcopalians desire to unite the separate churches by retaining them under the supervision of a single head-the bishop. It seems impossible to refer to the practice of the apostles as deciding in favor of any one of these methods, for the case had not yet arisen which could have led to the discussion. The city churches had not yet become so large as to make subdivision positively necessary, and, as a fact, it did not take place. To organize distant churches into a fixed and formal connection by synods of their bishops was, of course, a much later process; but such unions are by no means rejected, even by Congregationalists, so long as they are used for deliberation and advice, not as assemblies for ruling and commanding. The spirit of Episcopacy depends far less on the episcopal form itself than on the size and wealth of dioceses, and on the union of bishops into synods, whose decisions are to be authoritative on the whole Church, to say nothing of territorial establishment and the support of the civil government" (Kitto, Cyclopedia, s.v.). For the controversy as to the office of bishops, SEE EPISCOPACY; here we simply give, first, Biblical applications of the word in connection with πρεσβύτερος; and, secondly, the names, classes, insignia, duties, election, and consecration of bishops in ancient and modern churches.

I. New Testament Uses of the Term "Bishop:"

1. Origin of the Office. — "The apostles originally appointed men to superintend the spiritual, and occasionally even the secular wants of the churches (Act 14:23; Act 11:30; see also 2Ti 2:2), who were ordinarily called πρεσβύτεροι, elders, from their age; sometimes ἐπίσκοποι, overseers (bishops), from their office. They are also said προϊvστασθαι, to preside (1Th 5:12; 1Ti 5:17); never ἄρχειν, to rule, which has far too despotic a sound. In the Epistle to the Hebrews (Heb 13:7; Heb 13:17; Heb 13:24) they are named ἡγούμενοι, leading men (comp. Act 15:22), and figuratively ποιμένες, shepherds (Eph 4:11). These presbyters were the regular teachers of the Church, expounding Scripture, administering the sacraments, and exercising pastoral care and discipline. They were to be married men with families (1Ti 3:4), and with converted children (Tit 1:6). In the beginning there had been no time to train teachers, and teaching was at first regarded far more in the light of a gift than an office; yet Paul places 'ability to teach' among episcopal qualifications (1Ti 3:2; Tit 1:9; the latter of which passages should be translated, 'That he may he able both to exhort men by sound teaching, and also to refute opposers). That teachers had obtained in Paul's day a fixed official position is manifest from Gal 6:6, and 1Co 9:14, where he claims for them a right to worldly maintenance: in fact, that the shepherds ordered to 'feed the flock,' and be its 'overseers' (1Pe 5:2), were to feed them with knowledge and instruction, will never be disputed, except to support a hypothesis. The leaders also, in Heb 13:7, are described as ‘speaking unto you the word of God.' Ecclesiastical history joins in proving that the two offices of teaching and superintending were, with few exceptions, combined in the same persons, as, indeed, the nature of things dictated.

"That during Paul's lifetime no difference between elders and bishops yet existed in the consciousness of the Church is manifest from the entire absence of distinctive names (Act 20:17-28; 1Pe 5:1-2). The; mention of bishops and deacons in Php 1:1, and 1Ti 1:3 without any notice of elders, proves that at that time no difference of order subsisted between bishops and elders. A formal ceremony it is generally believed, was employed in appointing elders, although it does not appear that as yet any fixed name was appropriated to the idea of ordination. (The word ordained is inexcusably interpolated in the English version of Act 1:22. In Tit 1:5, the Greek word is καταστήσῃς, set, or set up; and in Act 14:23, it is χειροτονήσαντες, having elected, properly by a show of hands; though, abusively, the term came to mean simply having chosen or nominated [Act 10:41 ]; yet in 2Co 8:19, it seems to have its genuine democratic sense.) In 1Co 16:15, we find the house of Stephanas to have volunteered the task of 'ministering to the saints;' and that this was a ministry of 'the word' is evident from the apostle's urging the Church 'to submit themselves to such.' It would appear, then, that a formal investiture into the office was not as yet regarded essential. Be this as it may, no one doubts that an ordination by laying on of hands soon became general or universal. Hands were first laid on, not to bestow an office, but to solicit a spiritual gift (1Ti 4:14; 2Ti 1:6; Act 13:3; Act 14:26; Act 15:40). To the same effect Act 8:17; Act 19:6 -passages which explain Heb 6:2. On the other hand, the absolute silence of the Scriptures, even if it were not confirmed, as it is, by positive testimony, would prove that no idea of consecration, as distinct from ordination, at that time existed at all; and consequently, although individual elders may have really discharged functions which would afterward have been called episcopal, it was not by virtue of a second ordination, nor, therefore, of episcopal rank.

"The apostles themselves, it is held by some, were the real bishops of that day, and it is quite evident that they performed many episcopal functions. It may well be true that the only reason why no bishops (in the modern sense) were then wanting was because the apostles were living; but it cannot be inferred that in any strict sense prelates are coordinate in rank with the apostles, and can claim to exercise their powers. The later " bishop" did not come forward as a successor to the apostles, but was developed out of the presbyter; much less can it be proved, or alleged with plausibility, that the apostles took any measures for securing substitutes for themselves (in the high character of apostles) after their decease. It has been with many a favorite notion that Timothy and Titus exhibit the episcopal type even during the life of Paul; but this is an obvious misconception. They were attached to the person of the apostle, and not to any one church. In the last epistle written by him (2Ti 4:9), he calls Timothy suddenly to Rome in words which prove that the latter was not, at least as yet, bishop, either of Ephesus or of any other Church. That Timothy was an evangelist is distinctly stated (2Ti 4:5), and that he had received spiritual gifts (2Ti 1:6, etc.); there :is then no difficulty in accounting for the authority vested in him (1Ti 5:1), without imagining him to have been a bishop, which is, in fact, disproved even by the same epistle (1Ti 1:3). That Titus, moreover, had no local attachment to Crete, is plain from Tit 3:13, to say nothing of the earlier epistle. 2 Corinthians passion; nor is it true that the episcopal power developed itself out of wandering evangelists any more than out of the apostles. "On the other hand, it would seem that the bishop began to elevate himself above the presbyter while the apostle John was yet alive, and in churches to which he is believed to have peculiarly devoted himself.

The meaning of the title angel in the opening chapters of the Apocalypse has been mystically explained by some, but its true meaning is clear, from the nomenclature of the Jewish synagogues. In them, we are told, the minister who ordinarily led the prayers of the congregation, besides acting as their chief functionary in matters of business, was entitled צַבּוּר שְׁלַיחִ SEE SYNAGOGUE, a name which may be translated literally envoy of the congregation, and is here expressed by the Greek ἄγγελος. The substantive מְלָאכָח also (which by analogy would be rendered ἀγγελια, as מִלָאךְ is ἄγγελος) has the ordinary sense of work, service, making it almost certain that the 'angels of the churches' are nothing but a harsh Hebraism for 'ministers of the churches.' We therefore here see a single officer in these rather large Christian communities elevated into a peculiar prominence which has been justly regarded as episcopal. Nor does it signify that the authorship of the Apocalypse is disputed, since its extreme antiquity is beyond a doubt; we find, therefore, the germ of episcopacy here planted, as it were, under the eyes of an apostle.

"Nevertheless, it was still but a germ. It is vain to ask whether these angels received a second ordination, and had been promoted from the rank of presbyters. That this was the case is possible, but there is no proof of it; and while some will regard the question as deeply interesting, others will think it unimportant. A second question is whether the angels were overseers of the congregation only, or of the presbyters too, and whether the Church was formed of many local unions (such as we call parishes) or of one. Perhaps both questions unduly imply that a set of fixed rules was already in existence. No one who reads Paul's own account of the rebuke he uttered against Peter (Galatians 2) need doubt that in those days a zealous elder would assume authority over other elders officially his equals when he thought they were dishonoring the Gospel; and, a fortiori, he would act thus toward an official inferior even if this had not previously been defined or understood as his duty. So, again, the Christians of Ephesus or Miletus were probably too numerous ordinarily to meet in a single assembly, especially before they had large buildings erected for the purpose; and convenience must have led at a very early period to subordinate assemblies (such as would now be called " chapels of ease" to the mother Church); yet we have no ground for supposing that any sharp division of the Church into organic portions had yet commenced."

2. The title Bishop, as compared with Presbyter, or Elder. — “That the two titles were originally equivalent is clear from the following facts:

(1.) ἐπίσκοποι and πρεσβύτεροι are nowhere named together as being orders distinct from each other.

(2.) ἐπίσκοποι and διάκονοι are named as apparently an exhaustive division of the officers of churches addressed by Paul as an apostle (Php 1:1; 1Ti 3:1; 1Ti 3:8).

(3.) The same persons are described by both names (Act 20:17-18; Tit 1:5; Tit 1:8).

(4.) πρεσβύτεροι discharge functions which are essentially episcopal, i.e. involving pastoral superintendence (1Ti 5:17; 1Pe 5:1-2). The age which followed that of the apostles witnessed a gradual change in the application of the words, and in the epistles of Ignatius, even in their least interpolated or most mutilated form, the bishop is recognised as distinct from and superior to, the presbyters (Ep. ad Smyrn. 8; ad Trail. 2, 3, 8; ad Magn. vi). In those of Clement of Rome, however, the two words are still dealt with as interchangeable (1 Corinthians 42, 44, 57). The omission of any mention of an ἐπίσκοπος in addition to the πρεσβύτεροι and διάκονοι in Polycarp's Epistle to the Philippians (c. v), and the enumeration of 'apostoli, episcopi, doctores, ministri, in the Shepherd of Hermas (1:3, 5), are less decisive, but indicate a transition stage in the history of the word. Assuming as proved the identity of the bishops and elders of the N.T., we have farther (in this connection) only to inquire into, 1, the relation which existed between the two titles; 2, the functions and mode of appointment of the men to whom both titles were applied; 3, their relations to the general government and discipline of the Church. SEE ELDER.

"(I.) There can be no doubt that πρεσβύτεροι had the priority in order of time. The existence of a body bearing that name is implied in the use of the correlative οἱ νεώτεροι (comp. Luk 12:26; 1Pe 5:1; 1Pe 5:5) in the narrative of Ananias (Act 5:6). The order itself is recognised. in Act 11:30, and takes part in the deliberations of the Church at Jerusalem in Acts 15. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Act 12:23). The earliest use of ἐπίσκοποι, on the other hand, is in the address of Paul to the elders at Miletus (Act 20:18), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as equivalent to πρεσβύτεροι (except on the improbable hypothesis that 1 Timothy belongs to the period following on Paul's. departure from Ephesus in Act 20:1) is that to the Philippians, so late as the time of his first imprisonment at Rome. It was natural, indeed, that this should be the order; that the word derived from the usages of the synagogues of Palestine, every one of which had its superintending elders (זְקֵנַים; comp. Luk 7:3), should precede that borrowed from the constitution of a Greek state. If the latter was afterward felt to be the more adequate, it may have been because there was a life in the organization of the Church higher than that of the synagogues, and functions of pastoral superintendence devolving on the elders of the Christian congregation which were unknown to those of the other periods. It had the merit of being descriptive as well as titular; a 'nomen officii' as well as a 'nomen dignitatis.' It could be associated, as the other could not be, with the thought of the highest pastoral superintendenceof Christ himself as the ποιμὴν καὶ ἐπίσκοπος (1Pe 2:25).

"(II.) Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. Arguing from the analogy of the seven in Act 6:5-6, it would seem probable that they were chosen by the members of the Church collectively (possibly to take the place that had been filled by the seven; comp. Stanley's Apost. Age, p. 64), and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1Ti 4:14; 2Ti 1:6). the πρεσβυτέριον, probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination; but here it remains doubtful whether the office to which Timothy was appointed was that of the bishop-elder or one derived from the special commission with which the two epistles addressed to him show him to have been intrusted. The connection of 1Ti 5:22, is, on the whole, against our referring the laying on of hands there spoken of to the ordination of elders- (comp. Hammond, in loc.), and the same may be said of Heb 6:2. The imposition of hands was indeed the outward sign of the communication of all spiritual χαρίσματα, as well as of functions for which such 'gifts' were required, and its use for the latter (as in 1Ti 4:14; 2Ti 1:6) was connected with its instrumentality in the bestowal of the former. The conditions which were to be observed is choosing these officers, as stated in the pastoral epistles, are blameless life and reputation among those that are without' as well as within the Church, fitness for the work of teaching, the wide kindliness of temper which shows itself in hospitality, the bent 'the husband of one wife' (i.e. according to the most probable interpretation, not divorced and then married to another; but comp. Hammond, Estius, Ellicott, in loc.; see Hasaeus, De Episcopo δευτερογάμῳ [Brem. n. d.]; Walch, De Episcopo unius uxois ziro [Jen. 1733]), showing powers of government in his own household as well as in self-control, not being a recent and therefore an untried convert. When appointed, the duties of the bishop elders appear to have been as follows:

1. General superintendence over the spiritual well-being of the flock (1Pe 5:2). According to the aspects which this function presented, those on whom it' devolved were described as ποιμένες (Eph 4:11), προεστῶτες (1Ti 5:17), προϊσταμενοι (1Th 5:12). Its exercise called for the χάρισμα κυβερνήσεως (1Co 12:28). The last two of the above titles imply obviously a recognised rank, as well as work, which would show itself naturally in special marks of honor in the meetings of the Church.

2. The work of teaching, both publicly and privately (1Th 5:12; Tit 1:9; 1Ti 5:17). At first, it appears from the description of the practices of the Church in 1Co 14:26, the work of oral teaching, whatever form it assumed, was not limited to any body of men, but was exercised according as each man possessed a special χἀρισμα for it. Even then, however, there were, as the warnings of that chapter show, some inconveniences attendant on this freedom, and it was a natural remedy to select men for the special function of teaching because they possessed the χάρισμα, and then gradually to confine that work to them. The work of preaching (κηρύσσειν) to the heathen did not belong, apparently, to the bishop-elders as such, but was the office of the apostle- evangelist. Their duty was to feed the flock, teaching publicly (Tit 1:9), opposing errors, admonishing privately (1Th 5:12).

3. The work of visiting the sick appears in Jam 5:14 as assigned to the elders of the Church. There, indeed, it is connected with the practice of anointing as a means of healing, but this office of Christian sympathy would not, we may believe, be confined to the exercise of the extraordinary χαρίσματα ἰαμάτων, and it is probably to this, and to acts of a like kind, that we are to refer the ἀντιλαμβάνεσθαι τῶν ἀσθενούντων of Act 19:34, and the ἀντιλήψεις of 1Co 12:28.

4. Among these acts of charity that of receiving strangers occupied a conspicuous place (1Ti 3:2; Tit 1:8). The bishop-elder's house was to be the house of the Christian who arrived in a strange city and found himself without a friend.

5. Of the part taken by them in the liturgical meetings of the Church we have no distinct evidence. Reasoning from the language of 1Co 10:12, and from the practices of the post-apostolic age, we may believe that they would preside at such meetings, that it would belong to them to bless and to give thanks when the Church met to break bread.

"The mode in which these officers of the Church were supported or remunerated varied probably in different cities. At Miletus Paul exhorts the elders of the Church to follow his example and work for: their own livelihood (Act 19:34). In 1Co 11:14, and Gal 6:6, he asserts the right of the ministers of the Church to be supported by it. In 1Ti 5:17, he gives a special application of the principle in the assignment of a double allowance (τιμή, comp. Hammond, in loc.) to those who have been conspicuous for their. activity.

"Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Act 15:6-22; Act 21:18), addressed other churches (ibid. 15:23), were joined with the apostles in the work of ordaining by the laying on of hands (2Ti 1:6). It lay in the necessities of any organized society that such a body of men should be subject to a power higher than their own, whether vested in one chosen by themselves or deriving its authority from some external source; and we find accordingly that it belonged to the delegate of an apostle, and, afortiori, to the apostle himself, to receive accusations against them, to hear evidence, to admonish where there was the hope of amendment, to depose where this proved unavailing" (1Ti 5:19; 1Ti 4:1; Tit 3:10). SEE SUPERINTENDENT.

It seems therefore to be certain that not only were the titles "bishop" and "presbyter" uniformly interchangeable in the New Testament, but also that but one office was designated by these two names. The "bishop" of the N.T. is not to be thought of as a diocesan bishop, such as those of the Roman or other churches of later times, but only as an authorized officer of the Church and congregation. "The identity of presbyters and bishops in the Apostolic Church was acknowledged by the most learned Church fathers, on exegetical grounds, even after the Catholic episcopal system (whose origin was referred to the Apostolate) had come to its full form and force. We confine ourselves to the most important. Jerome says, ad Tit. i, 7: Idem est ergo presbyter qui episcopus, et antequam diaboli instinctu studia in religione fierent... communi presbyterorum consilio ecclesiee gubernabantur. Again, Ep st. 85, ad Evagrium (in the later copies, ad Evangelum): Nam quum apostolus perspicue doceat eosdem esse preshyteros et episcopos, etc. Finally, Ep. 82, ad Oceanum (al. 83): In utraque epistola (the first to Timothy and that to Titus) sive episcopi sive presbyteri (quamquam apud veteres iidem episcopi et presbyteri fuerint, quia illud nomen dignitatis est, hoc aetatis) jubentur monogami in clerum elegi. So Ambrosiaster, ad Eph 4:11, and the author of the PseudoAugustinian Quoestiones V. et N.T. qu. 101. Among the Greek fathers, Chrysostom, Hom. in Ep. ad Philipp. says: Συνεπισκόποις (so he reads Php 1:1, instead of ἐπισκόποις καὶ διακόνοις. τί τοῦτο; μιᾶς πόλεως πολλοὶ ἐπίσκοποι ῏ησαν; Οùδαμῶς ἀλλὰτοὺς πρεσβυτέρους οὕτως ἐκάλεσε τότε γάρ τέως ἐκοινώνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο, κ. τ. λ. Still more plainly Theodoret, ad Phil. i, 1 ἐ ῏πισκόπους δὲ τοὺς πρεσβυτέρους καλεῖ, ἀμφότεραγὰρ εϊvχον κατ ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα, for which he quotes texts already given. So again ad Timothy 3:1: ἐπίσκοπον δέ ἐνταῦθα τὸν πρεβυτέρον λέγει, κ. Ι. λ. Even theologians of the Middle Ages maintained this view, among whom Pope Urban II (A.D. 1091) is especially worthy of note: Sacros autema ordines dicimus diaconatum et presbyteratum. Hos siquidem solos primitiva legitur ecclesia habuisse; super his solum preceptum habemus apostoli. Among the later Roman Catholic expositors, Mack (Pastoralbriefe des Ap. Paulus, Tub. 1836, p. 60 sq.) grants in full the identity of the N.T. presbyters and bishops; he sees in them the later presbyters, and takes the later bishops, on the contrary, for the successors of the apostles and their immediate assistants. This last view is undoubtedly, from the Roman Catholic stand- point, the only tenable derivation of the episcopate. Among Protestant interpreters and historians, this identity has always been asserted; and this even by many learned Episcopalians, e.g. Dr. Whitby, who, on Php 1:1, admits: 'Both the Greek and Latin fathers do with one consent declare that bishops were called presbyters and presbyters bishops in apostolic times, the names being then common.' See also, as a recent authority, Bloomfield on Act 20:17 (Grk. Test. Eng. Notes, etc., vol. i, p. 560, Phil. ed.)." - Schaff, Apost. Ch. § 132; Stanley, Ap. Age, 63-77; Neander, Planting, etc., i, 168, Cunninghaim, Hist. Theol. ch.viii. SEE EPISCOPACY.

II. Ecclesiastical Usages respecting Bishops

1. Names and Titles. — In the early centuries the following titles were employed with reference to the bishops: The scriptural appellations προϊστάμενοι, προεστῶτες (see 1Th 5:12; 1Ti 5:17) were translated into Latin by proepositi (whence our word provost), and were retained by the Greek fathers. We have also antistites and prcesules, used in the same signification. In nearly the same sense was the term πρόεδροι, presidentes, presidents, used; ἔφοροι, inspectors; angeli ecclese, angels of the churches. Summi sacerdotes and pontifices maximi owe their origin to the practice of deducing the ecclesiastical constitution from the priest of the Hebrew temple. They are also called patres, patres ecclesice, patres clercorum, and patres patrum, fathers, fathers of the Church, fathers of the clergy, and fathers of the fathers. In early times they were called patriarchs, as being the superiors of the presbyters; afterward the title became equivalent to archbishop. In allusion to their appointment by Christ, they were called vicars of Christ. This title was assumed by many bishops before its exclusive appropriation by the bishop of Rome. In some early writers we meet with the term ἄρχοντες ἐκκλησιῶν, governors or rulers of the churches. Various other epithets are applied to them, such as blessed, most blessed, holy, most holy. In the Roman Church, the English Church, and the Protestant Episcopal Church of America, bishops are now styled right reverend. In England they belong to the House of Lords, and are styled lord. In the Methodist Episcopal Church they are simply styled reverend, like other ordained ministers.

2. Classes.-The episcopal order in some churches is divided into four degrees, the same as to order, but differing in jurisdiction, viz.:

(1.) Patriarchs of Rome, Constantinople, Alexandria, Antioch, and Jerusalem, etc.;

(2.) Primates, as the Archbishop of Canterbury, etc.;

(3.) Metropolitans, bishops of capital cities; and

(4.) Simple bishops. The Roman Church recognises in the pope a fifth order, that of sovereign pontiff, or head of the whole Church. We meet also with classes of inferior bishops. Among these may be mentioned vacui, vacantes, bishops without cures. Some of these had vacated their office in times of persecution or religious commotion. Titular bishops, episcopi in partibus, or in partibus infidelium, are invested with office, but with no stated charge or diocese. Suffragans are such as are appointed to act as the assistants or substitutes of the metropolitans. They derive their name either from the fact that they cannot be consecrated without the suffrage of the metropolitan, or because they possess the right of suffrage in the synods (see Dufresne, s.v. Suffcragio). Diocesan bishops who are impeded by sickness or old age from discharging their duties receive a coadjutor, who, as long as he has not received the episcopal consecration, is called episcopus' designatus. The term country bishops, χωρεπίσκοποι, rural bishops, occurs in the older writers. They appear to have been subject to a city bishop, and to have acted as his colleagues. The derivation of the word is disputed; some derive it from chorus, χόρος, a choir of singers; others from the appellation cor episcopi, heart of the bishop, as the archdeacon was sometimes called. The true etymon seems to be χώρα or χωρίον, a country. Their peculiar duties were to give letters of peace or testimonials; to superintend the affairs of the Church in their district; to appoint ecclesiastical officers, readers, exorcists, etc.; and to ordain presbyters and deacons, but not without the permission of the city bishop. The name ceases to be found in history about the twelfth century, and their place was supplied by archdeacons and rural deans.

3. Insignia. — The insignia of the episcopal office were a ring, emblematical of the bishop's espousals to the Church-it was called annulus sponsalitius; the pastoral staff bent or crooked at the top; the mitre or fillet, sometimes called crown, diadem, tiara; gloves, chirothecce, always worn during the performance of any religious office; sandals-no one could celebrate the Eucharist without these; caligce, or boots-in ancient warfare they were a part of the soldier's equipments, and, when worn by a bishop, pointed out the spiritual warfare on which he had entered; pallium, the pall; pectorale, the breastplate. The pallium was so peculiar and distinctive that its name was often used to denote the person or office of a bishop. It was first worn by bishops, but afterward by archbishops, metropolitans, and patriarchs only. The form of the pallium in the earliest times is not known; subsequently it was made of white linen, without seam, and was worn hanging down over the shoulders. In the twelfth century it was made of wool. Previous to the eighth century it had four purple crosses on it, and was fastened by three gold pins. The cross, like the Hebrew pectoral, was worn on the neck or breast, and was also carried in public processions, and thus became a twofold badge of the bishop's office. Most of these insignia are still used in the Greek and Roman churches. -Farrar, s.v.

4. Duties. — The duties of the bishop in the ancient Church included the celebration of Divine worship and the discipline and government of the Church. His principal duties, though not performed by him exclusively, were catechising and preaching. Others, exclusively belonging to him, were the confirmation of baptized persons, by which they were admitted as acknowledged members into the Church, the ordination of presbyters and inferior ministers, the restoration of penitents, and various acts of consecration and benediction. As to discipline, while at times the prerogatives of the bishop were restricted, he remained the source and centre of ecclesiastical, authority within his diocese. The diocesan clergy were dependent upon him, and the regulations of the churches were directed by him. His authority was seen in the following particulars: In the superintendence of religious worship; in the oversight of all the members of the Church throughout a diocese in spiritual and ecclesiastical matters; in the control of all subordinate spiritual persons and ecclesiastical officers; in the visitation of the clergy, churches, schools, and religious houses; in the presidency over all synods within the diocese, and even in the management and distribution of all the property of the Church (Farrar, s.v.). Most of these powers are retained in the Greek and Roman churches to this day. The bishops of the Roman Church assume some special duties toward the pope by the oath of obedience which is administered to them before their consecration (see below). The most I important of the duties enumerated in the formula of a bishop's oath are, to be faithfully attached to the pope and to his successors, not to enter into any plot against him, not to divulge a plan which the pope may communicate to him;, to preserve, defend, increase, and promote the rights, honors, privileges, and authority of the Roman See; to observe, and to have observed by others, the entire canonical law; to persecute and assail, to the best of his ability, the heretics, schismatics, and all who may rebel against the pope or his successors ("' hereticos, schismaticos et rebelles eidem domino nostro vel successoribus praedictis pro posse parsequar et impugnabo"), and to visit Rome in person every third year, in order to give an account of the state of the diocese. In the Church of England and in the Protestant Episcopal Church, the bishops alone have the power to ordain and to confirm, and their authority is confined to their proper dioceses. The powers and duties of the bishops of the Methodist Episcopal Church are those of a general itinerant superintendency, including ordination, appointment of ministers to their fields of labor, etc., and are fully defined in the Methodist " Discipline," pt. ii, ch. ii, § 13.

5. Election of Bishops.-The right of election to a vacant see, in the early ages, was with the clergy and people of the diocese (Balsamon, ad Can. 13 Cone. Laod. p. 834), who, having made their choice, referred it to the bishops of the province, the consent of all of whom was required to the election; after which the bishop elect was confirmed and consecrated by the metropolitan. In the Roman Church bishops are nominated by the chapter of the Cathedral; in some countries by the clergy of the diocese, and in others by the prince of the country (this case, however, is restricted to Roman Catholic princes); but the pope must confirm the nomination and grant his bull for the consecration (Cone. Trid. sess. 24, de Ref. ch. i), At consecration the bishop elect must take the oath of allegiance to the pope. In England the election of bishop lies theoretically with the chapter, but the choice is practically vested in the crown. In the Methodist Episcopal Church bishops are elected by the General Conference (Discipline, pt. ii, ch. ii, § 13), and in the Protestant Episcopal Church by the Diocesan Convention (Canon II, 1844). All the bishops of the Lutheran churches are appointed by the princes of their several countries.

6. Consecration

(1.) In the Roman Church three bishops are required for the rite; one (who must always be a bishop) to consecrate, the two others (who may be mitred abbots, and, in cases of emergency, other prelates, or simply priests) to assist.

[1.] After the consecrator has examined the elect and administered the oath of obedience, the candidate is habited in the pontifical vestments, and the Litany having been sung, the three bishops place upon the head and shoulders of the elect the Book of the Gospels open, nothing being spoken.

[2.] The three bishops then lay their hands upon the head of the elect, saying, "Receive thou the Holy Ghost." [3.] The consecrator prays for grace for the newly-made bishop.

[4.] He anoints him with the chrism on the head and hands, saying, "

Ungatur et consecretur caput tuum," etc.

[5.] He places in his hands the pastoral staff, ring, and Book of the Gospels, saying, "Accipe Baculum... ," etc.

[6.] Mass is completed, and the new bishop communicates in both kinds. Of these ceremonies, the imposition of hands and accompanying prayer are the only parts which are considered essential to episcopal ordination. See Boissonnet, Diet. des Ceremonies, i, 1294. ,

(2.) In the Greek Church the following is the order, as given in Gear's Euchologion: Mass having commenced, the elect, accompanied by the priests and other clerks, stands at the lower end of the church; the consecrating bishops, who must be three at least, in their pontifical vestments, sit in their stalls, the chief celebrator sitting between the assistants. The gospeller cries "Attendamus!" upon which one of the clerks ("prce reliquis literatissimus") makes the first presentation of the elect, who is led by the clergy as far as the tail of an eagle delineated on the floor of the church. The consecrator then asks him what he has come to request, to which the elect replies that he seeks the laying on of the hands of the bishops. He is then questioned concerning his faith. After this, the consecrating bishop gives him the benediction with the crosier. And then follows a second presentation, the elect having advanced to the middle of the eagle. He now gives a fuller account of his faith, is again blessed by the bishop, and then advances to the head of the eagle. Here the consecrator, for the third time, demands an explication of his faith, desiring him now to explain his views on the subjects of the Incarnation, of the Substance of the Son and Word of God, and how many Natures there are in Christ. After his reply he receives the benediction, the consecrator saying " Gratia S. Spiritus per meam mediocritatem promovet te Deo amantissimum Sacerdotem et electum N.... in Episcopum a Deo custoditae civitatis N...." He is then led to the altar, and there, in front of the table, kneels before the bishops, the eldest of whom lays the Gospels on his head, the other bishops at the same time holding it.

The consecrator declares him to be bishop, and, while the others continue to hold the Gospels, makes three crosses on his head, blessing him in the name of the Holy Trinity; then, laying his hand (all the other bishops doing the same) on him, he prays. O Lord God, who rulest over all, who by Thy holy apostle Paul hast ratified the series of orders and degrees appointed for those who wait at Thy holy altar and minister in Thy spotless and venerable mysteries, first apostles, secondly prophets, thirdly teachers: do Thou, O Lord of all, by the presence, the power, and the grace of Thy Holy Spirit, confirm him who has been elected and counted worthy to receive the evangelical yoke and pontifical dignity at the hand of me a sinner, and those of the ministers and bishops who stand with me, as Thou didst strengthen the holy apostles and prophets, as Thou didst anoint the kings, and as Thou didst consecrate the priests. Exhibit in him a blameless pontificate; and, adorning him with every virtue, grant to him such holiness that he may be worthy to ask of Thee whatsoever the salvation of his people requireth, and to receive it from Thee." This form differs little from the order of consecrating archbishops and bishops in use in the Russian Church, according to the form printed at St. Petersburg in 1725.

(3.) In the Protestant churches the form of consecration is simple. That of the Methodist Episcopal Church may be found in the Discipline (pt. 4, ch. 6); that of the Protestant Episcopal Church in the Prayer-book. As both these forms are modifications of that of the Church of England, we give the latter (omitting the Scripture lessons, collects, etc.).

When all things are duly prepared in the church and set in order, after morning prayer is ended, the archbishop (or some other bishop appointed) shall begin the Communion service, in which this shall be the collect [here the collect is said]. And another bishop shall read the epistle, 1Ti 3:1; or Act 20:17. Then another bishop shall read the gospel, Joh 21:15; or Joh 20:19; or Mat 28:18.

After the gospel, and the Nicene Creed, and the sermon are ended, the elected bishop (vested with his rochet) shall be presented by two bishops unto the archbishop of that province (or to some other bishop appointed by lawful commission), the archbishop sitting in his chair near the holy table, and the bishops that present him saying: "Most reverend father in God, we present unto you this godly .and well-learned man to be ordained and consecrated bishop."

Then shall the archbishop demand the queen's mandate for the consecration and cause it to be read; and the oath touching the acknowledgment of the queen's supremacy shall be ministered to the persons elected, as it is set down before in the form for the ordering of deacons; and then shall also be ministered unto them the oath of due obedience to the archbishop, as followeth: " In the name of God, Amen. I, N., chosen bishop of the church and see of N., do profess and promise all due reverence and obedience to the archbishop and to the metropolitan church of N. and to their successors: so help me God, through Jesus Christ." This oath shall not be made at the consecration of an archbishop.

Then the archbishop shall move the congregation present to pray, saying thus to them [here the address]. And then shall be said the Litany, as before in the ordering of deacons, save only that after the place, " That it may please thee to illuminate all bishops," etc., the proper suffrage there following shall be omitted, and this inserted instead of it: "That it may please thee to bless this brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honor, praise, and glory of thy name.

Answer. We beseech thee to hear us, good Lord." Then shall be said this prayer following [here the prayer].

Then the archbishop, sitting in his chair, shall say to him that is to be consecrated: " Brother, forasmuch as the holy Scriptures and the ancient canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood, before I admit you to this administration I will examine you in certain articles, to the end that the congregation present may have a trial and bear witness how you be minded to behave yourself in the Church of God. Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this realm?

Answer. I am so persuaded.

The Archbishop. Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are' you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to salvation but that which you shall be persuaded may be con eluded and proved by the same?

Answer. I am so persuaded and determined, by God's grace.

The Archbishop. Will you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain sayers ?

Answer. I will so do, by the help of God.

The Archbishop. Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous within your diocese correct and punish, according to such authority as you have by God's word, and as to you shall be committed by the ordinance of this realm?

Answer. I will do so, by the help of God.

The Archbishop. Will you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will do so by the help of God.

The Archbishop. Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help. Then the archbishop, standing up, shall say: "Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. Amen."

Then shall the bishop elect put on the rest of the episcopal habit, and, kneeling down, Veni, Creator Spiritus, shall be said or sung over him, the presiding bishop beginning, and the bishops, with others that are present, answering by verses, as followeth:

Come, Holy Ghost, our souls inspire,

And lighten with celestial fire:

Thou the anointing Spirit art,

Who dost thy sevenfold gifts impart:

Thy blessed unction from above,

Is comfort, life, and fire of love: etc.

Then follows prayer. Then the archbishop and bishops present shall lay their hands upon the head of the elected bishop, kneeling before them on his knees, the archbishop saying: " Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness." Then the archbishop shall deliver him the Bible, saying: "Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear you may receive the never-fading crown of glory, through Jesus Christ our Lord. Amen."

Then the archbishop shall proceed in the Communion service, with whom the new consecrated bishop (with others) shall also communicate.

Then follow prayer and the benediction. See Bergier, s.v. Eveque; Bingham, Orig. Eccles. bk. 4, ch. ii; Schaff, CC. Hist. § 108, 109; Landon, Eccles. Dictionary, s.v.; Herzog, Real-Encyklopadie, ii 341.

Many of the episcopal sees that are remarkable in history are separately noted in this work. SEE ARCHBISHOP; SEE EPISCOPACY; SEE METROPOLITAN.

Bishop

In addition to information already given, the following will doubtless be of interest.

I. The special conditions of eligibility for a bishopric were,

(1) that the candidate should be (Apost. Constit. 2, 1) fifty years of age; but, according to Conc. Necoces., A.D. 314. and later similar canons, the age of thirty only was insisted on. Photius, in one place, says thirty-five, which is likewise Justinian's rule in another place. Special merits, however, and the precedent of Timothy (1Ti 4:12) repeatedly set aside the rule in practice, as in the well-known case of St. Athanasius, apparently not much more than twenty-three when consecrated bishop.

(2) That he should be of the clergy of the Church to which he was to be consecrated (a rule enacted from pope Julius to Gregory the Great); a regulation repeatedly broken under the pressure of circumstances, special merit in the candidate, the condition of the diocese, etc.

(3) That he should be a presbyter, or a deacon at the least, and not become a bishop per saltum, but go through all the several stages; also at first ant ecclesiastical custom, grounded on the fitness of the thing (by a number of fathers and popes), but turned into a canon by Conc. Sardic., A.D. 347 (naming reader,. deacon, priest; the object being to exclude neophytes), and by some later provincial councils: and so Leo the Great (admitting deacons, however, on the same level with priests); broken likewise, perpetually, under special circumstances. Instances of deacons, indeed, advanced at once to the episcopate, are numerous, anld scarcely regarded as irregular, beginning with St. Athanasius. But the case of a reader also is mentioned in St. Augustine, and of a subdeacon in Liberatus. Although expressly forbidden by Justinian and by Conc. Arelat. IV, A.D. 455, yet the well-known cases of St. Cyprian, St. Ambrose, St. Martin of Tours, St. Germanus of Auxerre, and others, prove the admissibility of even a layman, if under the circumstances — as, e.g. by reason of the sudden acclamation of the people — such a choice was held to be “by the will” or “choice of God.” Instances may also be found in the Alexandrian Church. But then

(4) such candidate was not to be a neophyte (1Ti 3:6) or a heathen recently baptized, who had not yet been tried, but one converted at least a year before, or who had been a reader or a subdeacon or a deacon for a year. Yet here, too, special circumstances were held to justify exceptions; as in the case of St. Cyprian himself; of St. Ambrose, and of Eusebius of Cesarea in Pontus, not yet baptized. All these are cases of immediate consecration; the later practice of ordaining to each step on successive days, in order to keep the letter while breaking the spirit of the rule, dating no earlier than the case of Photius above mentioned.

(5) Apost. Can. 21 permits the consecration of one made a eunuch by cruelty, or born so; and of one maimed or diseased in eye or leg; but forbids it in the case of a deaf or dumb person.

(6) Lastly, the bishop who was appointed interventor to a see during the vacancy was, on that account, ineligible to that see. SEE INTERCESSORES. It remains to add

(7) that the candidate's own consent was not at first held to be requisite, but that in many cases consecration was forced upon him (as in the case of Eusebius of Csesarea in Pontus, A.D. 362). Apost. Can. 36 orders the excommunication of a bishop who refuses the charge of the people assigned to him. But first St. Basil exempts those who in such a case had “sworn not to receive ordination.” Afterwards the emperors Leo and Majorian forbade forced ordinations altogether.

II. Enthronization, which is mentioned in the Apost. Constit., and in Greek pontificals, as the concluding act of ordination, followed upon ordination, either (as at first) immediately or (in course of time) after an interval; a regular service being then provided for it. A sermon was thereupon preached, at least in the East by the newly consecrated bishop. Litteroe communicatorice, or synodicce, or enthronisticce, were written to other bishops, to give account of the sender's faith, and to receive letters of communion in return. The term was also applied to payments which came to be made by bishops-on occasion of their enthronization. The Arabic version of the Nicene canons has a rule that the bishop be enthroned at once by a delegate of the archbishop, and that the archbishop visit him personally after three months, and confirm him in the see.

III. A profession of obedience to the metropolitan, and (in the Carlovingian empire) an oath of allegiance to the emperor or king, began to be required, prior to confirmation; the former from the 6th century onwards, the latter from the time either of Charlemagne or of his immediate successors — but far earlier in Spain.

(a) The earliest written profession of obedience is one made by the metropolitan of Epirus to the archbishop of Thessalonica, and is condemned by Leo I in 450. Nevertheless, professions to the metropolitan by the bishop to be consecrated became the regular practice.

(b) A general oath of allegiance to the king, from all subjects, occurs repeatedly in the Spanish councils. A promise of fidelity from bishops is mentioned in Gaul as early as the time of Leodegarius of Autun and St. Eligius, c; A.D. 640.

IV. Removal. — The next point to be considered is the various methods by which a bishop ceased to occupy a see.

1. Translation, which, as a rule, was forbidden, but only as likely to proceed from selfish motives. Before the period of the apostolic canons this prohibition would have been hardly needed. Apost. Can. 14 forbids it, unless there be a prospect of more spiritual “gain” in saving souls; and guards the right practical application of the rule by the proviso, that neither the bishop himself, nor the diocese (“parochia”) desiring him, but many bishops,” shall decide the point. The Council of Nice, Conc. Antioch. A.D. 341, Conc. Sardic. A.D. 347, Conc. Carth. III, A.D. 397, and Conc. Carth. IV, A.D. 398, forbid it likewise: the first two without qualification; and the second, whether the suggestion proceed from the bishop, the people, or other bishops; but the third, if “from a small city to a different one;” and the fourth, also in case it be “from an unimportant to an important place;” while allowing it if it be for the good of the Church, so that it be done “by the sentence of a synod,” and at the request of the clergy and laity. The Council of Nice itself showed that exceptional cases were not excluded, by actually itself translating a bishop. St. Athanasius, indeed, gives us the obiter dictuni of an Egyptian council, condemning translation as parallel with divorce, and therefore with the sin of adultery. Similarly St. Jerome. But pope Julius condemns it on the assumption throughout that its motive is self-aggrandizement. Pope Damasils also condemns it, but it is when done “through ambition;” and pope Gelasius, but only “no causes existing.” Leo the Great deposes a bishop who seeks to be translated, but it is “to a greater people,” and “despising the mediocrity of his own city.” Pope Hilary, A.D. 465, condemns a proposed Spanish translation, among other things, as contrary to the Nicene canon. Conc. Chalced., A.D. 451, re-enacts the canons against “transmigration.” At the same time, translations, as a matter of fact, were repeatedly sanctioned, beginning with the noted case of Alexander and Narcissus of Jerusalem. In the Alexandrian Church the rule appears to have been exceptionally strict, so that originally it was forbidden to translate a bishop, already such, to the patriarchate, although in later and Mohammedan times this rule after great contentions became relaxed; and among the Nestorians,  as one result of such relaxation of a like rule, it came to pass that patriarchs were often actually reconsecrated.

2. Resignation. —

(a) Of resignation simply; respecting which there is no express canon, absolutely speaking;: but Can. Apostol. can. 36, Conc. Ancyr. can. 18, Conc. Antioch., A.D. 341, cans. 17:18 assume or enact that a bishop once consecrated cannot refuse to go to a see, even if the people will not receive him; and the two latter refer the decision to the synod, which may allow him to withdraw or not as it judges best. Instances accordingly occur of resignations allowed because circumstances rendered it expedient for the good of the Church, as where the people obstinately refused to submit to the bishop: e.g. St. Gregory Nazianzen, when archbishop of Coistantinople, with the consent of the Council of Constantinople. Instances occur also of resignations offered (and approved, though not accepted) for peace' sake; as St. Chrysostom, Flavian of Antioch under Theodosius, the Catholic African bishops under Aurelius, and St. Augustine at the time of the Donatist schism. Eustathius. of Perga was permitted to. resign on account of old age, “retaining the name, dignity, and fellowship of the episcopate,” but without authority to act as a bishop without a fellow-bishop's request. The canonical grounds for a resignation, as summed-up, are in substance — 1, guilt; 2, sickness; 3, ignorance; 4, perverse rebelliousness of the people; 5, the healing of a schism; 6, irregularity, such as, e.g. bigamy.

(b) Resignation in favor of a successor, however, was distinctly prohibited, but, as the rest of the canon shows, only in order to secure canonical and free election when the see became actually vacant. The object was, not to prohibit, but to prevent the abuse of the recommendations very commonly made by aged bishops of their successors; a practice strongly praised by Origen, comparing Moses and Joshua, but which naturally had often a decisive influence in the actual election. Such recommendations slipped naturally into a practice of consecrating the successor, sometimes elected solely by the bishop himself, before the recommending bishop's death, thus interfering with the canonical rights of the comprovincial bishops and of the diocese itself. But then we must distinguish

(c) that qualified resignation which extended only to the appointment of a coadjutor — not a coadjutor with right of succession, which was distinctly uncanonical, but simply an assistant during the actual bishop's life, and no  further. The earliest instance, indeed, of a simple coadjutor, that of Alexander, coadjutor to Narcissus of Jerusalem, was supposed to require a vision to justify it.

3. The deposition of bishops.

A. The grounds upon which bishops as such were deposed were as follows:

(a) Certain irregularities which vitiated an episcopal consecration ab initio; and these were for the most part, although not wholly, irregularities such as disqualified for consecration at all.

(b) The general causes affecting all clergy, as well as causes relating to their .own special office.

(c) Bishops were liable to excommunication as well as deposition, if

(1) they received as clergy such as were suspended for leaving their own diocese; or

(2) if they “made use of worldly rulers to obtain preferment;” or

(3) if, being rejected by a diocese to which they have been appointed, they move sedition in another diocese, etc.

(d) Lastly, bishops were liable to suspension or other less censure,

(1) if they refused to attend the synod when summoned; and if, when summoned to meet an accusation, they failed to appear even to a third summons, they were deposed; or

(2) if they unjustly oppressed any part of their diocese, in which case the African Church deprived them of the part so oppressed.

B. The authority to inflict deposition was the provincial synod; and for the gradual growth and the differing rules of appeal from that tribunal, SEE APPEAL. Conc. Chalced., A.D. 451, forbids degradation of a bishop to the rank of a priest; he must be degraded altogether or not at all. Conc. Antioch., A.D. 341, forbids recourse to the emperor to reverse a sentence of deposition passed by a synod.

V. From the office, we pass to the honorary privileges and rank of a bishop. But no doubt many of such privileges belong to Byzantine times, and date no earlier than the 3d or 4th century.

1. Of the modes of salutation practiced towards him from the 4th century onwards. Such were (1) bowing the head to receive his blessing, mentioned by St. Chrysostom, St. Ambrose, and others, and referred to in a law of Honorius and Valentinian. (2) Kissing his hand. (3) Kissing the feet, also, appears by St. Jerome to have been at one time a mark of respect common to all bishops; being borrowed, indeed, from a like custom practiced towards the Eastern emperors. The deacon is to kiss the bishop's feet before reading the Gospel, according to the Ordo Romanus. It was restricted to the pope as regards kings, by Gregory VII. (4) The forms of address, and the titles and epithets, applied to bishops, have been mentioned already.

2. Singing hosannas before a bishop on his arrival anywhere, is mentioned only to be condemned by St. Jerome.

3. The form of addressing a bishop by the phrase corona tua or vestra, and of adjuring him per coronam, frequent in early writers, has been explained as referring to the mitre, to the tonsure, or to the corona or “assembly” of the bishop's presbyters; The personal nature of the appellation appears to exclude the last of these. Its being peculiar to bishops is against the second.

4. The bishop's throne. SEE THRONE.

5. If we are to take the pretended letter of pope Lucius to be worth anything as evidence in relation to later times, the bishop of Rome was habitually attended by two presbyters or three deacons, in order to avoid scandal.

VI. Rank. —

1. The relation of bishops to each other was as of an essentially equal office, however differenced individuals might be in point of influence, etc., by personal qualifications or by the relative importance of their sees. St. Cyprian's view of the “one episcopate” the one corporation of which all bishops are equal members — is much the same with St. Jerome's well- known declaration, “Wherever there may be a bishop, whether of Rome or of Eugubium... he is of the same merit, of the same priesthood also.” A like principle is implied in the litterce communicatorice or synodicce —  sometimes called litterce enthronisticce-by which each bishop communicated his own consecration to his see to foreign bishops as to his equals. The order of precedence among them was determined by the date of consecration (so many Councils and Justinian).

2. This equality was gradually undermined by the institution of metropolitans, archbishops, primates, exarchs, patriarchs, pope: for each of whom see the several articles.

3. However, apart from this, there came to be special distinctions in particular churches; as, e.g. in Mauritania and Numidia the senior bishop was “primus;” but in Africa proper, the bishop of Carthage; and in Alexandria the bishop had special powers in the ordinations of the suffragan sees: for which SEE ALEXANDRIA (Patriarchate of); SEE METROPOLITAN.

4. The successive setting-up of metropolitans and of patriarchs gave rise to exceptional cases (“autocephali”); all bishops whatever having been really independent (save subjection to the synod) before the setting up of metropolitans, and all metropolitans before the establishment of patriarchs. SEE AUTOCEPHALI; SEE METROPOLITANS; SEE PATRIARCHS.

5. For chorepiscopi, in contradistinction from whom we find in Frank times episcopi cathedrales,

6. for suffragans,

7. for coadjutors,

8. for intercessores and interventores, and,

9. for commendatarii, see under the several titles.

VII. Subordinate Titles. — There remain some anomalous cases; as,

1. Episcopi vacanztes, viz. bishops who by no fault were without a see, but who degenerated sometimes into episcopi vagi or ambulantes, vacantivi; and among whom in Carlovingian times, and in northern France, “Scoti” enjoyed a bad pre-eminence. Bishops, indeed, without sees, either for missionary purposes to the heathen, or merely “honorary,” existed from the time of the Council of Antioch, A.D. 341. Wandering bishops, who have- no diocese, are condemned by many councils.

2. The bishop-abbots, or bishop-monks, were principally of Celtic monasteries, but also in some continental ones; the former having no see except their monastery, SEE ABBOT, the latter being simply members of the fraternity in episcopal orders, but (anomalously) under the jurisdiction of their abbot, and performing episcopal offices for the monastery and its dependent district.

3. Episcopus, or antistes palatii, was an episcopal counsellor residing in the palace in the time of the Carlovingians, by special leave.

4. For episcopus cardinalis, which in St. Gregory the Great means simply “proprius,” i.e. the duly installed (and “incardinated”) bishop of the place, SEE CARDINALIS.

5. Episcopus regionarius, i.e. without a special diocesan city. SEE REGIONARIUS.

6. Titular bishops, and bishops in partibus.infidelium, belong under these names to later times.

7. Episcopus ordinum, in Frank times, was an occasional name for a coadjutor bishop to assist in conferring orders.

8. For the special and singular name of libra, applied to the suffragans of the see of Rome, SEE LIBRA.

## Bishop, Abraham John[[@Headword:Bishop, Abraham John]]

             a Wesleyan missionary, was born in the Island of Jersey. In 1792 he was sent as missionary to the province of New Brunswick. Making St. John's the basis and centre of his work, he pushed into the interior, visiting Sheffield, Fredericton, and Nashwaak. His labors were greatly blessed, and it was to the great grief of his friends that he departed, at the end of the year, for Grenada, W. I., at the appointment of Dr. Coke, in January, 1793, and, as was predicted, in Grenada he died, June 16 of the same year. “He was one of the holiest young men on earth. A useful preacher all the day long.” See Minutes of the British Conference, 1794; Atmore, Meth. Memorial, s.v.; Smith [ T. W.], Hist. of Methodism in Eastern British America, p. 219 sq., 257.

## Bishop, Alexander Hamilton[[@Headword:Bishop, Alexander Hamilton]]

             a minister of the Reformed (Dutch) Church, was born at New Haven, Conn., in 1810. He graduated at Yale College in 1830, and at Princeton Seminary in 1835. He was licensed by the Connecticut Association in that year, and was pastor of the Church in Astoria, N. Y., from 1840 to 1853. He died in 1854. “He was a remarkable man.”' “To natural powers of a high order he added years of unceasing culture.” See Corwin, Manual of the Ref. Church in America (3d ed.), p. 183.

## Bishop, Alfred[[@Headword:Bishop, Alfred]]

             (1), an English Congregational minister, was born, probably at Lewes, Aug. 29, 1788, and was early led to devote himself to the service of Christ. He studied four years at Homerton Academy, and was ordained pastor at Ringwood in September, 1808, where he labored twenty-one years, and then removed to Bedminster. He relinquished his charge in 1856, and retired to Tunbridge Wells, where he died, Jan. 15, 1875. Mr. Bishop was a good scholar, and in the prime of life a vigorous preacher. He was a devoted Christian and a resolute Nonconformist. He published, Christian Memorials of the 19th Century: — The Beloved Disciple; and some separate sermons. See (Lond.) Cong. Year-book, 1876, p. 318.

## Bishop, Alfred (2)[[@Headword:Bishop, Alfred (2)]]

             a Methodist Episcopal minister, was born near Deposit, Delaware Co., N. Y., date unrecorded. He embraced religion when about fourteen, received license to preach in 1840, was employed as a preacher in north-west Illinois in 1849, and in 1851 entered the Iowa Conference. For two years he braved the storms and hardships of the extreme northern frontier. He died in 1855. Mr. Bishop was a good, plain, practical preacher, and won many souls for Christ. See Minutes of Annual Conf., 1855, p. 646.

## Bishop, Benjamin H[[@Headword:Bishop, Benjamin H]]

             a minister in the Methodist Episcopal Church South, was born in Christian County, Ky., Dec. 6, 1832, of pious parents, who gave him a careful religious training. He experienced conversion in early life, received license to preach in 1853, and in the same year entered the Memphis Conference. The country was overrun with armies in 1862, and at his own request he was granted a supernumerary relation, which he sustained five years,  residing at Brownsville. In 1868 he resumed his place in the effective ranks, and continued faithful to the close of his life, April 25, 1874. Mr. Bishop was a man of medium stature and frail constitution, but of sound mind and cheerful disposition. His domestic and religious life was exemplary and above reproach. See Minutes of Annual Conferences of the M. E. Church South, 1874, p. 62.

## Bishop, George[[@Headword:Bishop, George]]

             a Methodist Episcopal minister, was a native of South Carolina. He embraced religion in 1829, and in 1831 entered the Georgia Conference, in which he continued to labor with vigor and success until the close of his life, in 1834. Mr. Bishop was a young man of strong mind, studious habits, and manliness. See Minutes of Annual Conferences, 1835, p. 345.

## Bishop, George Brown[[@Headword:Bishop, George Brown]]

             a Presbyterian minister, was born in Fayette County, Ky., March 30, 1810. He went to Paris, Ky., at the age of twelve, and studied Latin under Dr. William H. McGuffey. His father, Rev. R. H. Bishop, D.D., having removed to Oxford, O., and taken the presidency of Miami University, he entered the Freshman class of that college, and graduated in 1828. The following year he entered Princeton Theological Seminary, and in due time completed the course. He was licensed by the Presbytery of New Brunswick, April 28, 1832. He spent some time after in preaching to various churches in the vicinity of Oxford, and in 1833 became a stated supply for that place. In November he was ordained and installed pastor. In 1834 he was elected to the professorship of Biblical criticism and Oriental literature in the Indiana Theological Seminary at Hanover, now the North- western of Chicago, and died in that position, Dec. 14, 1837. Few men have given greater promise of usefulness to the Church. He daily read from the Latin, Greek, Hebrew, and German versions of the Scriptures, and his piety was equal to his scholarship. See Index of the Princeton Review. (W. P. S.)

## Bishop, Hiram N. D.D[[@Headword:Bishop, Hiram N. D.D]]

             a Protestant Episcopal clergyman of the diocese of Illinois, was rector in Kenosha, Wis., in 1853. In 1857 he removed to Chicago, and became rector of St. John's Church, continuing to serve this charge until his death,  which occurred Aug. 31, 1868, at the age of forty-five. See Prot. Episc. Almanac, 1869, p. 109.

## Bishop, James L[[@Headword:Bishop, James L]]

             a Methodist Episcopal minister, was born at Leeds, Me., in 1797. He experienced religion in his youth, and in 1820 entered the New England Conference, in which he labored for some time with diligence and fidelity. His latter years were spent as a superannuate. He died in October, 1847. Mr. Bishop was a man of deep piety, and ardent in his attachment to the Bible. See Minutes of Annual Conferences, 1848, p. 260.

## Bishop, John[[@Headword:Bishop, John]]

             an English Congregational minister, was born in London in 1794. He was converted when eleven years old, joined the Church at the age of eighteen, and from that time was continually in requisition as village, workhouse, and prison preacher. Subsequently he was set apart for the home-missionary work at Wisbro Green, Sussex; ordained pastor at Lewes; preached a short time at Newport, Isle of Wight; labored at Chard and Bridgewater, and finally settled at Axminster, Devonshire, in 1854, where he died, March 9, 1862. As a preacher, Mr. Bishop was faithful, instructive, and impressive; as a scholar, he possessed a vast fund of literary and scientific information. He was a man of large experience and agreeable manners. See (Lond.) Cong. Year-book, 1863, p. 209.

## Bishop, Nathan LL.D[[@Headword:Bishop, Nathan LL.D]]

             a distinguished Baptist layman, was born in Oneida County, N. Y., Aug. 12. 1808, and graduated from Brown University in 1837, From 1838 to 1848 he was superintendent of schools in Providence, R. I., and for five years thereafter in Boston. Subsequently he removed to New York, where he occupied many positions of eminence. He died at Saratoga, N. Y., Aug. 7, 1880. In denominational affairs he took a great interest, especially in the work of the American Baptist Home Mission Society, and for two years served gratuitously as one of its secretaries. He was also a member of the Board of Indian Commissioners, and of the Board of the American Bible Society. Other religious, educational, and philanthropic societies and organizations received the benefit of his wise counsels and his pecuniary aid. He was a man of fine, commanding presence, and, although the possessor of a large fortune, he was simple and unostentatious in his habits  and. style of living, freely giving in many directions to objects of benevolence with which he sympathized, especially to the Freedmen's cause as represented by the Home Mission Society. See (N. Y.) Evening Post and Examiner; Cathcart, Bapt. Encyclop. s.v. (J. C. S.)

## Bishop, Nelson[[@Headword:Bishop, Nelson]]

             a Congregational minister, was born in East Hartford, (now Manchester), Conn., Nov. 20, 1802. Immediately after his conversion, in 1820, his attention was turned to the ministry. He graduated at Bangor Seminary in 1827, having been licensed to preach in the previous year. On Nov. 19, 1828, he was ordained as pastor of the Church in Clinton, Me.; but, his health failing from overwork, he was dismissed in 1834, and went to Andover, Mass., becoming a resident member of the Theological Seminary. In 1839 he was installed as pastor of the Congregational Church in Weathersfield, Vt., and in 1842 was dismissed from the charge to become associate editor of the Vermont Chronicle. In this office he labored with success until Jan. 1, 1866, when he became associate editor of the Boston Recorder, retaining this position until the sale of the Recorder to the Congregationalist in 1869. From that time he was variously engaged, preaching occasionally, distributing Bibles, etc., until his death, at East St. Johnsbury, Vt., Jan. 10, 1871. See Cong. Quarterly, 1871, p. 438.

## Bishop, Noah[[@Headword:Bishop, Noah]]

             a Presbyterian minister, was born in Litchfield, Conn., Jan. 12, 1806. After graduating, he taught for two years in Brooklyn, Conn., and studied theology for the' next two years at East Windsor Theological School. He also taught for two years in Keene, N. H. He was ordained, June 29, 1842, pastor of the Muddy Run Presbyterian Church in Enon, O., from which he was dismissed in October, 1849. In 1850 he became principal of an academy in Monroe, O., at the same time supplying the Presbyterian Church there, and so remained three years. His health having failed, he then settled near Springfield, Ill., and engaged in farming for more than two years, removing to Chatham, Ill., in 1855. In 1858 he was sent as a home missionary to Murraysville, Ill, where he preached to the two churches of East and West Union till 1869, and removed, on April 1, to Ironton, Mo. He died there, Sept. 22 of that year. See Obit. Rec. of Yale College, 1870.

## Bishop, Pierpont E[[@Headword:Bishop, Pierpont E]]

             a Presbyterian minister, was born in Amherst County,Va., in 1803. He graduated at Hampden Sidney College, Va., in 1829, and at Union Theological Seminary, N. Y., in 1833. He was licensed by Bethel Presbytery, and began preaching in North Carolina in 1834. Hc labored successively at Ebenezer, Unity, Yorkville, Bethesda, S. C., and other places in the vicinity. He died at Bennettsville, S. C., March 5, 1859. See Wilson, Presb. Hist. Almanac, 1860, p. 66.

## Bishop, Robert Hamilton, D.D.[[@Headword:Bishop, Robert Hamilton, D.D.]]

             an eminent Presbyterian minister, born in Scotland in 1777, was licensed to preach in 1802, and emigrated to America in the same year, joining the Associate Reformed Synod. He settled at Ebenezer, Ky., at the same time accepting a professorship in Transylvania University. In consequence of difficulties with his synod, Mr. Bishop, in 1819, joined the West Lexington Presbytery, in connection with the Central Assembly, and in 1824 accepted the presidency of Miami University, receiving at the same time the degree of Doctor of Divinity.

In 1841 he resigned the presidency of the university, but retained a professorship until 1844, in which year he removed to Pleasant Hill, near Cincinnati, where he died in 1855. In addition to various sermons, Dr. Bishop's works are Memoirs of David Rice, 1824; Elements of Logic, 1833; Philosophy of the Bible, 1833; Science of Government, 1839; Western Peacemaker, 1839.S prague, Annals, 4:320.

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## Bishop, Samuel, M.A.[[@Headword:Bishop, Samuel, M.A.]]

             a Church of England minister, was born in London, 1731, and educated at Merchant Taylors' School, and at St. John's College, Oxford. He entered Merchant Tailors' School as master in 1758, and was made head-master in 1783. He also held the rectory of Ditton, Kent, and of St. Martin Outwich, London. He died in 1795. He wrote a number of poems, collected in his Poetical Works, with his Life by Clare (Lond. 1796, 2 vols, 4to); and left also Sermons on Practical Subjects (Lond, 1798, 8vo).-Darling, Cyclop. Bibliographica, i, 322; Allibone, Dictionary of Authors, i, 194.

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## Bishop, William[[@Headword:Bishop, William]]

             bishop of Chalcedon in partibus infidelium, and vicar apostolical of the pope in England, the first English Romanist bishop after the Reformation, was born at Brayles, in Warwickshire, in 1553, and educated at Oxford, Rheims, and Rome. He was then sent missionary to England, but was arrested at Dover, and confined in London till the end of 1584. On his release he retired to Paris, but returned to England in 1591. The Romish party in England had long desired a bishop, but the Jesuit Parsons (q.v.) desired to rule, through Blackwell (q.v.), as archpriest, and it was not till Parsons's death that the pope agreed to appoint Dr. Bishop to the apiscopacy. After his- ordination as bishop (1623) he created a chapter and nominated grand vicars, archdeacons, and rural deans in most of the counties. He died April 16, 1624, and left an edition of the work of Pits, or Pitseus, De Illistribus Anglice Scriptoribus (1623), and others, named in Wood, Athena Oxon,vol. ii.-Landon, Eccles. Dictionary, s.v.; Hook, Eccles. Biog. ii, 452.

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## Bishop, William (2)[[@Headword:Bishop, William (2)]]

             a Methodist Episcopal minister, was born in Worcester County, Md., about 1764. Forty-three years he was in the ministry. He died June 22, 1834. He was an excellent man, zealous and faithful. See Minutes of Annual Conferences, 1835, p. 348.

## Bishop, William Sherwood[[@Headword:Bishop, William Sherwood]]

             a Baptist minister, was born near New Lebanon, Conn. Oct. 23, 1805. He was converted at a Methodist camp-meeting in Ohio, and for ten years was a preacher in that denomination. Having joined the Baptists, he was ordained in Wooster, Wayne Co., and for years labored successfully as a home missionary in Ohio, some of the churches to which he then ministered having become the strong churches of that region. He removed to Illinois in 1842, and became pastor of the Church in Bridgeport, Dec. 3 of that year, and after three years returned to Ohio, and remained until 1853. Afterwards he was a second time pastor at Bridgeport. From 1864 to 1875 he labored as a colporteur of the American Baptist Publication Society. His last pastorate was with his former Church in Bridgeport, where he died, Sept. 7, 1879. See Minutes of Illinois Anniversaries, 1879, p. 12. (J.C.S.)

## Bishoping[[@Headword:Bishoping]]

             is the vulgar name for confirmation (q.v.).

## Bishopric[[@Headword:Bishopric]]

             (ἐπισκοπή, oversight, Act 1:20), ministerial charge in the Church. In later times it came to mean

(1) the office and function of a bishop (q.v.), and

(2) the district over which he has jurisdiction. SEE DIOCESE; SEE EPISCOPACY.

## Bishopric (2)[[@Headword:Bishopric (2)]]

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(1) the office and function of a bishop (q.v.), and

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## Bishops Bible[[@Headword:Bishops Bible]]

             SEE AUTHORIZED VERSION.

## Bishops Bible (2)[[@Headword:Bishops Bible (2)]]

             SEE AUTHORIZED VERSION.

## Bishops Book[[@Headword:Bishops Book]]

             a book compiled by a commission of bishops and ministers of the English Church, in 1537, otherwise called The Institution of a Christian Man. It contains an exposition of the Apostles' Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, and of the doctrines of justification and purgatory. It may be found in Formularies of Faith put forth by authority during the reign of Henry VIII (Oxford, 1823). Hardwick, Reformation, ch. iv.; Burnet, Reformation in England, i, 471, 485.

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## Bisi[[@Headword:Bisi]]

             the fourth bishop of the East Angles at Dunwich, was consecrated by Theodore, as successor to Boniface, in 669 (or 670). He was present at the Council of Hertford in 673, but was soon after obliged to retire by reason  of ill-health. His diocese was immediately divided between the sees of Dunwich and Elmham.

## Bisi, Bonaventura[[@Headword:Bisi, Bonaventura]]

             an Italian painter, was born at Bologna in 1612. He studied under Lucio Massari, and gained considerable reputation by his copies in miniature after Correggio, Titian, Guido, etc., many of which were in the cabinet of the duke of Modena. He etched a few plates after his own designs, the best of which is the Holy Family, with St. John and St. Elizabeth, marked F. B.B.F., 1631. He died at Modena in 1662. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bisi, Michael[[@Headword:Bisi, Michael]]

             a celebrated Milanese engraver of the present century, first distinguished himself by the publication of the Pinacoteca del Palazzo Reale, della Scienze dell' Arte, etc. He engraved the Virgin and Infant Enthroned with Saints. It is not known whether he is living or not. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Vapereau, Dict. des Contemporains, s.v.

## Bismillah[[@Headword:Bismillah]]

             (in the name of God) is a solemn form of words prefixed to every chapter of the Koran except the ninth. Mohammedan doctors are not agreed as to the inspiration of this phrase, some declaring it to be of divine origin, while others hold it to be the invention of men.

## Bisnow[[@Headword:Bisnow]]

             in Hinduism, is a religious sect in East India which lives mainly on plants and milk. The majority of the Banians belong to it. The Bisnowans never kill an animal; all sick animals, even insects, are nursed in hospitals specially erected for this purpose. In order to feed fleas, bed-bugs, etc., they hire beggars, who, bound hand and foot, are given to these animals for a number of hours for food. Their god, Ram-Ram, they worship with dancing and music, without sacrifices.

## Bisomus[[@Headword:Bisomus]]

             is a sepulchre capable of containing two bodies. The word is found in inscriptions in Christian cemeteries at Rome and elsewhere.

## Bisquert Antonio[[@Headword:Bisquert Antonio]]

             a reputable Spanish historical painter, was born at Valencia, studied under Ribalta, and established himself at Teruel in 1620. He copied Sebastian del Piombo's picture of a dead Christ in the arms of the Virgin, attended by the Marys and John. He died in 1646. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Biss Philip[[@Headword:Biss Philip]]

             an English prelate of the early part of the 17th century, came from “a worshipful family” of Spargrave, Somersetshire. He was trained at Magdalen College, Oxford, of which he became fellow and doctor of divinity, and was preferred archdeacon of Taunton. He was a learned man and at his death bequeathed his library to Wadham College, Oxford, then onewly founded. He died about 1614. See Fuller, Worthies of England (ed. Nuttall), 3, 107.

## Bisse, Philip (1)[[@Headword:Bisse, Philip (1)]]

             an English clergyman, became archdeacon of Taunton in 1584, and subdean of Wells the same year. See Le Neve, Fasti, i, 157, 168. Bisse, Philip (2), an English prelate, was consecrated bishop of St. David's Nov. 19, 1710, and was translated to Hereford, Feb. 16, 1712. He died Sept. 6, 1721. See Le Neve, Fasti, i, 304, 473.

## Bisse, Thomas[[@Headword:Bisse, Thomas]]

             a Church of England divine, was born at Oldbury, Gloucestershire, about 1675, and was educated at Oxford, where he passed M.A. in 1698 and D.D. in 1712. In 1715 he was appointed preacher at the Rolls Chapel, and in 1716 became chancellor of Hereford and prebendary in the cathedral there. He gave great attention to the choral service of the cathedral, and advocated chanting and intoning, with great skill of argument. His writings include The Beauty of Holiness in the Common Prayer (Lond. 1728, 8vo, 8th ed.), a work highly esteemed, to this day; Sermons on Decency and Order in Worship (Lond, 1723, 8vo); Sermons on the Lord's Prayer (Oxford, 1740, 8vo). He died April 22, 1731.-Darling, Cyclop. Bibliographica, i, 324; Hook, Eccles. Biography, ii, -464.

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## Bisset William[[@Headword:Bisset William]]

             an English clergyman, rector of Whiston, Northamptonshire, died about 1727. He published, Sermons on the Reformation of Manners (1704): — and The Modern Fanatick, being an Account of Dr. Sacheverell (1710- 11). See Hoefer, Nouv. Biog. Generale, s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bissett, George[[@Headword:Bissett, George]]

             a missionary of the Church of England, came from that country to Newport, R. I., in 1767, as assistant to the Rev. Arthur Browne, rector of Trinity Church. When Mr. Browne went to England in 1769, Mr. Bissett supplied his place as minister. It was part of his regular duty to teach the school connected with the parish. The “Society for the Propagation of the Gospel in Foreign Parts” declined sending a missionary to this point,  whereupon the congregation made him rector, and he remained with them until Newport was evacuated by the British, Oct. 25, 1779, when he went to New York, leaving his wife and child In destitute circumstances. His flight, of course, was in consequence of his royalist sentiments. Afterwards his family were permitted to rejoin him in New York. About 1786 he was appointed missionary to. St. John's Church, and died in New York city in 1788. See Sprague, Annals of the Amer. Pulpit, 5, 80.

## Bissett, John[[@Headword:Bissett, John]]

             a clergyman of the Protestant Episcopal Church, a native of Scotland, was born about 1762. After graduating from the University of Aberdeen, he came to America, and was ordained in 1786 by bishop Seabury. He was rector of Shrewsbury Parish, Md., in 1789, and the same year was a deputy in the General Convention. In the session of the same body in 1792 he was elected secretary. During that session he was chosen third assistant minister of Trinity Church, New York city, a call which he accepted. He was a member also of the General Convention of 1795. As a preacher he was remarkable for his eloquence. Besides this, he was a ripe scholar and a sound theologian. While connected with Trinity Church, he held for several years the professorship of rhetoric and belles-lettres in Columbia College. In consequence of intoxication he was compelled to resign. He returned to Scotland, and died in obscurity about 1810. See Sprague, Annals of the Amer. Pulpit, 5, 443.

## Bissey Jonas[[@Headword:Bissey Jonas]]

             a Methodist Episcopal minister, was born in Bucks County, Pa., Sept. 24, 1809. He was religiously inclined from childhood, professed religion in 1826, began immediately to prepare himself for the ministry, received license to exhort in 1831, to preach in 1832, and in 1833 entered the Philadelphia Conference, in which he labored with fidelity and zeal, with but one year's quiet as supernumerary, until Aug. 17, 1851, when he was killed by lightning in the pulpit at New London Cross-roads. Mr. Bissey was a faithful friend, an humble, devoted Christian, and a plain, zealous, successful preacher. See Minutes of Annual Conf., 1852, p. 21.

## Bissill John[[@Headword:Bissill John]]

             an English Baptist minister, was born about 1778. He was converted in early life, and in 1798 was a member of the General Baptist Church at  Knipton, by which he was called to the ministry. After spending about a year in the Academy under the care of Rev. Dan Taylor, he became pastor of the Church at Leake and Wimeshold in 1800. In 1803 he removed to Sutterton, where a commodious chapel was soon erected and his congregation increased. His ordination took place Oct. 24, 1805, as pastor of the Church at Gosberton, in the neighborhood of Sutterton, a part of its members residing in the latter place. Subsequently a Church was formed at Sutterton, of which he was chosen pastor in 1808, and held the office for thirty years, resigning in 1838. He now took up his residence in Boston, where he died, Jan. 23, 1844. See (Lond.) Baptist Hand-book, 1845, p. 41. (J. C. S.)

## Bisson Louis Charles[[@Headword:Bisson Louis Charles]]

             a French theologian and historian, was born Oct. 10, 1742, at Geffosses. During the Revolution he was first vicar of the bishop of that city. After taking the oath required by the constituent assembly, he refused to deliver his letters of the priesthood at the time of the suppression of the religion. For this he suffered ten months' detention. On Oct. 20, 1799, he took possession of the bishopric of Bayeux, on which occasion he published his first pastoral letter. In 1801 he took part in the national council, and resigned his bishopric to cardinal Caprara, legate a latere. Returning to Bayeux, he died there, Feb. 28, 1820. He wrote, among other works, Meditations sur les Virites Fondanentales de la Religion Chretienne (1807): — Pensees Chretiennes pour Chaque Jour de l'Annee: — Histoire Ecclesiastique du Diocese de Bayeux penda-it la Revolution. See Hoefer, Nouv. Biog. Generale, s.v.

## Bissoni Giovanni Battista[[@Headword:Bissoni Giovanni Battista]]

             an Italian painter, was born at Padua in 1576, and studied under Francesco Apollodord, and subsequently under Dario Varotari. He died in 1636. Several pictures in the churches and convents of Padua and Ravenna were painted by him.

## Bit[[@Headword:Bit]]

             (מֶתֶּג, me'theg, Psa 22:9; χαλινός, Jam 3:3; both elsewhere " bridle"), the curb put into horses' mouths to guide and restrain them. SEE BRIDLE.

## Bit (2)[[@Headword:Bit (2)]]

             (מֶתֶּג, me'theg, Psa 22:9; χαλινός, Jam 3:3; both elsewhere " bridle"), the curb put into horses' mouths to guide and restrain them. SEE BRIDLE.

## Bit-nur[[@Headword:Bit-nur]]

             in Accadian mythology, was the general of Adar, the champion of the gods, and the favorite of Bel. He was chiefly invoked for the protection of pregnant women and for the maturity of the embryo. Bitra, in Hindft mythology, are the fine tender spirits which are an emanation from a Brahma. They are so light that they never come to rest, and they do not need any nourishment.

## Biteus[[@Headword:Biteus]]

             abbot of Inis-cumscraigh (now Inch, County Down), commemorated July 22, was one of the 350 disciples of St. Patrick. It is said that when St. Patrick built a church at Elphin, he left there Assicus Biteus the son of Assicus, and Cipia the mother of bishop Biteus (Petrie, Round Towers of  Ireland, p. 202), Colgan (Tr. Thaum. p. 176, nn.) says that he was the son of Assicus only by spiritual birth or education, being really his brother's soli. Working with his uncle, Assicus, he made altars, square covers for the service-books, and square patens. One of these little shields was kept at Armagh, another at Elphin, and a third at St. Felart's Church, Domnachmor. He is often classed among the bishops assisting St. Patrick, and is said to have been buried at Rath-cunga. See also Lanigan, Eccles. History of Ireland, 1, 341, 343.

## Bithiah[[@Headword:Bithiah]]

             (Heb. Bithyah', בַּתְיָה, prob. for בִּתאּיָהּ, daughter [i.e. worshipper] of Jehovah; Sept. Βεθθία v. r. Βετθία), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1Ch 4:18), by whom she had several sons (prob. those enumerated in the latter part of 1Ch 4:17). B.C. cir. 1658. The date of Mered is not positively determined by the genealogy in which his name occurs, some portion of it having apparently been lost. It is probable, however, that he should be referred to the time before the Exodus, or to a period not much later. Pharaoh in this place might be conjectured not to be the Egyptian regal title, but to be or represent a Hebrew name; but the name Bithiah probably implies conversion, and the other wife of Mered seems to be called " the Jewess." Unless we suppose a transposition in the text, or the loss of some of the names of the children of Mered's wives, we must consider the name of Bithiah understood before " she bare Miriam" (1Ch 4:17), and the latter part of 1Ch 4:18 and 1Ch 4:19 to be recapitulatory; but the Sept. does not admit any except the second of these conjectures. SEE MERED. The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. Hence Mered would seem to have been a person of some distinction. It is possible that Bithiah was only an adopted daughter of Pharaoh, or she may have become the wife of Mered in some way through captivity. There is, however, no ground for considering her to have been a concubine; on the contrary, she is shown to be a wife, from her taking precedence of one specially designated as such. SEE HODIJAH.

## Bithiah (2)[[@Headword:Bithiah (2)]]

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## Bithron[[@Headword:Bithron]]

             (more accurately "the Bithron," Heb. hab-Bithron', הִבַּתְרוֹן, the broken or dividedplace, from בָּתִר), to cut up; Sept. ἡ παρατείνουσα; Vulg. Bethboron), a place-from the form of the expression, " all the Bithron," doubtless a district-in the Arabah or Jordan valley, on the east side of the river (2Sa 2:29). The spot at which Abner's party crossed the Jordan not being specified, we cannot fix the position of the Bithron, which lay between that ford and Mahanaim. So far as we know, the whole of the country in the Ghor, on the other side of the river, is of the broken and intersected character indicated by the derivation of the, name. It appears, therefore, to be the designation of that region in general rather than of any specific locality. SEE BETHER.

## Bithron (2)[[@Headword:Bithron (2)]]

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## Bithynia[[@Headword:Bithynia]]

             (Βιθυνία, derivation unknown; for an attempted Semitic etymology, see Bochart, Canaan, i, 10; Sickler, Handb. p. 544), a province of Asia Minor; on the Euxine Sea and Propontis (Plin. v, 40; Ptol. v, 1; Mel. i, 19), bounded on the west by Mysia, on the south and east by Phrygia and Galatia, and on the east by Paphlagonia (see Mannert, VI, 3:545 sq.). SEE ASIA (MINOR). The Bithynians were a rude and uncivilized people, Thracians who had colonized this part of Asia, and occupied no towns, but lived in villages (κωμοπόλεις, Strabo, p. 566). On the east its limits underwent great modifications. The province was originally inherited by the Roman republic (B.C. 74) as a legacy from Nicodemus III, the last of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls who gave the name of Galatia to the central district of the peninsula. On the death of Mithridates, king of Pontus, B.C. 63, the western part of the Pontic kingdom was added to the province of Bithynia, which again received farther accessions on this side under Augustus A.D. 7. Thus the province is sometimes called " Pontus and Bithynia" in inscriptions; and the language of Pliny's letters is similar. The province of Pontus was not constituted till the reign of Nero. It is observable that in Act 2:9, Pontus is in the enumeration and not Bithynia, and that in 1Pe 1:1, both are mentioned. (See Marquardt's continuation of Becker's Roma. Alterthimer, III, i, 146.) For a description of the country, which is mountainous, well wooded, and fertile, Hamilton's Researches in Asia Miinor may be consulted; also a paper by Ainsworth in the Roy. Geog. Journal, vol. ix. The course of the River Rhyndacus is a marked feature on the western frontier of Bithynia, and the snowy range of the Mysian Olympus on the southwest. (See Smith's Dict. of Class. Geog. s.v.)

That Christian congregations were formed at an early period in Bithynia is evident from the apostle Peter having addressed the first of his Epistles to them (1Pe 1:1). The apostle Paul was at one time inclined to go into Bithynia with his assistants Silas and Timothy, "but the Spirit suffered him not" (Act 16:7). (See Conybeare and Howson's Life and Epistles of St. Paul, i, 240.) This province of Asia Minor became illustrious in the earlier parts of post-apostolic history through Pliny's letters and the council of Nicaea (q.v.). It had two regular metropolitans, at Nicomedia and Nicaea, and a titular one at Chalcedon (see Wiltsch, Handbook of the Geogr. and Statist. of the Church, i, 161 sq.; 443 sq.). Bithynia now forms one of the districts of Turkish Anatolia, and is the nearest province to Turkey in Europe, being separated from it by' only the narrow strait of the Thracian Bosphorus opposite Constantinople, and contains one of the suburbs of that city called Scutari, a short distance from which is Chalcedon. A considerable proportion of the population of Bithynia belongs to the Greek and Armenian churches. (For a full account of this district, see Penny Cyclopcedia, s.v.)

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## Bitino[[@Headword:Bitino]]

             a Bolognese painter, flourished at Rimini in the first part of the 15th century. In the Church of San Giuliano, at Rimini, is an altar-piece, much praised, of the titular saint, by this artist, dated 1407. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bitter[[@Headword:Bitter]]

             (always some form of the root מָרִר, mraar' πικρός).

## Bitter (2)[[@Headword:Bitter (2)]]

             (always some form of the root מָרִר, mraar' πικρός).

## Bitter Herb[[@Headword:Bitter Herb]]

             (מְרֹרַים, merorim', literally bitters; Sept. πικρίδες; Vulg. lactucce agrestes), occurs in two places in Scripture, both having reference to the Paschal meal. In Exo 12:8, Moses commanded the Jews to eat the lamb of the Passover 'with unleavened bread, and with bitter herbs (merorim) they shall eat it." So at the institution of the second Passover, in the wilderness of Sinai (Num 9:11), "The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs." The word merorim, which is here translated "bitter herbs," is universally acknowledged to signify bitter, and the word herbs has been supplied to complete the sense. In Arabic, murr, "bitter," plur. murclr, signifies a species of bitter tree or plant; as does m ru, a fragrant herb which has always some degree of bitterness. Murooa'is in India applied both to the bitter artemisia; or wormwood, and to the fragrant ocynum pilosum, a species of basil; in Arabia to the bitter century, according to Forskal. There has been much difference of opinion respecting the kind of herbs denoted by this word (Bochart, Hieroz. i, 1. ii, c. 50). On this subject the reader may consult Carpzov, Apparat. p. 404 sq. SEE PASSOVER. It however seems very doubtful whether any particular herbs were intended by so general a term as bitters; it is far more probable that it denotes whatever bitter herbs, obtainable in the place where the Passover was eaten, might be fitly used with meat. This seems to be established by the fact that the first directions respecting the Passover were given in Egypt, where also the first Passover was celebrated; and, as the esculent vegetables of Egypt are very different from those of Palestine, it is obvious that the bitter herbs used in the first celebration could scarcely have been the same as those which were afterward employed for the same purpose in Canaan. According to the Mishna (Pesachim, ii, 6), and the commentators thereon, there were five sorts of bitter herbs, any one or all of which might be used on this occasion. These were,

(1.) חֲזֶרֶת, chaze'reth, supposed to be wild lettuce, which the Septuagint and Vulgate make stand for the whole;

(2.) עוּלְשַׁין, uleshin', endives; or, according to some, wild endives;

(3.) תִּמְכָּה, tamkah', which some make the garden endive, others horehound, others tansy, others the green tops of the horseradish, while, according to De Pomis, in Zemach David, it is no other than a species of thistle (carduus marrabium);

(4.) חִרְחָבנַין charchabinin" , supposed to be a kind of nettle, but which Scheuchzer shows to be the chamomile;

(5.) מָרֹר, maror', which takes its name from its bitterness, and is alleged by the Mishnic commentators to be a species of the most bitter coriander, otherwise the dandelion. All these might, according to the Mishna, be taken either fresh or dried, but not pickled, boiled, or cooked in any way. All these translations betray their European origin. To interpret them with any thing like accuracy, it is requisite, in the first place, to have a complete flora of the countries from Egypt to Syria, with the Arabic names of the useful plants, accompanied by a notice of their properties. Science is as yet far from having any thing of the kind. We have seen that the succory or endive was early selected as being the bitter herb especially intended; and Dr. Geddes justly remarks that " the Jews of Alexandria, who translated the Pentateuch could not be ignorant what herbs were eaten with the Paschal lamb in their days." Jerome understood it in the same manner; and Pseudo-Jonathan expressly mentions horehound and lettuce. Forskal informs us that the Jews at Sana and in Egypt eat lettuce with the Paschal lamb. Lady Calcott inquires whether mint was originally one of the bitter herbs with which the Israelites ate the Paschal, as our use of it with roast lamb, particularly about Easter-time, inclined her to suppose it was.

Aben Ezra, as quoted by Rosenmuller, states that the Egyptians used bitter herbs in every meal; so in India some of the bitter cucurbitacece, as kureila, are constantly employed as food. SEE GOURD. It is curious that the two sets of plants which appear to have the greatest number of points in their favor are the fragrant and also bitter labiate plants. It is important to observe that the artemisia, and some of these fragrant labiatoe, are found in many parts of Arabia and Syria-that is, in warm, dry, barren regions. The endive is also found in similar situations, but requires, upon the whole, a greater degree of moisture. Thus it is evident that the Israelites would be able to obtain suitable plants during their long wanderings in the desert, though it is difficult for us to select any one out of the several which might have been employed by them. SEE BOTANY; SEE HERB.

## Bitter Herb (2)[[@Headword:Bitter Herb (2)]]

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Aben Ezra, as quoted by Rosenmuller, states that the Egyptians used bitter herbs in every meal; so in India some of the bitter cucurbitacece, as kureila, are constantly employed as food. SEE GOURD. It is curious that the two sets of plants which appear to have the greatest number of points in their favor are the fragrant and also bitter labiate plants. It is important to observe that the artemisia, and some of these fragrant labiatoe, are found in many parts of Arabia and Syria-that is, in warm, dry, barren regions. The endive is also found in similar situations, but requires, upon the whole, a greater degree of moisture. Thus it is evident that the Israelites would be able to obtain suitable plants during their long wanderings in the desert, though it is difficult for us to select any one out of the several which might have been employed by them. SEE BOTANY; SEE HERB.

## Bittern[[@Headword:Bittern]]

             (קַפֹּד or קַפּוֹד, kippod'; Sept. ἐχῖνος, i.e. hedgehog) occurs but three times in Scripture, in connection with the desolations of Babylon, Idumeea, and Nineveh (Isa 14:23; Isa 34:11; Zep 2:14), and has been variously interpreted owl, osprey, tortoise, porcupine, otter, and, in the Arabic, bustard. Bochart, Shaw, Lowth, and other authorities, have supported the opinion that it refers to the porcupine (see especially Keith, Evidence, ed. 1840, p. 435, 490), making the first syllable to be derived from קָנֶה, kaneh', "spine;" in confirmation of which, Bochart, with his wonted learning, cites the Chaldee, Hebrew, Arabic, and Ethiopian names of the porcupine and hedgehog, which apparently confirm his opinion, while Gesenius defends the same identification, although by a different derivation, from קָפִר, kaphad', "to contract," i.e. into a ball; but this meaning is utterly irreconcilable with the context. In Isa 14:23, "I will make it a possession for the bittern, and pools of water," etc., the words are plain and natural. Marshes and pools are not the habitation of hedgehogs, for they shun water. In Isa 34:11, it is said, the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it," etc., that is, in the ruins of Idumea. Here, again, the version is plain, and a hedgehog most surely would be out of place. Zep 2:14, " Both the cormorant and the bittern shall lodge in the upper lintels of it, and their voice shall sing in the windows," etc. Surely here kippod cannot mean the hedgehog, a nocturnal, grovelling, worm-eating animal, entirely or nearly mute, and incapable of climbing up walls; one that does not haunt ruins, but earthy banks in wooded regions, and that is absolutely solitary in its habits. The arguments respecting the Heb. term itself, drawn from indications of manners, such as the several texts contain, are, on the contrary, positive, and leave no doubt that the animal meant is not a hedgehog, nor even a mammal, but a bird, and that of some aquatic species. Hence the word must bear an interpretation which is applicable to one of the feathered tribes, probably to certain wading species, which have, chiefly on the neck, long pointed feathers, more or less speckled. This is confirmed by the Arabic version, which has Alioubara, the name of a bird which, according to Shaw, is of the size of a capon, but of a longer habit of body.

The bittern answers these conditions, and is a solitary bird, loving marshy ground. Its scientific name is Botaurus stellaris, and it belongs to the Gruidae, or cranes. The Arabian bustard, Otis houbara, might be selected if it were not that bustards keep always in dry deserts and uplands, and that they never roost-their feet not admitting of perching-but rest on the ground. The term seems most applicable to the heron tribes, whose beaks are formidable spikes that often kill hawks-a fact well known to Eastern hunters. Of these, Nycticorax Europcus, or common night-heron, with its pencil of white feathers in the crest, is a species not uncommon in the marshes of Western Asia; and of several species of bittern, the Ardea (botaurus) stellaris has pointed long feathers on the neck and breast, freckled with black, and a strong pointed bill. After the breeding season it migrates, and passes the winter in the south, frequenting the marshes and rivers of Asia and Europe, where it then roosts high above ground, uttering a curious note before and after its evening flight, very distinct from the booming sound produced by it in the breeding-season, and while it remains in the marshes. Though not building, like the stork, on the tops oft houses, it resorts, like the heron, to ruined structures, and is said to have been seen on the summit of Tank Kesra at Ctesiphon. The common bittern is a bird nearly of the size of the common heron, but differing from it greatly in the color of its plumage. The crown of the head is black, with a black spot also on each side about the angle of the mouth; the back and upper part are elegantly variegated with different colors, black, brown, and gray, in beautiful arrangement. This species of bird is common only in fenny countries, where it is met with skulking about the reeds and sedge; and its sitting posture is with the head and neck erect, and the beak pointed directly upward. It permits persons to approach near to it without rising. It flies principally toward the dusk of the evening, and then rises in a very singular manner, by a spiral ascent, till quite out of sight. It makes a curious noise when among the reeds, and a very different, though sufficiently singular one, as it rises on the wing in the night. (See Penny Cyclopcedia, s.v.) SEE PORCUPINE.

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## Bitterness[[@Headword:Bitterness]]

             (Exo 1:14; Rth 1:20; Jer 9:15) is symbolical of affliction, misery, and servitude. It was for this reason that, in the celebration of the Passover, the servitude of the Israelites in Egypt was typically represented by bitter herbs (see below). On the day of bitterness in Amo 8:10, comp. Tibullus, ii, 4, 11-" Nunc et amara dies, et noctis amarior umbra est." In Hab 1:6, the Chaldeans are called " that bitter and swift nation," which Schultens illustrates by remarking that the root merer in Arabic (answering to the Hebrew word for bitter) is usually applied to strength and courage. The gall of bitterness (Act 8:23) describes a state of extreme wickedness, highly offensive to God and hurtful to others. A root of bitterness (Heb 13:15) expresses a wicked or scandalous person, or any dangerous sin leading to apostasy (Wemyss's Clavis Symbolica, etc.). The "waters made bitter" (Rev 8:11) is a symbol of severe political or providential events. SEE WORMWOOD. On the bitter waters of jealousy, or what may be termed the ordeal oath (Num 5:11-24), SEE ADULTERY (trial of). On the "bitter clusters" of Sodom (Deu 32:32), SEE APPLE; SEE HEMLOCK.

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## Bittle, Daniel Howard D.D[[@Headword:Bittle, Daniel Howard D.D]]

             a Lutheran minister, was born near Middletown, Frederick County, Md., June .6, 1819. His desire for a liberal education was stimulated by the advice and example of his older brother, Dr. D. F. Bittle. In 1837 he entered the preparatory department of Pennsylvania College, and graduated in 1843. He spent three years in teaching at Boonesboro, and in 1846 he entered the Lane Theological Seminary at Cincinnati. For a time he was agent for the Wittemberg College, and afterwards for the English Lutheran Church in Cincinnati. He also, for a while, was employed as a home missionary in Louisville, Ky. In 1849 he was ordained, and accepted a call to supply the Canton charge in Ohio; in i850 he was employed by the Miami Synod as travelling missionary in Indiana. In November of the same year he was appointed agent for the establishment of the Hagerstown Female Seminary. In June, 1853, he became pastor at Smithsburg, Md.; in 1853, at Selinsburg, Pa., and in 1855 assisted his brother, Dr. D. F. Bittle,  in building up Roanoke College, one year collecting funds for it, and then as its professor of ancient languages. The latter part of 1858 he became the first president of North Carolina College, in which office he remained three years, but the institution was compelled to close on account of the civil war. Removing to Texas, he took charge of a female seminary at Austin, where he taught and preached until the close of the war. Again he was called to the agency of Roanoke College, in behalf of which he labored two years. At the close of 1867 he accepted a call to Shepherdstown, W. Va., where he served nearly four years. In October, 1871, he assumed charge of the Church in Savannah, Ga., of which he was pastor when he died, Jan. 14, 1874. Dr. Bittle was regarded as an able preacher, a thorough scholar, and was very attractive socially. See Penn. College Book, 1882, p. 216; Lutheran Observer, Jan. 30, 1874.

## Bittle, David F. D.D[[@Headword:Bittle, David F. D.D]]

             a Lutheran minister, was born near Myersville, Frederick County, Md., in November, 1811, and was a brother of the above. His early years were spent in work upon his father's farm. Under the ministry of Rev. Abraham Reck, of Middletown Valley, he was converted, and immediately set about preparing himself for the ministry. At eighteen years of age he entered Gettysburg Gymnasium, afterwards Pennsylvania College, and graduated in 1835. In October of the same year he entered the Theological Seminary. Two years after he accepted a call from St. John's Lutheran Church, in Augusta County, Va., where he was very successful, especially in the Mount Tabor Church, which was organized by him. He also organized the congregation at Churchville. Soon after settling in Augusta County, he conceived the project of establishing an academy there, which he subsequently carried into effect.

On Aug. 12, 1845, he accepted a call to Middletown, Md., and frequently preached in the neighborhood as well, in German and English. At the end of six and a half years he removed to Hagerstown, where he resided about eighteen months, devoting his time to the collection of funds for home missions in Maryland and Pennsylvania, and to the establishment of the Hagerstown Female Seminary, of which institution he is justly regarded as the founder. He is also entitled to be considered as one of the founders of the General Synod's Publication Society, in Philadelphia. In September, 1853, he removed to Salem, Va., to assume the presidency of Roanoke College, the establishment of which had been a prominent part of his life-work. In 1842, when this  institution was anl Academy in Augusta County, he had served it in connection with his pastorate as teacher of mathematics. Mr. Bittle was not only president, but also professor of moral and mental science. Under his administration a debt of $8000 was liquidated and additional funds secured for other buildings. Roanoke was the only college in Virginia that did not suspend during the war, but suffered severely on account of military. requisitions upon the students. At this time he supplied various churches in the vicinity. Financial embarrassments followed, incident to the war, but with the assistance of Rev. Daniel H. Bittle, D.D., his brother, large sums were raised and all debts paid. He died in Salem, Sept. 25, 1876. Several of his discourses. have been published. His reputation as an educator was conspicuous. See Quarterly Rev. of the Evang. Luth. Church, 7:541.

## Bitumen[[@Headword:Bitumen]]

             is doubtless denoted by the Heb. term חֵמָר, chemar' (Auth. Vers. "slime," only occurs in Gen 11:3; Gen 14:10; Exo 2:3), so called from its boiling up as an earth-resin from subterranean fountains not far from Babylon, also anciently in the vale of Siddim, and occasionally from the bottom of the Dead Sea, which is thence called Lacus Asphaltitesthe lake of bitumen. There are two or three kinds, but each have nearly the same component parts. It is usually of a blackish or brown hue, and hardens more or less on exposure to the air. In its most fluid state it forms naphtha; when of the consistence of oil, it becomes petroleum; at the next stage of induration it becomes elastic bitumen ; then malha; and so on until it becomes a compact mass, and is then called asphaltum. All these substances are remarkable for their inflammable character; the bituminous oils are of late extensively used for illumination and lubrication, that naturally produced being commonly called " petroleum," while that manufactured from this is termed "kerosene." Neither the inventions of art nor the researches of science have discovered any other substance so well adapted to exclude water and to repel the injuries of worms as the mineral pitch or bitumen.

According to Gen 11:3, bitumen was used instead of lime or cement for the building of the tower of Babel. Hit, the ancient Is, upon the Euphrates, says Mr. Ainsworth, "has been celebrated from all antiquity for its never failing fountains of bitumen, and they furnished the imperishable mortar of the Babylonian structures" (Researches, p. 89). Prof. Robinson, in 1838, examined the shores of the Dead Sea. He says: " In the same plain were slime-pits, that is to say, wells of bitumen or asphaltum, the Hebrew word being the same as the word used in describing the building of the walls of Babylon, which we know were cemented with bitumen (Gen 14:10; Gen 11:3). These pits or fountains appear to have been of considerable extent. The valley in which they were situated is indeed called Siddim; but it is said to have been adjacent to the salt sea, and it contained -Sodom and Gomorrah (Gen 14:2-3; Gen 14:10-12). The streams that anciently watered the plain remain to attest the accuracy of the sacred historian, but the pits of asphaltum are no longer to be seen. Did they disappear in consequence of the catastrophe of the plain?" (Bib. Researches, ii, 603). In ancient times bitumen was a valuable article of commerce, and found a ready market in Egypt, where it was used in large quantities for embalming the dead; it was also occasionally employed as a substitute for stone. The Egyptians, according to Pliny, made use of bitumen in making water-tight the small boats of platted papyrus-reed which are commonly used on the Nile: the same is done at this day to the Geiser (or Gopher) boats of the Euphrates, and the asphaltic coracles of the Tigris. The little reed-boat in which the mother of Moses exposed her child on the Nile (Exo 2:3) was made tight with pitch of this kind. There are also remarkable bituminous wells along the Upper Jordan, three miles west of Hasbeiya (Thomson, Land and Book, i, 335). SEE ASPHALTUM.

## Bitumen (2)[[@Headword:Bitumen (2)]]

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## Bitzius Albert[[@Headword:Bitzius Albert]]

             a Swiss theologian, was born in 1835 at Lutzelflut, in the Emmenthal. He was educated at Burgdorf, and afterwards studied theology at the University of Berne, and later at Berlin and other German universities. After serving as vicar in two or three parishes of his native canton, he accepted the pastorship of the German congregation at Courtelary. His literary activity was devoted chiefly to serial works. He obtained the first prize offered by a Dutch society for an essay on capital punishment. In 1878 he became a member of the government of Berne, after resigning the parochial charge at Twann, and the last years of his life were devoted almost exclusively to the reform and completion of the educational system of the canton. He died Sept. 20, 1882. (B. P.)

## Biugwoer[[@Headword:Biugwoer]]

             in Norse mythology, is a maiden of hell, sitting at Hela's door on a creaking chair. The Iron blood oozing from her nose causes hatred, strife, enmity, and war.

## Biunger, Johann Friedrich[[@Headword:Biunger, Johann Friedrich]]

             a Lutheran minister. was born at Etzdorf, near Leipsic, in 1810. He prepared himself for the ministry at Leipsic, and came to America in 1839, with the Saxonian colony which emigrated in that year, and settled first in Perry County, Mo. The year after he went to St. Louis, became teacher at the Holy Trinity Church School, afterwards assistant to its pastor, and in 1848 pastor of the Immanuel Church, which position he held until his death, Jan. 26,1882. Pastor Binger was for many years president of the Western District of the Evangelical Lutheran Synod of Missouri. He was also the founder and president of the Lutheran Hospital and Asylum of St. Louis, president of the Orphan Asylum at Des Peres, and for a long time a member of the Board of Supervisors of the Concordia College. His chief interest, besides his clerical work, centred in educational purposes, and the number of young men whom he prepared for the higher classes of the college was very great. He was of almost unbounded liberality towards the poor, and of ardent zeal in the cause of religion and humanity. (B. P.)

## Biunting, Heinrich[[@Headword:Biunting, Heinrich]]

             a Lutheran theologian of Germany, was born in 1545 at Hanover. He studied at Wittenberg, was in 1571 pastor at Grunow, and in 1591 superintendent at Gosslar. On account of his holding the doctrine of ubiquity, he was deposed of his office and went to Hanover, where he died, Dec. 30, 1606. He wrote Itinerarium Biblicum (Magdeburg, 1597, 1718): --Harmonia Evangelistarum (Helmstaidt, 1583):-De Monetis et Mensuris S. Scripturce :-Vita Johannis Baptistce. See Heineccius, Antiquitates Goslar; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. i, 136; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bivar Francisco[[@Headword:Bivar Francisco]]

             a Spanish theologian, was born in Madrid. He entered the order of Cistercians, and taught philosophy and theology. He was sent to Rome as procurator-general of his order, but a little time before his death, which occurred at Madrid in 1636, returned to his own country. He wrote, Vies de Saints: — Traiti des Flommes Illustres de l'Ordre de Citeaux: —  Traitde l ‘Incarnation:— Commentaire sur la Philosophie d'Aristote: — Commentaire sur la Chronologic de Flavius Lucius Dexter. See Hoefer, Nouv. Biog. Generale,. s.v.

## Biver (Or Bivero) Pedro De[[@Headword:Biver (Or Bivero) Pedro De]]

             a Spanish theologian, was born in Madrid in 1572. He entered the order of Jesuits, and was first professor of rhetoric, then of philosophy and theology. In 1616 he became teacher of the children Albert and Isabella, who governed the Netherlands, and resorted to Brussels with them. He died at Madrid, while rector of the college, April 26, 1656. He wrote, Emblemata in Psalmuim Miserere Sacrum Sanctuarium Crucis, et Patientia Crucifixorum et Crucigerorum, Emblemat. Inaginib. Ornatum, etc. (Antwerp, 1634): — Sacsum Oratoriumn Piarumn Inmaginum Inmmaculates Marice, etc.: — Ars Nova Bene Vivendi et Moriendi, Sacris Piarum Imaginum Emblematibus Figurata et Illustrata (ibid. 1634). See Hoefer, Nouv. Biog. Generale, s.v.

## Bivero, Blanca de[[@Headword:Bivero, Blanca de]]

             a Spanish martyr, was a sister of Francisco de Bivero, and suffered martyrdom in 1560. See Fox, Acts and Monuments, 4:454.

## Bivero, Constancia de[[@Headword:Bivero, Constancia de]]

             a Spanish martyr, was condemned to be burned at Valladolid in 1560. See Fox, Acts and Monuments, 4:454.

## Bivero, Francisco de[[@Headword:Bivero, Francisco de]]

             priest of Valladolid, suffered martyrdom, because of his faith in Christ, in Spain in 1560. See Fox, Acts and Monuments, 4, 454.

## Bivero, Juan de[[@Headword:Bivero, Juan de]]

             a Spanish martyr, and sister to Blanche de Bivero, was judged a heretic and condemned to perpetual prison in 1560. See Fox, Acts and Mon., 4, 454.

## Bivero, Leonor de[[@Headword:Bivero, Leonor de]]

             a Spanish martyr, and the mother of five children, who all suffered martyrdom, was condemned and burned for a heretic. in 1560. See Fox, Acts and Monuments, 4, 455.

## Bizardiere Michel David De La[[@Headword:Bizardiere Michel David De La]]

             a French historian of Normandy, died at an advanced age at Paris in 1730. He wrote, among, other works, Historia Gestorum in Ecclesia Memorabilium, ab Anno 1517 ad Annum 1546 (Paris, 1700): — Histoire d'Erasme, sd Vie, ses Moeurs, sa Religion (ibid. 1700). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bizet, Charles Jules[[@Headword:Bizet, Charles Jules]]

             a French theologian, was born in Paris, Dec. 3, 1746. He entered the society of the canons-regular of St. Genevieve, was made prior of Beaugency, then of Chateaudun, and finally rector of Nantouillet. During the Revolution he refused to accept the civil constitution of the clergy. After becoming established in the Catholic faith, he was made vicar of the parish of St. Etienne-du-Mont. Afterwards he became rector, and bequeathed, at his death, ten thousand francs to the poor of his parish. His death occurred July 8, 1821, at Paris. See Hoefer, Nouv. Biog. Gen., s.v.

## Bizet, Martin Jean Baptiste[[@Headword:Bizet, Martin Jean Baptiste]]

             a French theologian, was born near Bolbec in 1746. He enteaed upon the ecclesiastical profession, and was made rector of Evreux. He died near the commencement of the 19th century. He wrote Discussion Epistolaire avec G. W., Protestant de l'Eglise Anglicane (Paris, 1801). See Hoefer, Nouv. Biog. Generale, s.v.

## Bizjothjah[[@Headword:Bizjothjah]]

             (Heb. Bizyotheyah', בַּזְיוֹתְיָה, according to Gesenius, contempt of Jehovah; according to First, for , בֵּיתאּזְיוֹתאּיָהּ, house of the olives of Jehovah, i.e. superior olive-yard; Sept. Βιζιωθία, but most copies omit; Vulg. Baziothia), a town in the south of Judah (i.e. in Simeon), named in connection with Beersheba and Baalah (Jos 15:28) in such a way (the copulative being omitted) as to make it identical with the latter = Bizjothjah-Baalah, and so the enumeration in Jos 15:32 requires; compare the parallel passage, ch. 19:2, 3, where the simple BALAH (doubtless the same) occurs in almost precisely the same order. SEE JUDAH. In ch. 19:8 it is also called BAALATH--BEER, which is there farther identified with "Ramath of the south," and is elsewhere mentioned under still other similar names (Baal, Bilhah), and yet again as LEHI SEE LEHI (q.v.); from all which titles we may conclude that it lay on an eminence (Ramah) near a well (Beer), in a fruitful spot (Bizjoth), and was at one time a site of the worship of Baal (Baalath), whose name (as in some other instances) was eventually replaced by that of Jab. SEE RAMATH-NEKEB.

## Bizjothjah (2)[[@Headword:Bizjothjah (2)]]

             (Heb. Bizyotheyah', בַּזְיוֹתְיָה, according to Gesenius, contempt of Jehovah; according to First, for , בֵּיתאּזְיוֹתאּיָהּ, house of the olives of Jehovah, i.e. superior olive-yard; Sept. Βιζιωθία, but most copies omit; Vulg. Baziothia), a town in the south of Judah (i.e. in Simeon), named in connection with Beersheba and Baalah (Jos 15:28) in such a way (the copulative being omitted) as to make it identical with the latter = Bizjothjah-Baalah, and so the enumeration in Jos 15:32 requires; compare the parallel passage, ch. 19:2, 3, where the simple BALAH (doubtless the same) occurs in almost precisely the same order. SEE JUDAH. In ch. 19:8 it is also called BAALATH--BEER, which is there farther identified with "Ramath of the south," and is elsewhere mentioned under still other similar names (Baal, Bilhah), and yet again as LEHI SEE LEHI (q.v.); from all which titles we may conclude that it lay on an eminence (Ramah) near a well (Beer), in a fruitful spot (Bizjoth), and was at one time a site of the worship of Baal (Baalath), whose name (as in some other instances) was eventually replaced by that of Jab. SEE RAMATH-NEKEB.

## Bizochi[[@Headword:Bizochi]]

             another name for the BEGHARDS SEE BEGHARDS (q.v.).

## Biztha[[@Headword:Biztha]]

             (Heb. Biztzha', בַּזְתָא, according to Gesenius, for the Persian beste, "castrated;" but First compares the last syllable with the Sanscrit zata, "horn;" the termination that is evidently Persic; SEE BIGTHA; Sept. Βαζεά v. r. Βαζάν), the second of the seven eunuchs ('"chamberlains") of the harem of Xerxes (Ahasuerus) who were ordered to bring Vashti forth for exhibition (Est 1:10). B.C. 483.

## Biztha (2)[[@Headword:Biztha (2)]]

             (Heb. Biztzha', בַּזְתָא, according to Gesenius, for the Persian beste, "castrated;" but First compares the last syllable with the Sanscrit zata, "horn;" the termination that is evidently Persic; SEE BIGTHA; Sept. Βαζεά v. r. Βαζάν), the second of the seven eunuchs ('"chamberlains") of the harem of Xerxes (Ahasuerus) who were ordered to bring Vashti forth for exhibition (Est 1:10). B.C. 483.

## Bizzell Joseph W[[@Headword:Bizzell Joseph W]]

             a minister in the Methodist Episcopal Church South, was born in Nash County, N. C. about 1835. He was licensed to preach in 1858, and in 1860 admitted into the Arkansas Conference. He died in the midst of his labors, Aug. 25, 1865. See Minutes of Annual Conferences of the M. E. Church South, 1865, p. 589.

## Bjelbog[[@Headword:Bjelbog]]

             SEE BELBOG.

## Blaan[[@Headword:Blaan]]

             SEE BLANE.

## Blacader Robert[[@Headword:Blacader Robert]]

             SEE BLACKADER.

## Blaceo Bernardino[[@Headword:Blaceo Bernardino]]

             an Italian painter, born in the Friuli, lived about 1550. There are some of his works in the churches at Udine, in the Friuli; among which are, the principal in S. Lucia, representing The Virgin and Infant, with Angels, St. Lucia and St. Agatha; in Porta Nuova, The Virgin and Infant, with St. Peter and St. John. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blache Antoine[[@Headword:Blache Antoine]]

             a French ecclesiastic, was born at Grenoble, Aug. 28, 1635. He embraced at first the profession of arms, then resigned that in order to enter upon the ecclesiastical profession. Having become rector of Rueil, he had several conferences with the minister Claude, and, in order to confirm the faith of the new converts, he prepared a Refutation de l'Heresie de Calvin (published in Paris, 1787). He was in 1685 sent to the province of Vienna, to the general assembly of the clergy. He was appointed, in 1670, director of the devotees of Mt. Calvary, of Luxemburg, and two years later visitor of all this congregation. The abbe Blache had conceived a violent hatred for the Jesuits, and, on some of his writings on Christian doctrine becoming public, he was arrested in 1709 and sent to the Bastile, where he died, Jan. 29, 1714, having bequeathed all his goods to the Hotel-Dieu. See Hoefer, Nouv. Biog. Generale, s.v.

## Blachure Louis De La[[@Headword:Blachure Louis De La]]

             a French Protestant theologian, lived in the latter half of the 16th century. He was pastor of the Reformed Church of Niort, whence he retired to Rochelle, on account of the troubles in 1585. On his return to Niort he was placed in charge of the instruction of young Andrew Rivet, who afterwards became very celebrated. In 1595 he sustained, by writing, a religious controversy against a Jesuit of Loudun, named J. C. Boulenger. Louis de la Blachure had charge also of the Protestant Church of Niort, in 1603. He  wrote, Lettres Envoyees a l'Eglise de Niort et de Saint Gelais, etc. (1585): — Dispute Faite par Escrit, etc. (Niort, 1595).

His son, JEAN DE LA BLACHURE, a Protestant theologian, pastor at Monyoi, near Niort, died in 1601, and left a work entitled Vie de Jesus-Christ. See Hoefer, Nouv. Biog. Generale, s.v.

## Black[[@Headword:Black]]

             (usually some form of קָדִר, kadar', to be dusky, or שָׁחֹר, shachor', swarthy; μέλας). Although the Orientals do not wear black in mourning, yet, like the ancient Jews, they regard the color as a symbol of affliction, disaster, and privation. In fact, the custom of wearing black in mourning is a sort of visible expression of what is in the East a figure of speech. In Scripture blackness is used as symbolical of afflictions occasioned by drought and famine (Job 30:30; Jer 14:2; Lam 4:8; Lam 5:10). Whether this be founded on any notion that the hue of the complexion was deepened by privation has not been ascertained; but it has been remarked by Chardin and others that in the periodical mourning of the Persians for Hossein many of those who take part in the ceremonies appear with their bodies blackened, in order to express the extremity of thirst and heat which Hossein suffered, and which, as is alleged, was so great that he turned black, and the tongue swelled till it protruded from his mouth. In Mal 3:14, we read, "What profit is it that we keep his ordinances, and that we have walked in blackness (Auth. Vers. "mournfully") before the Lord of Hosts;" meaning that they had fasted in sackcloth and ashes. "Black" occurs as a symbol of fear in Joe 2:6 : "All faces shall gather blackness," or darken with apprehension and distress. This use of the word may be paralleled from Virgil (AEn. 9:719; Georg. 4:468). The same expression which Joel uses is employed by Nahum (Nah 2:10) to denote the extremity of pain and sorrow. In Zec 6:2-6, four chariots are represented drawn by horses of different colors, which have usually been supposed to denote the four great empires of the world in succession: the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes; the black horses in that case seeming to denote the Persian empire, which, by subduing the Chaldaeans, and being about to inflict a second heavy chastisement on Babylon, quieted the spirit of Jehovah (Zec 6:8) with respect to Chaldlea, a country always spoken of as lying to the north of Judaea. But the color here is probably, as elsewhere, only symbolical in general of the utter devastation of Babylon by the Persians (see Henderson, Comment. in loc.). The figure of a man seated on a black horse, with the balance to weigh corn and the other necessaries of life, is employed in Rev 6:5 to signify great want and scarcity, threatening the world with famine, a judgment of God next to the sword. Also, 'The sun became black as sackcloth of hair" (Rev 6:12) is a figure employed, as some think, to describe the state of the Church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted. In connection with this subject it may be remarked that black is studiously avoided in dress by all Orientals, except in certain garments of hair or wool, which are naturally of that color. Black is also sometimes imposed as a mark of humiliating distinction by dominant nations upon subject or tributary tribes, the most familiar instance of which is the obligation laid upon the Jews in Turkey of wearing black turbans. SEE COLOR.

## Black (2)[[@Headword:Black (2)]]

             (usually some form of קָדִר, kadar', to be dusky, or שָׁחֹר, shachor', swarthy; μέλας). Although the Orientals do not wear black in mourning, yet, like the ancient Jews, they regard the color as a symbol of affliction, disaster, and privation. In fact, the custom of wearing black in mourning is a sort of visible expression of what is in the East a figure of speech. In Scripture blackness is used as symbolical of afflictions occasioned by drought and famine (Job 30:30; Jer 14:2; Lam 4:8; Lam 5:10). Whether this be founded on any notion that the hue of the complexion was deepened by privation has not been ascertained; but it has been remarked by Chardin and others that in the periodical mourning of the Persians for Hossein many of those who take part in the ceremonies appear with their bodies blackened, in order to express the extremity of thirst and heat which Hossein suffered, and which, as is alleged, was so great that he turned black, and the tongue swelled till it protruded from his mouth. In Mal 3:14, we read, "What profit is it that we keep his ordinances, and that we have walked in blackness (Auth. Vers. "mournfully") before the Lord of Hosts;" meaning that they had fasted in sackcloth and ashes. "Black" occurs as a symbol of fear in Joe 2:6 : "All faces shall gather blackness," or darken with apprehension and distress. This use of the word may be paralleled from Virgil (AEn. 9:719; Georg. 4:468). The same expression which Joel uses is employed by Nahum (Nah 2:10) to denote the extremity of pain and sorrow. In Zec 6:2-6, four chariots are represented drawn by horses of different colors, which have usually been supposed to denote the four great empires of the world in succession: the Assyrian or Babylonian, the Persian, Grecian, and Roman, distinguishable both by their order and attributes; the black horses in that case seeming to denote the Persian empire, which, by subduing the Chaldaeans, and being about to inflict a second heavy chastisement on Babylon, quieted the spirit of Jehovah (Zec 6:8) with respect to Chaldlea, a country always spoken of as lying to the north of Judaea. But the color here is probably, as elsewhere, only symbolical in general of the utter devastation of Babylon by the Persians (see Henderson, Comment. in loc.). The figure of a man seated on a black horse, with the balance to weigh corn and the other necessaries of life, is employed in Rev 6:5 to signify great want and scarcity, threatening the world with famine, a judgment of God next to the sword. Also, 'The sun became black as sackcloth of hair" (Rev 6:12) is a figure employed, as some think, to describe the state of the Church during the last and most severe of the persecutions under the heathen Roman empire. Great public calamities are often thus figuratively described by earthquakes, eclipses, and the like, as if the order of nature were inverted. In connection with this subject it may be remarked that black is studiously avoided in dress by all Orientals, except in certain garments of hair or wool, which are naturally of that color. Black is also sometimes imposed as a mark of humiliating distinction by dominant nations upon subject or tributary tribes, the most familiar instance of which is the obligation laid upon the Jews in Turkey of wearing black turbans. SEE COLOR.

## Black Monks[[@Headword:Black Monks]]

             SEE BENEDICTINES.

## Black Rubric[[@Headword:Black Rubric]]

             is the declaration on kneeling at the end of the office for the holy communion.

## Black, Andrew Watson D.D[[@Headword:Black, Andrew Watson D.D]]

             a Reformed Presbyterian minister, was born near Pittsburg, Pa., in 1808. He graduated at the Western University, Pittsburg, in 1826, and at the Presbyterian Seminary in Philadelphia in 1828; was licensed to preach by the Reformed Presbytery in that year, and ordained and installed pastor of the congregations of Shenango and Neshannock, Pa., March 18, 1832. In 1839 he accepted a call to the then newly organized Reformed Presbyterian Church in Allegheny City. While pastor of this Church he received the appointment of chaplain in the penitentiary of the western district of Pennsylvania. In 1855 he accepted for a year the agency of the American Bible Society for several of the northern counties of Pennsylvania and Ohio. In 1857 he received the appointment of delegate to the sister churches of Britain and Ireland, and also of representative of the Church to which he belonged. He was appointed professor of exegetical, historical, and evangelistic theology in the theological seminary under his care. He died Sept. 10, 1858. See Sprague, Annals of the Amer. Pulpit, v, 33; Wilson, Presb. Hist. Almanac, 1860, p. 170.

## Black, Asbury Parks[[@Headword:Black, Asbury Parks]]

             a minister in the Methodist Episcopal Church South, was born in Cherokee County, Ga., Nov. 8, 1842. He was an example of early piety, joining the Church at the age of nine, but not experiencing conversion until his thirteenth year. At the age of nineteen he became a school-teacher. At the opening of the war in 1860 he enlisted as a soldier; in 1866 he was licensed to preach, and labored several years under the auspices of the North Georgia Conference. In 1869 he went to California, and in the year following united with the Pacific Conference, in which he labored with zeal and faithfulness until his decease, March 3, 1873. Mr. Black was highly esteemed for his exemplary life and deep piety. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 906.

## Black, Daniel[[@Headword:Black, Daniel]]

             a Methodist Episcopal minister, was born in South Carolina, Nov. 27, 1795. He experienced conversion in 1821, received license to preach in 1823, and shortly afterwards entered the Kentucky Conference. He was exemplary in life, patient in affliction, and triumphant in his death, which occurred in 1828. See Minutes of Annual Conferences, 1828, p. 572.

## Black, David[[@Headword:Black, David]]

             a minister of Lady Yester's Church, Edinburgh, was born in 1762, and died in 1806. He was a most amiable man, a most exemplary Christian, and a most useful and faithful laborer in his Master's vineyard. In 1808 were published his Sermons on Important Subjects. See (Lond.) Christian Observer, March, 1806, p. 198; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Black, James (1)[[@Headword:Black, James (1)]]

             a Presbyterian minister, was born at Millerstown, Pa., in 1779. He was educated at Belmont College, Tenn., and studied theology privately. He was licensed by Abingdon Presbytery, Oct. 7, 1809, and ordained shortly afterwards. His successive fields of labor were Romney, Va., for fifteen years; Elk Branch, Va.; then as a missionary in Ohio for several years. In 1839 he was in Wheeling Valley, and afterwards in Milton, Monroe, and Mt. Carmel, and in 1847 in Cincinnati. He was without charge for seventeen years previous to his death, which occurred at Shepherdstown, Va., Feb. 21, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 78.

## Black, James (2)[[@Headword:Black, James (2)]]

             a Presbyterian minister, was born in Kentucky, Nov. 20, 1795. He never attended college or seminary. He was licensed in 1827, and labored in Arkansas until his death, Feb. 14, 1859. See Wilson, Presb. Hist. Almanac, 1861, p. 234.

## Black, James (3)[[@Headword:Black, James (3)]]

             a Presbyterian minister, was born in Baltimore, Md., June 26, 1810. His parents removed to Cincinnati, O., in 1835. He entered the Miami University with a view to the medical profession, but, resolving to devote himself to the work of the ministry, he went to Hanover College, Ia., and  subsequently graduated at the Indiana Theological Seminary. He was licensed by the Presbytery of Madison in 1840, and ordained by the Presbytery of Cincinnati the following year. His several fields of labor were as follows: Monroe and Mt. Carmel, 1846; Fourth Church, Cincinnati, 1854; Dick's Creek, 1855; Ninth Church, Cincinnati, 1859; Feesburg and Felicity, 1861; Moscow in 1870, where he remained until 1879. From this period his declining health prevented him from stated labor, though he preached occasionally, as opportunity offered and his strength allowed. He died in Cincinnati, July 5, 1881. Mr. Black's ministry was everywhere successful, especially in his Moscow and Cincinnati charges. He was the oldest member of the Cincinnati Presbytery, and greatly beloved by his fellow-presbyters. See (Cincin.) Presbyter and Herald, July 16, 1881. (W. P. S.)

## Black, John (1)[[@Headword:Black, John (1)]]

             a Presbyterian minister, was born in South Carolina. He graduated at the College of New Jersey in 1771; was licensed to preach by the Donegal Presbytery, Oct. 14, 1773, and was installed pastor of the Congregation of Marsh Creek, York Co., Pa., where he remained until 1794. He died Aug. 16, 1802. See Sprague, Annals of the Amer. Pulpit, iii, 556.

## Black, John (2)[[@Headword:Black, John (2)]]

             a Reformed Presbyterian minister, was born in County Antrim, Ireland, Oct. 2, 1768. He completed his education at Glasgow College, Scotland. In 1797 he embarked for America, an exile for liberty. Having arrived in America in the fall of that year, he was employed for some time as teacher of the Classis in Philadelphia; was licensed to preach in 1799, and passed immediately to the west and began his work. Dr. Black remained forty- eight years, and until the close of his life, in the same pastoral charge in Pittsburgh. He died Oct. 25, 1849. See Sprague, Annals of the Amer. Pulpit, 5, 28.

## Black, John (3)[[@Headword:Black, John (3)]]

             a Scotch Congregational minister, was born at Ceres, Fifeshire, April 1, 1780. He attended Mr. James Haldane's class to prepare for the ministry. In 1809 he was ordained at Montrose, where he remained five years, and then went to Dunkeld, Western Highlands, remaining there forty-four years. His death occurred July 27, 1857. He was a man of eminent piety, of  catholic spirit, and breadth of benevolence in relation to all the public institutions of the day. See (Lond.) Congregational Year-book, 1858, p. 192.

## Black, John Robert[[@Headword:Black, John Robert]]

             a Reformed Presbyterian minister, was born at Pittsburg, Pa., in 1819. He graduated at the Western University in 1840, and studied theology partly under the direction of his father, and partly in the seminary of the Reformed Presbyterian Church at Philadelphia. He was licensed in 1843, and at the same time became pastor of the Third Reformed Presbyterian Church in Philadelphia, where he was ordained and installed April 18, 1848, and remained until his death, Oct. 10, 1860. See Sprague, Annals of the Amer. Pulpit, 5, 33; Wilson, Presb. Hist. Almanac, 1862, p. 248.

## Black, Moses[[@Headword:Black, Moses]]

             a Methodist Episcopal minister, was born near Charleston, S. C., in 1770, and died on Carter's Valley Circuit, Feb. 3, 1810. No further record of his life remains. See Minutes of Annual Conferences, 1810, p. 179.

## Black, Samuel[[@Headword:Black, Samuel]]

             a Presbyterian minister, was born in Ireland. He was licensed by Newcastle Presbytery. In September, 1735, Donegal Presbytery gave the Congregation at the Forks of Brandywine leave to invite Mr. Black to preach as a candidate for settlement. He was called Oct. 7, and ordained Nov. 18, 1735. Charges were brought against him, for which he received the rebuke of the presbytery, and for a season they suspended him. Conewago, Adams Co., Pa., called him in 1741, and he was installed in May of that year. He began to visit Virginia as a missionary, and was sent to Potomac in 1743. North and South Mountain, Va., asked for him March 6, 1745, and he was dismissed from Conewago. In 1747 he, with two others, was directed to take charge of the vacancies in Virginia. He was at the synod in 1751, and was directed to supply Buffalo settlement and the adjacent places four Sabbaths. He took charge of the congregations of Rockfish and Mountain Plain before 1752. In 1759 he attended the synod, and vainly sought to have a presbytery formed west of the Blue Ridge. They dismissed him from his charge July 18 of that year. He died Aug. 9, 1770. See Webster, Hist. of the Presb. Church in America, 1857.

## Black, Silas W[[@Headword:Black, Silas W]]

             a Presbyterian minister, was born at Remington, Ind., July 26, 1848. He graduated from Hanover College in 1875; passed two years at the Danville Theological Seminary, Ky., and then entered the Union Theological Seminary, where he graduated in 1878. He was almost immediately called to the churches of Edmonton and Murfordvilie, Ky. He died at Remington, Ind., March 24, 1879. His brief ministry gave unusual promise of usefulness. (W. P. S.)

## Black, Thomas[[@Headword:Black, Thomas]]

             an English Baptist minister, was born in 1790. He united with the Church in 1809, and subsequently was set apart to the office of deacon of the Church at Ford Forge, and in 1813 to the office of elder. Some time after he became pastor of that Church, his ministry continuing till his death, Feb. 5, 1856. See (Lond.) Baptist Hand-book, 1862, p. 106. (J. C. S.)

## Black, William[[@Headword:Black, William]]

             a Methodist missionary, was born in Huddersfield, Eng., in 1760, and removed with his parents to Nova Scotia 1775. In 1786 he entered the ministry. He made up by industry for the lack of early education, and acquired the Hebrew and Greek languages after commencing his ministry. After several years' faithful and successful ministry, he was appointed general superintendent of the Wesleyan Missions in British America. He continued in this service through life, and is justly regarded as the father of Methodism in that region. He died in peace, Sept. 8, 1834.--Wesleyan Minutes (Lond. 1835); Lives of Early Methodist Ministers, v, 242.

## Black, William (2)[[@Headword:Black, William (2)]]

             a Methodist missionary, was born in Huddersfield, Eng., in 1760, and removed with his parents to Nova Scotia 1775. In 1786 he entered the ministry. He made up by industry for the lack of early education, and acquired the Hebrew and Greek languages after commencing his ministry. After several years' faithful and successful ministry, he was appointed general superintendent of the Wesleyan Missions in British America. He continued in this service through life, and is justly regarded as the father of Methodism in that region. He died in peace, Sept. 8, 1834.--Wesleyan Minutes (Lond. 1835); Lives of Early Methodist Ministers, v, 242.

## Black-Letter, Days[[@Headword:Black-Letter, Days]]

             are

(1) holy days recorded in the. calendars of Episcopal service-books in “blackletter “type, instead of being printed in red ink; therefore holy days of an inferior character and dignity.

(2) In the modern Church of England holy days ordered to be observed, but for which there are no special collects nor service.

## Black-Sunday[[@Headword:Black-Sunday]]

             is the Sunday before Palm-Sunday, i.e. Passion-Sunday, so called because in England black, dark blue, or dark violet were the ecclesiastical colors used in the services for the day.

## Blackader (Or Blackadder), John[[@Headword:Blackader (Or Blackadder), John]]

             a minister famous in the religious history of Scotland, was descended from all ancient family of wealth and distinction, and was born — perhaps in Blairhall, Scotland — December, 1623. He studied at Glasgow under his uncle, principal Strang, son to Rev. Wm. Strang, minister at Irvine, and was called to the parish of Errol, Perthshire, in 1651, where he converted from the Roman faith the earl and his family. he seems to have taken his degree the preceding year. Although episcopacy was in its zenith when he studied divinity, it is not likely that he was ever tinctured with its sentiments. Long before he became a minister, prelacy was completely abolished in Scotland. Blackader was called as pastor to Troqueer, in the presbytery of Dumfries, in 1652, where he exercised a most diligent and faithful ministry for nine years. He rigidly enforced discipline, and completely renovated the parish and the Church. In 1660 the Restoration came, and with that dark days for the Scottish Church. Royalty was made the fountain of ecclesiastical power; every sanction and safeguard of the Church of Scotland was one after the other torn away, and the hierarchy re-established in the plenitude of jurisdiction, and the bishops restored to all the temporal emoluments. Blackader, with many other ministers, refusing to receive their charges from the new bishops, was expelled from his living, and, in November, 1662, removed his family to Glencairn, and still preached  in his own house. For this he was cited to appear in person at Edinburgh, a journey he declined, as he did not wish to surrender himself to illegal violence, which was crowding the jails with prisoners, driving his countrymen across the seas in perpetual banishment, selling others into slavery, and filling the country with outlaws. In 1666 he went to Edinburgh for concealment, and his family was forced to lead a homeless life.

It was a terrible time; the laws proscribed the common duties of humanity; acts of piety and beneficence were pronounced criminal, and visited with heaviest chastisements. The inhuman cruelties of Turner, Ballenden, Bannatyne, and Dalzell overspread the country with terror, devastation, and despair. People were made “to groan and weary of their lives,” immured in prisons, or hunted like beasts of prey. After the defeat at Pentland, persecution became even more severe, and innocent and godly people, including women, were put to extreme torture and torment. From 1667, under the milder administration of Tweedale and Murray, the rigor of the persecution was softened. Blackader was engaged in holding conventicles and preaching throughout Scotland. Itinerant field-preaching became a feature of the times. The conventicles continually increased, until they were universally suppressed in 1679. Through these weary years — still marked by bloodshed and cruelty, which saw the murder of archbishop Sharp and the battle of Bothwell Bridge Blackader continued preaching and holding: conventicles, until, April 5, 1681, he was seized in Edinburgh and lodged in the Bass, a high insulated rock at the mouth of the Forth, off the coast of East Lothian, at that time the most celebrated stateprison in Scotland, and, until the Revolution, crammed with the victims of prelatic cruelty, doomed to pine in solitary wretchedness, and often subjected to unnecessary privations. After an imprisonment of four years, this heroic and godly man died at the Bass, and was buried at North Berwick. See Crichton, Memoirs of Rev. John Blackader (2d ed. Edinb. 1826); Fasti Eccles. Scoticance, 1, 603.

## Blackader (or Blacader), Robert[[@Headword:Blackader (or Blacader), Robert]]

             an early Scottish prelate, was bishop of Aberdeen in 1480, and was transferred to Glasgow in 1484. He was at first a prebendary of Glasgow and rector of Cardross. He studied at Rome, and received consecration from the hands of the pope. It was during his episcopate, and chiefly by his interest with pope Alexander VI, that the see of Glasgow was erected into an archbishopric — an honor which greatly exasperated his spiritual  brother of St. Andrew's, who objected to acknowledge this real dignitary, as St. Andrew's had been created by Sextus IV metropolitan of all Scotland. Jealous for the supremacy of his eastern capital, the archbishop of St. Andrew's commenced an ecclesiastical warfare, which divided both clergy and nobility into factions. The prelates were reconciled at length by granting the new dignity to Glasgow, but allowing St. Andrew's still to retain its ancient precedency. In Blackader's time, about 1494, the dawning light of the Revolution was spreading in the west, chiefly in the districts of Kyle and Cunningham. Thirty persons were summoned at his instance before the king and council, as holders of heretical opinions. Among these were Campbell of Cesnock, Reid of Barskimming, lady Stair, and other distinguished persons, who were nicknamed the Lollards of Kyle (Knox, Hist. ch. i). Archbishop Blackader went to England with the earl Bothwell, to negotiate the marriage of James IV. with the princess Margaret, daughter to Henry VII, performed in Edinburgh, 1503 (Hollinshed, v, 465). Spottiswood calls him “a gentleman well descended, and of good knowledge, both in divine and human learning.” He died about 1508, while on a pilgrimage to the holy sepulchre at Jerusalem. See Spottiswood, p. 58, 60, 105, 114; Crichton, Memoirs of Rev. John Blackader (2d ed.), p. 10 sq.; Keith, Scottish Bishops, p. 115, 254.

## Blackall, Offspring, D.D.[[@Headword:Blackall, Offspring, D.D.]]

             bishop of Exeter, was born in London 1654, and educated at Cambridge. After successive pastorates at Okenden, Essex, and St. Mary's, London, he was made bishop of Exeter 1707, and died 1716. He had the reputation of being one of the best preachers of his age. His- sermons on the, Sufficiency of Revelation and on the Sermon on the Mount are collected in his Works, with Life of the Author, by Archbishop Dawes (Lond. 1723, 2 vols. fol.). There is also an edition of the Practical Discourses (8 vols. 8vo, Lond. 1717).-Darling, Cyclop. Bible, s.v.

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## Blackaller, Henry[[@Headword:Blackaller, Henry]]

             a Protestant Episcopal clergyman of the Diocese of Ohio, was rector in Mansfield for several years, until 1856. Subsequently he was rector in Newark, and in 1858 was chosen rector of Zion Church, Dresden; in 1860 he became rector of Christ Church, Ironton, whence he removed, about 1864, to Gallipolis, where he died, June 21, 1867, aged sixty-nine years. See Prot. Episc. Almanac, 1868, p. 104.

## Blackbourne, John[[@Headword:Blackbourne, John]]

             a learned English divine, was born in 1683, and educated at Trinity College, Cambridge. After the Revolution he refused to take the oaths, thus excluding himself from Church preferment. He became corrector of the press to Bowyer, the celebrated printer, and edited several important works. For some years before his death he was a nonjuring bishop, but lived a retired life in Little Britain. He died Nov. 17, 1741. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Blackburn, Amos[[@Headword:Blackburn, Amos]]

             an English Congregational minister, was born at Pinebury Hill, near Halifax, July 14, 1800, of poor, pious, and greatly respected parents, and joined the Independent Church in Halifax in 1818. He received his collegiate course at Idle, York. He records that within three months of his entrance he had preached between forty and fifty times, and had walked five hundred and sixty miles. His first and only charge was at Eastwood, where he was killed by a train of cars, Jan. 28, 1864. See (Lond.) Cong. Yearbook, 1865, p. 225.

## Blackburn, Andrew[[@Headword:Blackburn, Andrew]]

             a minister of the United Synod of the Presbyterian Church in the United States, was born in Jefferson County, Tenn., Sept. 28, 1827, studied at Maryville College and the South-western Seminary, and was licensed by Union Presbytery, Tennessee, 1550. In the same year he was also ordained as a ruling elder of Westminster church; and was a lay commissioner to the General Assembly. On his return he took charge of the church at Chattanooga, Tenn. He had been for some time editing, with others, the Calvinistic Magazine, when the Synod of Tennessee, Oct., 1850, resolved to establish the Presbyterian Witness, and made him one of the editors. For several years he sustained the latter paper, not only by his talents, but with his money, and, when the paper went down in 1858, he revived it; but, his health failing, he had soon to dispose of it. From 1856 to 1859 he was stated supply for Bristol, Tenn., and during a portion of 1855 he acted as agent for the Home Missionary Society. He died Aug. 22, 1859, of consumption, at Maryville.-Wilson, Presbyt. Histor. Almanac for 1861.

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## Blackburn, Gideon, D.D.[[@Headword:Blackburn, Gideon, D.D.]]

             a Presbyterian minister, born in Augusta Co., Va., Aug. 27, 1772, and instructed in theology by the Rev. Robert Henderson, was licensed to preach in 1792, and labored actively in -various parts of the West until 1827, when he became president of Centre College, Ky. He left this post in 1830, however, and employed himself in collecting funds, with which, after his death, the Blackburn Theological Seminary in Carlinville, Ill., was established. In the division of the Presbyterian Church Dr. Blackburn went with the New School. He died Aug. 23, 1838, at Carlinville. As an educator and disciplinarian he stood in the first rank, and few excelled him in power of extemporaneous preaching.-Sprague, Annals, 4:43.

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## Blackburn, John[[@Headword:Blackburn, John]]

             an English Congregational minister, was born in London in 1792. Quite early he had a strong desire to become a Baptist minister, and for that purpose entered Stepney College; but, his views undergoing a change, he retired from that institution and became a student at Hoxton Academy. He entered the service of the Irish Evangelical Society, and for a time labored in Ireland to disseminate Protestant and evangelical truth. He then returned to England, and preached with acceptance at Finchingfield, Essex; became chosen pastor of that Church, and settled there in 1815 — where his labors were very successful. In 1823 he became pastor at Clarcmont Chapel, London. He died June 16, 1855. One, speaking of his success, here remarks, “His efforts were crowned with remarkable success. both in the numbers, and devotedness, piety and liberality of his flock.” He was a prominent man in the efforts to benefit his race. He was one of the projectors and secretaries of the Congregational Union of England and Wales; also editor of the Cong. Magazine and Cong. Calendar, afterwards the Cong. Year-book. He published, The Spiritual Claims of the Metropolis: — a volume of Lectures on Layard's Discoveries at Nineveh: — The Biblical Educator. See (Lond.) Cong. Year-book, 1856, p. 208- 210.

## Blackburn, Samuel[[@Headword:Blackburn, Samuel]]

             a Presbyterian minister, was educated at Danville, Ky., and went to Illinois in 1832. He labored in Carlinville and Spring Cove. He started to Kentucky on business, and died on the Ohio River in 1836. See Norton, Hist. of the Presb. Church in Illinois.

## Blackburn,William[[@Headword:Blackburn,William]]

             an English Congregational minister, was born at Garstang, Lancashire, in 1797, of poor Roman Catholic parents. At an early age he was apprenticed in a large machine establishment in Preston, and, being invited, he attended a Protestant prayermeeting, and soon after was converted. At the close of his four years' course at Rotherham College, Mr. Blackburn accepted an invitation to the pastorate of Silver-street Chapel, Whitby, where he was ordained in 1821. and labored until 1838, when he removed to Bamford, near Rochdale. After an eight years' pastorate at this place, he became secretary and general superintendent of the Manchester City Mission. Thence, after years of unremitting labor, he retired to Southport, where he died, Oct. 18, 1826. In Mr. Blackburn's character zeal, prudence, firmness, and kindness blended in a remarkable degree. See (Lond.) Cong. Year- book, 1863, p. 211.

## Blackburne, Francis[[@Headword:Blackburne, Francis]]

             an English divine, was born in 1705, at Richmond, Yorkshire, educated at Cambridge, and ordained 1739, when he became rector of Richmond. In 1750 he was made archdeacon of Cleveland, and it was after that period that he began to be known as the advocate of what is called "religious liberty." In 1766 he wrote his Confessional against subscriptions to articles and creeds, a work which elicited a hot controversy, and called forth more than seventy pamphlets. Blackburne was a bitter opponent of the Romanists, and wrote against them. He died in 1787. He was for some time engaged in the controversy concerning the intermediate state. His writings are collected under the title Works, Theological and Miscellaneous (Camb. 1804, 7 vols. 8vo), with a life of the author by his son in vol. i.

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## Blackburne, Launcelot[[@Headword:Blackburne, Launcelot]]

             an English prelate, became prebendary of Exeter in 1691, subdean in 1695 and again in 1704, dean in 1705, archdeacon of Cornwall in 1715, and bishop of Exeter in 1717. He was confirmed archbishop of York, Nov. 28, 1724, and died March 23, 1743. He published various Sermons, (16941716). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Blackburne, Wm. Theophilus[[@Headword:Blackburne, Wm. Theophilus]]

             M.A., an English divine, was born in 1796, and educated at Christ College, Cambridge. He entered holy orders, but, owing to the infirm state of his health, was obliged, during many years, to refrain from the active duties of his profession. He was a man of eminent piety and extensive learning. His decease took place in 1838. See (Lond.) Christian Remembrancer, Oct. 1838, p. 634.

## Blackett, Cuthbert Robert[[@Headword:Blackett, Cuthbert Robert]]

             an English Congregational minister, was born at the Abbey Mill, near Durham, Nov. 10, 1806. He became a Christian at fifteen years of age, and subsequently devoted himself to the ministry. He studied first under Mr. Scott at Rowell in 1823; entered Hoxton Academy in 1825, and Highbury College or Academy in 1826. Having completed his studies, he preached at  Burslem. and at Stone, and was settled at Southminster, in Essex, in 1828. For five years he preached in a large room, but in 1833 a chapel was completed, and he was ordained to the pastorate. He removed to Burnham Market, Jan. 28, 1838, where he remained till Aug. 15, 1852, when he resigned, and sailed from Sunderland, Sept. 11, 1852, as a missionary to Australia, arriving at Melbourne Jan. 3, 1853. He died there, April 3, 1853. His mind and preaching were characterized by great solidity. As a man he was greatly beloved, and his consistency of character was a theme of praise among those who knew him best. See (Lond.) Cong. Year-book, 1854, p. 218, 219.

## Blackett, James[[@Headword:Blackett, James]]

             an English Wesleyan minister, was born at Woodhouse, near Leeds, in 1778. He was converted when twenty years of age. His first circuit was Dudley, 1803; he travelled thirty-six others. In 1841 he settled as a supernumerary in Leeds, where he died, Sept. 29, 1848. He was “a good Methodist and minister.” See Wesl. Meth. Mag. 1852, p. 105; Minutes of the British Conference, 1849.

## Blackfriars[[@Headword:Blackfriars]]

             a name given to the Dominicans in England from the color of their garments. A parochial district in London in which they established their second English house still bears the name. SEE DOMINICANS.

## Blackfriars (2)[[@Headword:Blackfriars (2)]]

             a name given to the Dominicans in England from the color of their garments. A parochial district in London in which they established their second English house still bears the name. SEE DOMINICANS.

## Blackhouse, Sarah[[@Headword:Blackhouse, Sarah]]

             an English minister of the Society of Friends, was born about 1626, and in the twenty-seventh year of her age was converted under the preaching of George Fox. Some years after this she began to preach. Her labors are said to have been highly edifying. She died May 30, 1706. See Piety Promoted, 1, 377, 378. (J. C. S.)

## Blackhurst, John[[@Headword:Blackhurst, John]]

             a Methodist Episcopal minister, was born in Sheffield, England, in 1818. He joined the Wesleyan Methodists in his youth; received license to preach at the age of twenty-two, and as such was remarkably popular wherever he went. In 1847 he emigrated to America, and located at Dover, Wis. In 1856 he was received into the West Wisconsin Conference, in which he did efficient work until his decease, Oct. 6, 1859. Mr. Blackhurst was ardent in his attachments, a giant in intellect, and a clear, logical reasoner. See Minutes of Annual Conferences, 1859, p. 326.

## Blackie, James[[@Headword:Blackie, James]]

             a Presbyterian minister, was born at Wick, in the north of Scotland, in 1829. He was licensed by Toronto Presbytery in 1865, and stationed at West Church, Toronto, where he died in December, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 479.

## Blacklidge, John[[@Headword:Blacklidge, John]]

             a minister in the Methodist Episcopal Church South, was born and reared in South Carolina. In early manhood he joined the Church, served a short time as class-leader and exhorter, and twenty-five years as local preacher. In 1867 he entered the Mississippi Conference, and labored diligently for two years, when failing health obliged him to retire from active life. He died in the latter part of 1870. Mr. Blacklidge was characterized by consistent piety, fervent zeal, and fidelity. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 573.

## Blacklock, Thomas, D.D.[[@Headword:Blacklock, Thomas, D.D.]]

             a divine and poet, was born at Annan, Scotland, in 1721, and lost his sight by the small-pox when he was about six months old. To amuse and instruct him, his father and friends used to read to him, and by this means he acquired a fund of information, and even some knowledge of Latin. Through the kindness of Dr. Stevenson, of Edinburgh, he studied several years at Edinburgh, and became well acquainted with Greek, Latin, French, and Italian. In 1762 he was ordained minister of Kircudbright, but, being opposed by the parishioners, he retired after two years on an annuity, and received students at Edinburgh as boarders, and assisted them in their studies. He died July 7,1791. His poems will be read or referred to on account of the peculiar circumstances under which they were written; but, although marked by a vein of placid elegance, they are wanting alike in vigor of thought and force of imagination. Dr. Blacklock published An Essay toward Universal Etymology (8vo, 1756):-Paraclesis, or Consolations deduced from Natural and Revealed Religion (1767):-A Panegyric on Great Britain, a poem (8vo, 1773):-The Graham, a heroic poem, in four cantos 4to, 1774). In 1793a posthumous edition of his poems was published by Mackenzie, author of the "Man of Feeling," with a life. There is also an edition of his poems, with life, by Professor Spence (Lond. 1756, 4to, 2d ed.).-Allibone, Dict. of Authors, i, 196.

## Blacklock, Thomas, D.D. (2)[[@Headword:Blacklock, Thomas, D.D. (2)]]

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## Blackloe, Thomas[[@Headword:Blackloe, Thomas]]

             was professor of theology in the English College at Douay, and afterwards canon of the Romanist Chapter, formed by William Bishop, in London. He lived about the middle of the 17th century, and was a man of turbulent disposition; many of his writings were condemned by the inquisition, such as, Sonus Buccino: — Appendicula ad Sonum Buccince: Tabulce Suffragales: — Monumethes Excantatus. He also wrote De Medio Animarum Statu, which made much noise at the time. He was accused of teaching in it that the souls in purgatory would not be released until the day of judgment; that the damned feel no corporeal pains, and that in the state of damnation they are happier than people in this life; that the doctrine of the infallibility of the pope is the mother of all heresies. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blackman, Benjamin[[@Headword:Blackman, Benjamin]]

             a Congregational minister, was the son of Rev. Adam Blackman, first minister at Stratford, Conn. Benjamin graduated at Harvard College in 1663; was ordained at Maiden in 1674; and resigned his charge in 1678. He left in consequence of dissatisfaction, and nine years afterward sued the town for arrears of his salary. After leaving Maiden, he preached at Scarborough, Me.; and in 1683 was a representative of the town of Saco. It is supposed that he died in Boston. See Sprague, Annals of the Aner. Pulpit, 1, 144.

## Blackman, James F[[@Headword:Blackman, James F]]

             a Baptist minister, was born in Louisiana in 1828. He was brought up to the business of a printer and publisher. He preached for several years most acceptably and with success in the Ouachita region, in his native state. His death took place Dec. 11, 1874. See Cathcart, Baptist Encyclopcedia, p. 104. (J. C. S.)

## Blackman, Learner[[@Headword:Blackman, Learner]]

             an eminent pioneer of American Methodism, was born in New Jersey in 1781, and entered the ministry in 1800 at about 19 years of age. After a few years spent in itinerant labors in the Eastern States, he was sent in 1805 on a mission to Mississippi, then a wild country, inhabited by Indians and frontiersmen. His labors laid the foundations of Methodism through a large region of country. He was drowned in the Ohio River in 1825.- Minutes of Conferences, i, 274; Sprague, Annals, 8:324.

## Blackman, Learner (2)[[@Headword:Blackman, Learner (2)]]

             an eminent pioneer of American Methodism, was born in New Jersey in 1781, and entered the ministry in 1800 at about 19 years of age. After a few years spent in itinerant labors in the Eastern States, he was sent in 1805 on a mission to Mississippi, then a wild country, inhabited by Indians and frontiersmen. His labors laid the foundations of Methodism through a large region of country. He was drowned in the Ohio River in 1825.- Minutes of Conferences, i, 274; Sprague, Annals, 8:324.

## Blackmer, Joel[[@Headword:Blackmer, Joel]]

             a Congregational minister, was born at Barnard, Vt., April 11, 1810. He graduated at Dartmouth College in 1834, and at Andover Theological Seminary in 1840. He was a licentiate at Weymouth, Mass., from 1840 to 1841; teacher at Ridgebury, N.Y., from 1843 to 1845; principal of the Clinton-place Institute, New York city; and afterwards clerk in the New York Custom-house. He died at Staten Island, Nov. 7, 1879. See Necrology of Andover Theol. Seminary, 1880-81.

## Blackmore, Sir Richard[[@Headword:Blackmore, Sir Richard]]

             was born in 1650, and died in 1729. He was active in the revolution which elevated William III, whose physician he was, to the throne. Besides several medical and poetical works, he wrote Just Prejudices against the Arian Hypothesis (1725), Natural Theology (1728), Creation, a philosophical poem (1712, 4th ed. 1718), which Addison pronounced one of the noblest productions in English verse; and poetical paraphrases on Job, the songs of Moses, Deborah, and David, on four select psalms, on chapters of Isaiah, and the third chapter of Habakkuk.

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## Blackmore, Thomas W[[@Headword:Blackmore, Thomas W]]

             an English Baptist minister, was born in Clayhidon, Devonshire, in 1799. After receiving the rudiments of an education, he was sent in his youth as an apprentice to a manufacturer in Bridgewater, Somersetshire. Here he was converted, and began to proclaim the message of salvation to others. He labored efficiently as an evangelist in various sections for some years, and subsequently settled as pastor at Hemyock, East Devon. He soon removed to Upottery, where he remained fourteen years. Failing health  compelled him to retire for a time from the active work of the ministry, but he subsequently entered upon the pastoral service at Uffculm and other places. He died March 27, 1879, after fifty-six years in the ministry. See (Lond.) Baptist Hand-book, 1880, p. 290.

## Blackstock, Moses[[@Headword:Blackstock, Moses]]

             a Methodist Episcopal minister was born in Ireland, March 1, 1793. He experienced conversion at the age of eighteen, while attending college in Dublin; received license to preach in the following year, and returned to college to prepare for the ministry; and in 1818 left Ireland, with a colony of emigrants, as missionary to Canada, where he preached regularly for forty-two years, filling important appointments in connection with the Wesleyan Conference. In 1856 he removed to Lafayette, Ind., and identified himself with the North-west Indiana Conference, of which he was an honored member until his death, Aug. 31, 1873. See Minutes of Annual Conferences, 1873, p. 90; Simpson, Cyclopedia of Methodism, s.v.

## Blackstock, William[[@Headword:Blackstock, William]]

             a minister of the Associate Church, was born, educated, and licensed to preach in Ireland. He emigrated to this country about 1794. The Presbytery of the Carolinas report that he was a probationer from the Presbytery of Down, in Ireland, and had been received and ordained by them, July 8, 1794, over the united congregations of Steele Creek, Ebenezer, and Neeley Creek, S. C. In 1804 he resigned, and became a stated supply to the churches of New Perth, New Sterling, and Rocky Spring. Here he remained until 1811, when he was settled at the Wax'haws, N. C. He subsequently accepted a call from Tirzah, S. C., and died in 1830. See Sprague, Annals of the Amer. Pulpit, IX, 3, 111.

## Blackstone, William[[@Headword:Blackstone, William]]

             a clergyman of the Church of England, the date of whose birth is unknown, figures in the first list of the freemen of Massachusetts in 1630. Subsequently he sold the land upon which the city of Boston is built. He was one of the two or three earliest Episcopal clergymen residing in New  England. As a student he had a considerable reputation, and his library was extensive. Six miles from Providence, R. I., he built a house upon an eminence, which he called “Study Hill,” and to which, it seems, he removed in 1631. He preached only occasionally. His house and library were burned in king Philip's war. He died at Shawmut, near Boston, Mass., May 26, 1675. See Sprague, Annals of the Amer. Pulpit, v, 1.

## Blackwall, Anthony[[@Headword:Blackwall, Anthony]]

             an industrious author, was born in Derbyshire, 1674, educated at Cambridge, and was appointed minister of All-Saints, Derby, about 1698. In 1722 he was made master of the Grammar school of Market-Bosworth, which he left to take the parish of Clapham, in Surrey; but in 1729 he returned to Market-Bosworth, where he died in 1731. His chief work is The Sacred Classics Defended and Illustrated (Lond. 1727-31, 2 vols. 8vo), in which he defends certain passages in the N.T. usually held to be barbarisms. -Allibone, Dict. of Auth. i, 199; Landon, Eccl. Diet. s.v.

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## Blackwell, David[[@Headword:Blackwell, David]]

             a Methodist Episcopal minister, was born in Madison County, Ky., in April, 1805. He removed in 1829 to Illinois, where he was converted in the following year; received license to preach in 1833, began to preach in 1834, and at the close of the same year entered the Illinois Conference. In 1845, owing to failure of health, he retired from the effective ranks, and spent nearly all his remaining days confined to his house. He died July 7, 1848. Mr. Blackwell was an excellent man, an able preacher, and a devoted Christian. See Minutes of Annual Conferences, 1848, p. 284.

## Blackwell, Demarcus Cicero[[@Headword:Blackwell, Demarcus Cicero]]

             a minister of the Methodist Episcopal Church South. No dates or places concerning his life are accessible other than his death, Dec. 7, 1871, and that he was a member of the Missouri Conference, a member of the Church South nearly twenty-two years, and an acceptable and successful minister twenty-one years. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 738.

## Blackwell, Ezekiel[[@Headword:Blackwell, Ezekiel]]

             a Methodist Episcopal minister, was born in Madison County, Ky., Sept. 12, 1807. He emigrated to Illinois in 1829, experienced conversion in 1830, received license to preach in 1841, and in the same year entered the Illinois Conference, in which he labored diligently until he died, July 16, 1849. Mr. Blackwell was an excellent, zealous, faithful minister, modest, religious, and well received. See Minutes of Annual Conf., 1849, p. 393.

## Blackwell, George[[@Headword:Blackwell, George]]

             an English divine of the Roman Church, was born in Middlesex in 1545, and educated at Trinity College, Oxford, and at the English College in Douay. He approved of the oath of allegiance to the crown of England, and advised the Romanists to take it. This led to a controversy with cardinal Bellarmine. He died in Rome, Jan. 13, 1612. His Letters to the Romish Priests, touching the lawfulness of taking the oath of allegiance, were published in 1597. He also published a Letter to Cardinal Cajutane (1596), and some other papers on the same subject. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blackwell, Henry C[[@Headword:Blackwell, Henry C]]

             a Methodist Episcopal minister, was born in St. Genevieve, Mo., Dec. 21, 1824. In 1845 he engaged as compositor for the Illinois State Register, and in 1846 for like work for the Illinois Gazette, at Beardstown, where he was converted. In 1851 he entered M'Kendree College for better ministerial preparation, and the next year united with the Southern Illinois Conference. Failing health in 1854 necessitated his superannuation. In 1857 he was transferred to the Rock River Conference, labored one year, and again became superannuated, which relation he sustained till his death, by drowning, in the Kaskaskia River, July 19, 1860. Mr. Blackwell was a Christian gentleman, modest and retiring, and a self-sacrificing, efficient minister. See Minutes of Annual Conferences, 1860, p. 330.

## Blackwell, John[[@Headword:Blackwell, John]]

             an English Wesleyan minister, was born at Wadsley, near Sheffield, Nov. 21, 1812. He was converted in his seventeenth year, was called to the ministry in 1835, and went as a missionary to the West Indies in the following year, where he labored for eleven years. After that his ministry was exercised in England, with great blessing to the charges. His preaching was of a high order of excellence, chaste and elegant in style, beautiful in illustration, evangelical in matter, and attended with the unction of the Spirit. He died suddenly at Burslem, July 9, 1864. Mr. Blackwell was gentle and conciliatory, truly kind of heart, courteous, and with the ornament of a meek and quiet spirit. See Minutes of the British Conference, 1864, p. 25.

## Blackwell, John Davenport, D.D[[@Headword:Blackwell, John Davenport, D.D]]

             a minister of the Methodist Episcopal Church, South. was born in Fanquier County, Virginia, June 17, 1822. He graduated from Dickinson College, and joined the Virginia Conference in 1846, in which he served as pastor or presiding elder until his death, June 26, 1887. He was a member of four General conferences, and delegate to the Centennial Conference of Methodism held in Baltimore in 1884, before which he read a paper entitled An Essay on the Mission of Methodism. See Minutes of Annual Conferences of the M.E. Church, South, 1887, page 108.

## Blackwell, Michael Joseph[[@Headword:Blackwell, Michael Joseph]]

             a minister in the Methodist Episcopal Church South, was born on Winyaw Bay, S. C., Aug. 30, 1800. He joined the Church in 1826, received license to preach in 1840, and in 1841 entered the Memphis Conference, in which, with the exception of two years as supernumerary, he did effective work until 1867, when he became superannuated, and continued to sustain that relation to the close of his life, Dec. 22, 1869. In the Conference sessions Mr. Blackwell was considered one of the wisest of counsellors. His knowledge was extensive, and his power of analysis very great. His style of delivery was pure, elegant, dignified, didactic, enrapturing. His zeal exceeded his physical strength. See Minutes of Annual Conferences of the M. E. Church South, 1870, p. 455.

## Blackwell, Richard[[@Headword:Blackwell, Richard]]

             an early Methodist preach er, commenced his ministry in 1759, and preached in Ireland and Great Britain. His last years were in Scotland. He died in Aberdeen, Dec. 27, 1767. He is spoken of as a young man at the time of his death, wholly devoted to his work, and an example to the flock in conversation and godliness. See Atmore, Methodist Memorial, s.v.

## Blackwell, Thomas[[@Headword:Blackwell, Thomas]]

             a Scotch clergyman, was minister of Paisley, in Renfrewshire, from whence he was removed in 1700 to be one of the ministers of Aberdeen. He was afterwards elected professor of divinity in Marischal College, Aberdeen, and in 1717 became principal of that college, in both of which offices he continued until his death, in 1728. He published, Ratio Sacra (Edinburgh, 1710): — Schema Sacrum (eod.): — Methodus Evangelica (Lond. 1712). See Chalmers, Biog. Dict. v, 360; Allibone, Dict. of Brit, and Amer. Authors, s.v.

## Blackwood, Christopher[[@Headword:Blackwood, Christopher]]

             an English Baptist minister, was born in 1686. He was a graduate of Cambridge University, and at the beginning of the Parliamentary war the rector of a parish in Kent. A change of views on the proper subjects of baptism led to his leaving the national Church, and for a time he was pastor of a Baptist Church near Stapleshurst, and then, as a chaplain in the army,  went to Ireland. Subsequently he was instrumental in forming a-Baptist Church in Dublin, of which he was the pastor for several years. He was regarded as a fine scholar, especially in patristic literature, and was himself the author of several valuable works, which, in their day, were very popular. See Cathcart, Baptist Encyclopaedia, p. 104. (J. C. S.)

## Blackwood, James[[@Headword:Blackwood, James]]

             a Reformed Presbyterian minister, was born in Ireland. In 1811 he entered Glasgow College, where he remained three years, and completed his theological course, and was licensed in 1819. He emigrated to America in 1824, and took up his abode in Belmont County, O., within the bounds of the Reformed Presbytery of Pittsburg, and on May 8 was ordained by that body. He accepted a call the same year from the congregation of Brush Creek, Adams County, O. The climate did not agree with him, hence he obtained a dissolution of his pastoral relation in 1833. The next year he took charge of the united congregations in Western Pennsylvania and Ohio. In this extensive field he labored until his death, Oct. 8, 1851. See Sprague, Annals of the Amer. Pulpit, IX, 5, 77.

## Blade[[@Headword:Blade]]

             stands in the Auth. Vers. for the following words: לִהִב, la'hab, a flame, applied to the glittering point of a spear (Job 39:23) or sword (Nah 3:3), and hence to the "blade" of a dagger, Jdg 3:22; שַׁכְמָה, shikmah', the " shoulder-blade," Job 31:22; χόρτος, grass as growing for provender, hence the tender " blade" of cereals, Mat 13:26; Mar 4:28.

## Blade (2)[[@Headword:Blade (2)]]

             stands in the Auth. Vers. for the following words: לִהִב, la'hab, a flame, applied to the glittering point of a spear (Job 39:23) or sword (Nah 3:3), and hence to the "blade" of a dagger, Jdg 3:22; שַׁכְמָה, shikmah', the " shoulder-blade," Job 31:22; χόρτος, grass as growing for provender, hence the tender " blade" of cereals, Mat 13:26; Mar 4:28.

## Bladus[[@Headword:Bladus]]

             Saint, is said to have been a bishop in the Isle of Man. His day was July 3. See Smith, Dict. of Christ. Biog. s.v.

## Blaecca[[@Headword:Blaecca]]

             the “praefectus “or reeve of Lincoln, was converted, with all his family, by Paulinus in 627 (or 628).

## Blagborne, William[[@Headword:Blagborne, William]]

             an English Wesleyan minister, was born in 1754. He joined the Methodists at an early age, and was received by Wesley into the ministry in 1785, and travelled therein for twenty-five years. Owing to singular opinions on the uncertainty of things, arising from the French Revolution, he retired from the ministry, but still preached. He died suddenly at Chiselhurst, Kent, May 2, 1816. See Stevenson, City-road Chapel, p. 529.

## Blaikling, Francis[[@Headword:Blaikling, Francis]]

             an English minister of the Society of Friends, was born at Winder, near Ledberg, Yorkshire, in the year 1631, and inl 1652 was converted under the preaching of George Fox. “He gladly received the truth in the love of it, and faithfully walked in it, and cheerfully suffered for it, not only extreme spoiling his goods, but a long imprisonment in York Castle.” He became an accredited minister among Friends some time after his conversion. “In a plain testimony, he hit the mark both in reproof to the wicked and the comfort of true mourners in Zion.” Among Friends he was a man well beloved and esteemed, and lived a useful, exemplary life. He died Jan. 20, 1704. See Evans, Piety Promoted, 1, 282-283. (J. C. S.)

## Blaikling, John[[@Headword:Blaikling, John]]

             a minister of the Society of Friends, was born in Yorkshire, England, in September, 1625. He was “convinced of the truth” in 1652, under the ministry of George Fox, and about the beginning of 1655 “received a dispensation of the Gospel to publish to the world.” He exercised his ministry in the counties of Durham, Northumberland, and Yorkshire, and many parts of Scotland. “His ministry was attended with power.” Late in life he wrote, in reply to William Rogers's book against Friends, a little volume entitled Anti-christian Treachery Discovered and its Way Blocked Up. He died May 4, 1705. See Evans, Piety Promoted, 1, 269-272. (J. C. S.)

## Blain, Daniel[[@Headword:Blain, Daniel]]

             a Presbyterian minister, was born in South Carolina in 1773, of the Scotch- Irish race. When about twenty years of age, Mr. Blain entered Liberty Hail, near Lexington, to complete his education, and afterwards took a theological course in Washington College. He was licensed by the Lexington Preslvtery about 1796. He taught in the New London Academy at Bedford, and preached regularly to the congregations of Old Oxford and Timber Ridge. He was. appointed as one of a committee by the Synod in 1803, to consider the subject of establishing a religious periodical, and the first number of The Virginia Religious Magazine was issued in October, 1804. He. died March 19, 1814. Some of his contributions to the magazine are as follows: “Christian Zeal,” “Observations on the Sabbath,” “Death of Voltaire and Mrs. Leech Contrasted,” “Religious Curiosity,” “The  Scriptures Profitable,” “Professor and Honestus,” “Lines on the Dark Day in Lexington.” See Foote, Sketches of Virginia (2d series).

## Blain, George W[[@Headword:Blain, George W]]

             a Methodist Episcopal minister, was born in Albemarle County, Va., in 1815. He was converted at Salem when seventeen years of age, graduated at Randolph Macon College in 1837, and was admitted into the Virginia Conference in 1838. He was elected professor of mathematics in the Collegiate Institute of Buckingham County in 1840, received his master's degree in 1841, became superannuated in 1842, and died in Botetourt County, March 7, 1843. Blain's talents were superior, and they were freely consecrated to Christ. See Minutes of Annual Conferences, 1843-44, p. 460.

## Blain, George W., A.M[[@Headword:Blain, George W., A.M]]

             a Methodist Episcopal minister, and professor in Randolph Macon College, Va., was born in Albemarle county, Va., 1815. converted at a camp- meeting in 1832, graduated at Randolph Macon College in 1837, entered the ministry in the Virginia Conference 1838, was elected professor of mathematics in Randolph Macon College in 1840, superannuated on account of pulmonary disease in 1842, and died in great peace May 17, 1843. In college his talents, industry, and piety won him golden opinions, while as a minister his zeal and devotion were conspicuous.-Minutes of Conferences, 3:460.

## Blain, George W., A.M (2)[[@Headword:Blain, George W., A.M (2)]]

             a Methodist Episcopal minister, and professor in Randolph Macon College, Va., was born in Albemarle county, Va., 1815. converted at a camp- meeting in 1832, graduated at Randolph Macon College in 1837, entered the ministry in the Virginia Conference 1838, was elected professor of mathematics in Randolph Macon College in 1840, superannuated on account of pulmonary disease in 1842, and died in great peace May 17, 1843. In college his talents, industry, and piety won him golden opinions, while as a minister his zeal and devotion were conspicuous.-Minutes of Conferences, 3:460.

## Blain, John[[@Headword:Blain, John]]

             a Baptist minister, was born at Fishkill, Dutchess Co., N. Y., Feb. 14, 1795. He was converted at the age of fifteen, and at twenty-three united with the only Baptist Church then existing in Albany. When engaged as a travelling trader, he felt impressed that it was his duty to preach. After some: preparatory study, he was licensed and ordained, commencing to preach in November, 1819. He was a pastor successively in Auburn (N. Y.), Stonigton (Conn.), Pawtucket and Providence (R. I.), New York city, Syracuse, in two churches in Charlestown (Mass.), Central Falls and Providence (R. I.), and Mansfield (Mass.). Regarding his gifts as fitting him for evangelistic rather than pastoral work, he preached in many places in New York, Connecticut, Rhode Island, and Massachusetts. We are told that during his ministry he had charge of fourteen churches, baptized about three thousand persons, labored in about one hundred revivals,. preached in more than one thousand places, delivered, over nine thousand five hundred sermons, and married over two thousand couples. After having contributed liberally to various objects of benevolence, in his last will he bequeathed his property to mission causes. He received a small pension from the government for services rendered in the war of 1812. His death took place at Mansfield, Dec. 26, 1879. See Rhode Island Biog. Cyclopaedia, p. 259; Providence Journal, Dec. 30, 1879. (J. C. S.)

## Blain, John D[[@Headword:Blain, John D]]

             a Methodist Episcopal minister, was born at Kingston, N.J., Feb. 24, 1819. He experienced conversion in 1835, began preaching in 1841, and in 1842 entered the New Jersey Conference. In 1852 he was sent to California to assist in planting Methodism on the Pacific coast. In impaired health in 1865, he returned East, labored some time in New York as a pastor, and in 1872 entered the Newark Conference, served four years, and then took a superannuated relation, which he sustained till his death, in June, 1876. Mr. Blain was a Christian gentleman, remarkably affable, thoroughly conscientious, tender-hearted, and unusually successful. See Minutes of Annual Conferences, 1877, p. 37; Simpson, Cyclopaedia of Methodism, s.v.

## Blain, Wilson[[@Headword:Blain, Wilson]]

             a Presbyterian minister, was born in Ross County, O., March 2, 1813. He graduated at Miami University, Oxford, in 1831, attended the full course of study at the Associate Reformed Theological Seminary at Allegheny, Pa., and was licensed by the First Presbytery of Ohio in 1838. He was at first pastor at Hebron, Ia., but in May, 1847, he resigned to become a missionary to Oregon, where he spent the next two years as pastor, editor, and representative. In 1850 he organized a Church in California, but in 1853 he returned to Oregon, teaching part of the time for several years thereafter. He died in 1861. See Wilson, Presb. Hist. Alm., 1862, p. 228.

## Blains[[@Headword:Blains]]

             (אֲבִעְבֻּעֹת, ababuoth'; Sept. φλυκτίδες; Vulg. vesicce) occurs only in the account of the sixth plague of Egypt (Exo 9:9-10), where it is described as "a boil breaking forth into blains," i.e. violent ulcerous inflammations (from בּוּעִ, to boil up). The ashes from the furnaces or brick-kilns were taken by Moses, a handful at a time, and scattered to the winds; and wherever a particle fell, on man or beast, it caused this troublesome and painful disease to appear. It is called in Deu 28:27; Deu 28:35, "the botch of Egypt" (comp. Job 2:7). It seems to have been the ψωρά ἀγρία, or black leprosy, a fearful kind of elephantiasis (comp. Plin. 26:5). It must have come with dreadful intensity on the magicians whose art it baffled, and whose scrupulous cleanliness (Herod. ii, 36) it rendered nugatory, so that they were unable to stand in the presence of Moses because of the boils. SEE BOIL.

Other names for purulent and leprous eruptions are בִּהֶרֶת שְׂאֵת(Mophea alba), סִפִּחִת(Morphea nigra) and the more harmless מַסְפִּחִת, Leviticus 13, passim (Jahn, Bibl. Arch. § 189). SEE LEPROSY.

## Blains (2)[[@Headword:Blains (2)]]

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## Blair, Andrew[[@Headword:Blair, Andrew]]

             an Irish Wesleyan minister, was born about 1748. In 1768 he first heard the Methodists, and in 1771 he was converted. He was received by the Conference in 1778, and for many years he preached in the British Isles. He died at Dublin, April 8, 1793. See Smith, Hist. of Wesl. Methodism, 2, 277; Atmore, Meth. Memorial, s.v.

## Blair, Hugh, D.D.[[@Headword:Blair, Hugh, D.D.]]

             was born at Edinburgh April 7, 1718. After highly distinguishing himself at the University of Edinburgh, he was in 1742 made minister of Collesy in Fifeshire, and soon after of Canongate in Edinburgh. In 1758 he was appointed chief minister of the High Church in that city. In 1777 he published the first volume of his Sermons, which, while in MS., met with the approval of Dr. Johnson, and when published acquired an extraordinary popularity. Soon afterward the three following volumes appeared, though at different times. The success of these sermons was prodigious, and, except that their moral tone was felt to be an improvement upon the metaphysical disquisitions which in the way of sermons had preceded them, inexplicable. For the later volumes he was paid at the rate of £600 per vol. Numerous editions have been printed at London, in 5 vols. 8vo and 12mo. They have been translated into French (Lausanne, 1791, and Paris, another translation, 1807, 5 vols. 8vo), Dutch, German (by Sack and Schleiermacher, Leipz. 1781-1802, 5 vols.), Sclavonic, and Italian. Blair's Lectures on Rhetoric and the Belles Lettres, first published in 1783, attained the like undeserved celebrity. The Sermons appeared at a time when the elegant and polished style, which is their chief characteristic, was less common than at present; and to this merit, such as it is, they chiefly owed their success. They are still read by many people with pleasure, on account of their clear and easy style, and the vein of sensible though not very profound observation which runs through them; but they have no claim to be ranked among the best specimens of sermon-writing, while they are lamentably deficient in evangelical thought and feeling. The Lectures have not been less popular than the Sermons, and were long considered as a text-book for the student. They are, however, like the Sermons, feeble productions, and show neither depth of thought nor intimate acquaintance with the best writers, ancient and modern, nor do they develop and illustrate, as a general rule, any sound practical principles. Dr. Blair died Dec. 27, 1800.-Allibone, Dict. of Authors, i, 200.

## Blair, Hugh, D.D. (2)[[@Headword:Blair, Hugh, D.D. (2)]]

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## Blair, James Gilman D.D., LL.D.[[@Headword:Blair, James Gilman D.D., LL.D.]]

             a Methodist Episcopal minister, was born at Marcellus, N. Y., Sept. 18, 1816, of zealous Christian parents. He had an intense love for the study of books and nature from boyhood, and many anecdotes are related of his early abstraction of mind. He experienced religion in his youth, and was soon licensed to exhort. In 1835 he was associated in Cazenovia Seminary,  and in 1841 graduated with honors at Wesleyan University, Middletown, Corn. He then became principal of Blendon Young Men's Seminary at Westerville, O., where he was eminently successful. Having become a member of the Ohio (now Cincinnati) Conference, in 1843, he entered upon active itinerant labors on White Oak Circuit, comprising twenty-two appointments. Through his teaching at Greenfield, a seminary was inaugurated in 1846, over which he presided six years. In 1852 he was elected to the, chair of vice-president and professor of natural sciences in the Ohio State University, at Athens. Here he spent twelve years in profound study, lecturing and preaching. Most of his time between 1864 and 1870 was devoted to educational labors in Ohio and West Virginia. His latter years were spent in active service in the West Virginia Conference. He died Dec. 23, 1878. Mr. Blair was a great admirer of primitive Methodism. As a theologian he was profound, as a preacher highly interesting and instructive. See Min. of Annual Conf., 1879, p. 56.

## Blair, James, D.D.[[@Headword:Blair, James, D.D.]]

             was born in Scotland 1656, and died at Williamsburg, Va., 1743. He was one of the most eminent of the earlier Episcopalian ministers in America. Having been sent as missionary to Virginia in 1685, he rendered himself highly acceptable, and in 1689 was appointed commissary-the highest ecclesiastical office in the province. He was the founder and first president of William and Mary College, receiving the latter appointment in 1692. Dr. Blair was for some time president of the council of the colony and rector of Williamsburg. Many traditions are extant which testify to the excellence of his character and the usefulness of his life. In 1722 he published an Exposition of the Sermon on the Mount (4 vols. 8vo; also London, 1724, 5 vols. 8vo). It was again printed 1740 (4 vols. 8vo), with a commendatory notice by Waterland, and is highly commended by Doddridge Sprague, Annals, v, 7; Hawks, Ecclesiastical Contributions, vol. i; Allibone, Dict. of Authors, i, 201.

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## Blair, John[[@Headword:Blair, John]]

             a Presbyterian divine, brother of Samuel Blair (q.v.), was born in Ireland 1720, and emigrated in his youth to America. He studied at the "Log College," and in 1742 was ordained pastor of three churches in Cumberland Co., Pa. In 1757 he removed to Fagg's Manor. In 1767 he was appointed professor of divinity and vice-president of the college at Princeton. In 1769 he became pastor at Walkill, N. Y., where he remained until his death, Dec. 8,1771. He published a Treatise on Regeneration, another on Terms of Admission to the Lord's Supper, and several sermons. Sprague, Annals, 3:118.

## Blair, John (2)[[@Headword:Blair, John (2)]]

             a native of Edinburgh, and relative of Hugh Blair (q.v.). He removed at an early age to London, where he received some valuable preferments, and became at last prebendary of Westminster. He died in 1782. He is the author of an important work on The Chronology and History of the World from the Creation to A.D. 1753 (Lond. 1754, fol.), which has passed through a large number of editions (a recent ed. Lond. 1844, with additions and corrections by Sir H. Ellis; again, Lond. 1851), and is still considered a very valuable book. He also wrote Lectures on the Canon cf the Old Testament, published after his death (Lond. 1785), and comprehending a learned dissertation on the Septuagint version.--Allibone, Dict. of Authors, i, 202.

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## Blair, John (3)[[@Headword:Blair, John (3)]]

             (sometimes called Arnold), a monk of the order of St. Benedict, was born in Fifeshire, Scotland, in the reign of Alexander III, and educated with Sir William Wallace at the school of Dundee. He then went to Paris, studied in the university there, and joined the order of St. Benedict. He returned to Scotland and lived in retirement until Wallace became viceroy of the kingdom, when he became his chaplain. He wrote a history of Wallace's life, in Latin verse, about 1327. The precise date of his death is not known. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of British and American Authors, s.v.

## Blair, John Durburrow[[@Headword:Blair, John Durburrow]]

             a Presbyterian minister, was born at Fagg's Manor, Pa., Oct. 15, 1759. He was licensed to preach by the Hanover Presbytery in 1785. Soon after this he accepted a call from the Presbyterian Church at Pale Green, Va. He retained his connection with this Church until within a few years of his death, which occurred in January, 1823. Mr. Blair published a few sermons during his life, and after his death a volume of his Sermons were published under the direction of Rev. J. B. Hodge. See Sprague, Annals of the Amer. Pulpit, 3, 461.

## Blair, Robert[[@Headword:Blair, Robert]]

             remembered as the author of The Grave, a poem, was born at Edinburgh in 1699, and educated there and on the Continent. In 1731 he was ordained minister of Athelstaneford, in East Lothian, where he died in 1746. His Grave is still reprinted.

## Blair, Robert (2)[[@Headword:Blair, Robert (2)]]

             remembered as the author of The Grave, a poem, was born at Edinburgh in 1699, and educated there and on the Continent. In 1731 he was ordained minister of Athelstaneford, in East Lothian, where he died in 1746. His Grave is still reprinted.

## Blair, Robert J[[@Headword:Blair, Robert J]]

             a minister of the Reformed (Dutch) Church, was born in New Jersey in 1800. He graduated at the New Brunswick Seminary in 1823, and was licensed the same year. In 1824 he was. appointed missionary to Princetown and Guilderland (Helderberg). In 1825 he was missionary to Salem (New Salem), Albany County, N. Y. Princetown and Helderberg were served by him as missionary from 1825 to 1827, and Helderberg alone from 1827 to 1830. He died at Bedminster, Somerset County, N. J., in 1867, without charge. As a Christian his life was eminently consistent, as a preacher he was evangelical and zealous. Few men have been more successful in preaching the Gospel by the wayside and from house to house than he. He was a patient endurer of suffering for many years. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 184.

## Blair, S[[@Headword:Blair, S]]

             a Baptist minister, was born in Indiana in 1827. He removed to Illinois in early life, was converted at sixteen, and a few years afterwards entered the ministry. In 1856 he went to Olney, where he found three Baptists. With untiring zeal and labor he built up a Church of 120 members. He continued to serve this Church until November, 1861, when he became chaplain of the Sixty-third (Ill.) Regiment, where he made himself most useful. At least two revivals were enjoyed in the army during his labors. He was so severely injured by a railroad accident near Memphis that he died, Jan. 19, 1863. See Minutes of Illinois Anniversaries, 1863, p. 9, 10. (J. C. S.)

## Blair, Samuel[[@Headword:Blair, Samuel]]

             brother of John, an eminent Presbyterian divine, was born in Ireland June 14, 1712, and emigrated to America in his youth. After studying at the " Log College," Neshaminy, he was ordained pastor at Middletown, N. J., 1733. In 1740 he removed to Londonderry (Fagg's Manor), Pa., where he labored as pastor, and also as head of a seminary in which a number of ministers were educated. In the "revival" controversy he took sides with Gilbert Tennent, and ranked high among the so-called "New Lights." He died July 5, 1751. His writings, including a Treatise on Predestination and Reprobation, with several sermons, were published 1754.-Sprague, Annals, 3:64.

## Blair, Samuel (2)[[@Headword:Blair, Samuel (2)]]

             brother of John, an eminent Presbyterian divine, was born in Ireland June 14, 1712, and emigrated to America in his youth. After studying at the " Log College," Neshaminy, he was ordained pastor at Middletown, N. J., 1733. In 1740 he removed to Londonderry (Fagg's Manor), Pa., where he labored as pastor, and also as head of a seminary in which a number of ministers were educated. In the "revival" controversy he took sides with Gilbert Tennent, and ranked high among the so-called "New Lights." He died July 5, 1751. His writings, including a Treatise on Predestination and Reprobation, with several sermons, were published 1754.-Sprague, Annals, 3:64.

## Blair, Samuel D.D.[[@Headword:Blair, Samuel D.D.]]

             a Presbyterian minister, was born at Fagg's Manor, Chester County, Pa., in 1741. He graduated at New Jersey College in 1760; and afterwards served as tutor there for nearly three years. He was licensed to preach by the Newcastle Presbytery in 1764. In November, 1766, he was installed pastor of the Old South Church in Boston as a colleague of Rev. Dr. Sewall. He died in September, 1818. Dr. Blair was a man of polished manners, of amiable and generous disposition. “He was a good scholar, a well-read theologian, and an accomplished pulpit orator.” See Sprague; Annals of the Amer. Pulpit, 3, 268; Index to the Princeton Review. s.v.

Blaise, Saint.

SEE BLASIUS, SAINT.

## Blake, A. J[[@Headword:Blake, A. J]]

             a Methodist Episcopal minister, was born Oct. 7, 1821. He joined the Church in 1838, and in 1847 entered the Pittsburgh Conference, wherein he served diligently until his death, Dec. 20, 1850. See Minutes of Annual Conferences, 1851, p. 601.

## Blake, Alfred D.D.[[@Headword:Blake, Alfred D.D.]]

             a Protestant Episcopal clergyman of the diocese of Ohio, was, for many years, rector of Harcourt-place Academy, Gambler, and a teacher in the same town. In 1859 he held, in addition to the rectorship of Harcourt-place Academy, that of St. Mark's parish at Mill Creek. In 1865, for St. Mark's was substituted the parish of St. Matthew, Perry Creek. In 1866 he was rector of Harcourt-place Academy only, where he remained the rest of his life. He died Jan. 30, 1877. See Prot. Episc. Alm., 1878, p. 168.

## Blake, D. Hoyt[[@Headword:Blake, D. Hoyt]]

             a Congregational minister, was a native of Sutton, Vt. After the death of his parents, he went, at the age of seventeen, to reside with a brother in Michigan. With the intention of preparing for a business life, he entered Knox College. His conversion led him to devote himself to the work of the ministry. In 1859 he graduated from the Union Theological Seminary of New York. His first charge was the Church in Mendota, Ill. For some months he served the Church in Waupun, Wis., and then became pastor of the Church in Princeton, Ill. Some time after he served as chaplain in the hospitals of the Army of the Potomac, and among the exchanged prisoners, contracting a disease which eventually proved fatal. He was installed, however, in the Church at Spencerport, N. Y., where he labored earnestly for a year or two, and was then compelled to resign. He died in Stamford, Conn., April 6, 1869, at the age of forty years. See Cong. Quarterly, 1869, p. 564.

## Blake, Ebenezer[[@Headword:Blake, Ebenezer]]

             a Methodist Episcopal minister, was born in Durham, Me., April 29, 1786. He began his itinerant life at the age of twenty-one, and. preached four  years in Maine, five in New Hampshire, eighteen in Connecticut, seventeen in Massachusetts, anl two in Rhode Island. In 1854 he became superannuated. and located with his family at Mystic Bridge, Conn. He closed his life Jan. 2, 1868. Mr. Blake possessed an iron constitution, and obeyed the injunction, “Cry aloud and lift up thy voice like a trumpet.” He was decided, studious, and spiritual. See Minutes of Annual Conferences, 1868, p. 60.

## Blake, Elias F[[@Headword:Blake, Elias F]]

             a Methodist Episcopal minister, was born in 1816. He experienced religion and was received into the Maine Conference in 1843, became superannuated in 1852, and died Oct. 6, 1854. Mr. Blake was a man of unsullied reputation, deep and uniform piety, and ardent devotedness to his calling. His labors were greatly blessed in the building-up of the Church, and his death was triumphant. See Minutes of Annual Conferences, 1855, p. 555.

## Blake, Henry Martin[[@Headword:Blake, Henry Martin]]

             a Methodist Episcopal minister, was born in 1818. He experienced conversion in 1829, while a student at Kent's Hill Seminary, Me., and nine years later entered the Maine Conference. He remained steadfast, immovable, and always abounding in the work of the Lord, until his sudden death, Jan. 15, 1865. Few ministers can exhibit a more glorious record, or can point to such a cloud of witnesses for their pastoral fidelity as Mr. Blake. See Minutes of Annual Conferences, 1865, p. 119.

## Blake, Horace Thompson[[@Headword:Blake, Horace Thompson]]

             a Presbyterian minister, was born in Worcester, Mass., in 1819. He graduated from Amherst College in 1838; pursued his theological studies at Union Theological Seminary for one year, and died at Worthington, Mass., June 2,.1841. See Gen. Cat. of Union Theol. Sem. p. 31.

## Blake, James[[@Headword:Blake, James]]

             an American minister, was a native of Dorchester, Mass., and graduated at Harvard College in 1769. He died in 1771, aged twenty-one. A volume of his sermons was published after his death. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Blake, John L.[[@Headword:Blake, John L.]]

             a learned divine of the Protestant Episcopal Church, was born at Northwood, N. H.. in 1788, and graduated at Brown University in 1812. He was for about twelve years the principal of a young ladies' school, during which time he published a number of popular text-books. A peculiar feature of his books, and which greatly contributed to their popularity, was the introduction of printed questions at the bottom of each page, a plan which has since been frequently adopted. Blake was also the author of many sermons and numerous theological orations and addresses, of a Family Encyclopedia, and a General Biographical Dictionary (9th ed. 1857). He was, in succession, rector of Protestant Episcopal churches at Providence, Concord, and Boston. He died at Orange, N. J., July 6, 1857.- Allibone, Dict. of Authors, s.v.

## Blake, John L. (2)[[@Headword:Blake, John L. (2)]]

             a learned divine of the Protestant Episcopal Church, was born at Northwood, N. H.. in 1788, and graduated at Brown University in 1812. He was for about twelve years the principal of a young ladies' school, during which time he published a number of popular text-books. A peculiar feature of his books, and which greatly contributed to their popularity, was the introduction of printed questions at the bottom of each page, a plan which has since been frequently adopted. Blake was also the author of many sermons and numerous theological orations and addresses, of a Family Encyclopedia, and a General Biographical Dictionary (9th ed. 1857). He was, in succession, rector of Protestant Episcopal churches at Providence, Concord, and Boston. He died at Orange, N. J., July 6, 1857.- Allibone, Dict. of Authors, s.v.

## Blake, John M[[@Headword:Blake, John M]]

             a Methodist Episcopal minister, was born at Sanbornton, N. H., June 8, 1819. He experienced religion in 1837; received license to exhort in 1850; and in 1851 entered the New Hampshire Conference. In 1856, because of ill-health, he was compelled to superannuate, and continued in that relation until his sudden death, July 24, 1858. Mr. Blake was a superior man, always cheerful, and eminently honored and successful. See Minutes of Annual Conferences, 1859, p. 135.

## Blake, Mortimier, D.D[[@Headword:Blake, Mortimier, D.D]]

             a Congregational minister, was born at Pittston, Maine, January 10, 1813. He graduated from Amherst College in 1835; was principal of Franklin Academy, Massachusetts, for three years, while studying theology with Reverend Elam Smally, D.D.; taught in Hopkins Academy, Hadley, one year; was ordained pastor at Mansfield in 1839; installed over Winslow Church, Taunton, in 1855, and died there, December 22, 1884. He published several sermons and addresses. See Cong. Year-book, 1886, page 20.

## Blake, Orvil[[@Headword:Blake, Orvil]]

             a Free-will Baptist minister, was born in Cornwall, April 8, 1824. In 1826 he removed with his parents to Brimfield, O. He became a Christian in early life, and began to preach at about the age of twenty among the Calvinistic Baptists. He afterwards joined the Free-will Baptists, became a preacher among them, and was for many years pastor of several small churches of his denomination. His life was one of great activity. Besides his ministerial duties, he had the care of a farm for a time was for two seasons a member of the Ohio legislature, was corresponding editor for a time of one journal and correspondent of others, and lectured on various topics. His death took place Aug. 12, 1877. See Morning Herald, Nov. 21, 1877. (J.C.S.)

## Blake, Samuel Vinton[[@Headword:Blake, Samuel Vinton]]

             a Methodist Episcopal; minister, was born in Easton, Md., Jan. 15, 1814. He was converted in youth; received license to exhort in 1833, to preach in 1834; and in 1835 entered the Baltimore Conference, in which he labored diligently until his death, May 9, 1871. Mr. Blake was energetic, sincere, industrious, exemplary in life and triumphant in death. See Minutes of Annual Conferences, 1872, p. 16; Simpson, Cyclop. of Methodism, s.v.

## Blake, Thomas[[@Headword:Blake, Thomas]]

             an English Puritan divine, was, born in Staffordshire in 1597, and educated at Christ: Church, Oxford. He entered the Established Churchbut in 1648 became a Puritan, and was made pastor of St. Alcmond's in Shrewsbury. He afterwards became pastor of Tamworth in Staffordshire, where he was also one of the committee for the ejection of “ignorant and scandalous ministers and schoolmasters.” He died in June, 1657. He wrote, A Treatise  of the Covenant of God with Mankind (1653): — The Covenant Sealed (1655): — Living Truths in Dying Times (1665): — and some controversial tracts on Infant Baptism. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Blake, Thomas D[[@Headword:Blake, Thomas D]]

             a Methodist Episcopal minister, was born at Farmington Falls, Me., Feb. 4. 1811. He was converted in early life, and became a local preacher when about seventeen; and in 1848 entered. the Providence Conference, in which he did valiantservice until failing health obliged his superannuationo in 1856. He died Jan. 26, 1858. Mr. Blake was ardentin friendship, social in disposition, and symmetrical in his Christian character. See Minutes of Annual Conferences, 1858, p. 38.

## Blake, William (1)[[@Headword:Blake, William (1)]]

             an English painter and de-signer, was born Nov. 28, 1757, studied under Bazire, Flaxman and Fuseli, and died Aug. 12, 1828. His genius was undoubted, but his mind was ill-balanced; and in his illustrations of Young's Night Thoughts, Jerusalem, Blair's Grave, and the Book of Job, we are sometimes surprised by the invention and sublimity displayed by the artist. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Blake, William (2)[[@Headword:Blake, William (2)]]

             an English Baptist minister, was born at Chippenham, July 5, 1786. He was converted when young, and for a time was a book-keeper in a large factory at Bradford-on-Avon. He began to preach near his native place, and his only pastorate was at Broughton Gifford, where he remained forty-two years, and died Feb. 23, 1869. See (Lond.) Baptist Hand-book, 1870, p. 188. (J. C. S.)

## Blake, William (3)[[@Headword:Blake, William (3)]]

             a Methodist Episcopal minister, was born at Stark, N. H., Nov. 30, 1811. He was; prayerful and thoughtful from childhood, but made no profession of religion until 1833; received an exhorter's, license soon after, and in 1837 joined the New Hampshire conference. In 1847, in consequence of excessive labors during a revival service, his health failed, and he was compelled to retire from the effective ranks. He died March 24, 1851. Mr.  Blake was energetic and faithful, and possessed fair preaching abilities. See. Minutes of Annual Conferences, 1851, p. 596.

## Blake, William (4)[[@Headword:Blake, William (4)]]

             a Methodist Episcopal minister, was born in Prince Edward County, Va., Feb. 9,. 1819. He removed to Ohio in 1834, to Indiana in. 1840, and was a student at Asbury University, Indiana, from 1846 to 1848; was received into the North Indiana Conference in 1850; became superannuated at Greencastle in 1867; was made effective in 1871, and was transferred to Northwest Indiana Conference in 1876; took a supernumerary relation in 1878, and died at Greencastle, Ind., May 3, 1880. See Minutes of Annual Conferences, 1880, p. 208.

## Blakeley, Jacob E[[@Headword:Blakeley, Jacob E]]

             a Congregational minister, was born at Pawlet, Vt., June 9, 1820. He graduated from Middlebury College in 1844, and gave himself to teaching for four years. He then began the study of theology at Union Theological Seminary, and after one year went to Auburn Theological Seminary, where he graduated in 1851. He was ordained a minister in the Congregational Church March 9, 1853, was pastor of a Church at East Poultney, Vt., for one year, and died at that place May 6, 1854. See Genesis Cat. of Union Theol. Sem. p. 63.

## Blakely, Abram[[@Headword:Blakely, Abram]]

             a Presbyterian minister, was born at Binghamton, N.Y., May 10, 1811. He was educated at Lane Seminary, Ohio. He was licensed by Ripley Presbytery, and ordained by Athens Presbytery in 1841, and labored as a home missionary in Gallia County, in Cincinnati (1851), in Dover (1855), in Austinburg and Ohio City; next in Sodus and Wolcott, N. Y. (1860), and for the last years of his ministry in Wayne County, N. Y. He died in New York city, Dec. 19, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 209.

## Blakeman, Phineas[[@Headword:Blakeman, Phineas]]

             a Congregational minister, was born at Stratford, Conn., Feb. 14, 1813. He studied at Yale Theological Seminary for three years, and was licensed by the Hartford South Association in Aug. 1839. In 1841-42 he preached in New York state; then, 1843-44, in Jefferson, O.; then in Connecticut; then, 1847-49, in Orient, L. I. From Jan. 1853, to April, 1858, he was stated  supply in North Madison, Conn. His next charge was the Congregational Church in Maquoketa, Ia., which he held three years. He next spent a year preaching in Marseilles, Ill., then ten months abroad, and in 1864 went to Leraysville, Pa. He died at Tonawanda, N. Y., Feb. 17, 1870, being at the time a member of the Buffalo Presbytery. See Obituary Record of Yale College, 1870.

## Blakeney, Richard Paul, D.D., LL.D[[@Headword:Blakeney, Richard Paul, D.D., LL.D]]

             an Aniglican divine, was born at Roscommon, Ireland, June 2, 1820. He was educated at Trinity College, Dublin, taking a first-class place in theology in 1843; became curate of St. Paul's, Nottingham, the-same year; vicar at Ison Green, Nottinghamshire, in 1844; at Christ Church, Claughton, Birkenhbead, in 1852; at Bridlington, Yorkshire, in 1874; canon of Fenton, in York Cathedral, in 1882; and died January 1, 1885. He wrote largely on the Catholic controversy, and was the author of, Manual of the Romish Controversy (1851 and often): — Hist. and Interpretation of Common Prayer (1865 and since): — besides two very popular Catechisms.

## Blakeslee, Charles[[@Headword:Blakeslee, Charles]]

             a Methodist Episcopal minister, was born at New Hartford, N. Y., March 10, 1809. He experienced conversion in 1828; soon after received license to exhort; in 1836 to preach; and in 1844 entered the Oneida Conference. During the following twenty-one years he was consecrated, active, and useful. He spent the last thirteen years in retirement from active service, and died in Cazenovia, N. Y., Aug. 20, 1875. Mr. Blakeslee was a man of fine thought, gentle spirit, and devotedness. See Minutes of Annual Conferences, 1875, p. 120.

## Blakeslee, Edward[[@Headword:Blakeslee, Edward]]

             a clergyman of the Protestant Episcopal Church, was born at North Haven, Conn., June 27, 1776. He was compelled to leave Yale College in his senior year on account of the death of his parents. He was ordained deacon Feb. 24, 1788, and priest June 5, 1793. For three years after his ordination he preached in North Haven and its neighborhood; and then was assistant minister to the Rev. Dr. Mansfield in the parish at Derby, Conn., where he died July 15, 1797. See Sprague, Annals of the American Pulpit, 5. 413.

## Blakeslee, G. H[[@Headword:Blakeslee, G. H]]

             a Methodist Episcopal minister, was born at Springfield, Pa., Oct. 28, 1819. He received a careful religious training; was converted in 1834; licensed to preach in 1837; and in 1841 entered the Oneida Conference. In 1867 he became superannuated, and settled at Lima. During his fourteen years' residence at that place he did work under the presiding elder, and afterwards joined the Wyoming Conference. He died at Nichols, N. Y., July 26, 1876. Mr. Blakeslee's life was exemplary, and an honor to the Church. He brought many to Christ. See Min. of Ann. Conf., 1877, p. 59.

## Blakeslee, James[[@Headword:Blakeslee, James]]

             a Presbyterian minister, was born at Brattleboro, Vt., March 4, 1800. He was licensed in 1827, and preached at Curtisville, Conn., and various places in New York and Ohio. In 1836 he went to Jamaica as a missionary, but returned to the United States in 1838. He died April 4, 1863. See Wilson, Presb. Hist. Almanac, 1864, p. 294.

## Blakesley, Joseph William[[@Headword:Blakesley, Joseph William]]

             an English divine, was born in London in 1808. He graduated in 1831 at Trinity College, Cambridge, of which he was afterwards fellow and tutor; in 1845 became vicar of Ware; in 1863 canon in Canterbury Cathedral; in 1872 dean of Lincoln; and died April 18, 1885. Besides several ecclesiastical honorary positions, he was a member of the Bible Revision Committee, and author of, A Life of Aristotle (1839): — Herodotus, in the Bibliotheca Classica (1854): — Four Months in Algeria (1859), and other works.

## Blakeway, John Brickdale[[@Headword:Blakeway, John Brickdale]]

             an English divine and antiquary, was born in 1765, and educated at Westminster School and Oriel College, Oxford. He died in 1826. He published, A Warning against Schism, a sermon (1799): — Thanksgiving Sermon (1805): — An Attempt to Ascertain the Author of Junius's Letters (1813). He also made some historical collections, a part of which were published before his death. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Blakey, John[[@Headword:Blakey, John]]

             an English Baptist minister, was born at Moorhead, near Accrington, Oct. 18, 1784. By the kindness of a Baptist deacon he was taught to read, was led to Christ, and united with the Church May 12, 1805. After being licensed, he preached more or less for twelve or fifteen years, and in 1824 was invited to become minister of the Baptist Church at Inskip. For twelve years he labored most faithfully, preaching on week evenings in the adjacent villages, through a wide circuit. In the spring of 1836 he removed to Harlingden, where he died, March 16, 1856. See (Lond.) Baptist Hand- book, 1857, p. 44. (J. C. S.)

## Blakey, Stephen A[[@Headword:Blakey, Stephen A]]

             a minister in the Methodist Episcopal Church South, was born in 1832. In 1859 he joined the St. Louis Conference. He served in the war, and died March 29, 1871. His Christian character was unsullied. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 603.

## Blampin, Thomas[[@Headword:Blampin, Thomas]]

             a French theologian and learned Benedictine of the congregation of St. Maur, was born at Noyon in 1640. He entered the abbey of St. Remy at Rheims, where he taught philosophy and theology. His superiors having  charge of a new edition of the works of St. Augustine, Blampin distinguished himself by accomplishing this work. He became prior of St. Nicaise at Rheims, from which he passed to that of St. Remy, in the same city, and still later to that of St. Ouen at Rouen. He was appointed in 1708 visitor of the province of Burgundy, and died at St. Benedict upon the Loire, Feb. 13, 1710. He published an edition of St. Augustine's works (Paris, 1679-1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Blampoix Jean Baptiste[[@Headword:Blampoix Jean Baptiste]]

             a French theologian, was born at Macon, Oct. 16, 1740. He entered the ecclesiastical profession, and after teaching philosophy in his native city was appointed rector of Vandceuvres, near Troyes. During the Revolution, Blampoix took the oath required of the ecclesiastics, and was elected constitutional bishop of Troyes, and attended the national council of 1801. Like all his colleagues, he resigned the episcopal functions, in accordance with the concordat. Having been for some time rector of Arnay, he retired to private life. He died at Macon in 1820. Some articles written by him are published in the Annales de la Religion. See Hoefer, Nouv. Biog. Generale, s.v.

## Blanc, Anthony D.D.[[@Headword:Blanc, Anthony D.D.]]

             a Roman Catholic bishop, was born at Sury, near Lyons, France, Oct. 11, 1792. In 1816 he was admitted to the priesthood, and soon after, upon invitation of bishop Dubourg of New Orleans, he volunteered for the American mission. On his arrival, in 1817, he spent a short time at Annapolis, Md., and then proceeded south-west through Kentucky. His first mission was at Vinceines in 1818; in 1820 he was called to New Orleans by Dr. Dubourg, and appointed associate vicar-general. In 1830 he declined an appointment as coadjutor to bishop De Neckere, but in 1833, on the death of that prelate, he was elected administrator of the diocese, and in 1835 was appointed bishop, and consecrated in the cathedral of New Orleans, Nov. 22 of that year. The diocese of New Orleans then included Louisiana and Mississippi, and subsequently Texas. The Roman Catholic population was large, but careless and inert. Churches were few, small, and widely scattered; religious teaching was at the lowest ebb, while charitable institutions were almost unknown. The new bishop called to his aid the Lazarists, Jesuits, Redemptorists, and other orders, besides various communities of women, who opened schools and asylums. In 1838 a  diocesan seminary was established in the parish of Assumption, and soon several colleges and schools. In 1843-44 the lay trustees of the Cathedral of St. Louis refused to recognize his episcopal authority, but after several months' litigation, and upon an appeal to the state legislature, he triumphed. On the recommendation of the seventh council of Baltimore, New Orleans was erected into an archdiocese July 19, 1850, Blanc being raised to the dignity of a metropolitan, with four suffragans. In 1854 he visited Rome, and assisted in the promulgation of the dogma of the Immaculate Conception. The following year he summoned the first council of New Orleans, and initiated measures for its better government. Bishop Blanc died suddenly, after celebrating mass, June 20, 1860, admired by all for “his amiability of character, and unbounded charity to all men.” See (N.Y.) Cath. Almanac, 1875, p. 44; De Courcy and Shea, Hist. of the Cath. Church in the U. S. p. 607-609.

## Blanc, Le[[@Headword:Blanc, Le]]

             SEE LE BLANC.

## Blanc, Ludwig Gottfried[[@Headword:Blanc, Ludwig Gottfried]]

             a German writer, was born in Berlin, Sept. 19, 1781, of French refugee parents. He was a preacher in the Cathedral of Halle, and professor of the Roman languages in that city, and wrote, Handbuch des Wissenswirdigsten aus der Natur und Gesch. d. Erde und ihrer Bewohner (5th ed. 1846-49, 3 vols.): — Predigten (Halle, 1811). See Hoefer, Nouv. Biog. General, s.v.

## Blancas De San Jose, Francisco[[@Headword:Blancas De San Jose, Francisco]]

             a Spanish missionary, was born at Tarragona about 1560. He was successively professor of belles-lettres at the convent of Piedrochita, preacher at Yepes, and missionary to the Philippine Islands. He died in the Indies in 1614, leaving some religious works in their language for the Indian converts, and a work upon the art of learning this language. See Hoefer, Nouv. Biog. Generale, s.v.

## Blanchard, Amos[[@Headword:Blanchard, Amos]]

             a Congregational minister, was born at Peacham, Vt., Sept. 8, 1800. He began his academical studies at the age of twenty-one years, and graduated from the Andover Theological Seminary in 1828, in which year he was licensed to preach. The first year after graduation he spent in Western New  York, in the employment of the American Tract Society. Then for three years he edited the Cincinnati Christian Journal. He was ordained to the ministry July 27, 1831, by the Presbytery of Cincinnati. In the following year he returned to New England, and was installed Dec. 9 as pastor of the Congregational Church in Lyndon, Vt., remaining until the winter of 1835. After spending a year and a half as acting pastor at Cabotsville, Mass., he was installed in Warner, N. H., in 1837. Meriden, Conn., was his next field of labor, where he was installed in 1840; from this charge he was dismissed more than twenty-five years afterward, removing to Barnet, Vt., where he died, Jan. 6, 1869. Among his literary remains are five published discourses. See Cong. Quarterly, 1869, p. 299.

## Blanchard, Amos, D.D[[@Headword:Blanchard, Amos, D.D]]

             a Congregational minister, was born in Massachusetts in 1807. He graduated from Yale College in 1826, studied theology for one year in Andover Seminary, and was ordained December 25, 1829. He was tutor in Yale College in 1828 and 1829, studying in the theological department there at the same time. le became pastor of the First Church, Lowell, Massachusetts, in 1829; of Kirk Street Church, in the same city, in 1845, and died there, January 14, 1870. See Trien. Cat. of Andover Theol. Sem. 1870, page 85.

## Blanchard, Antoine[[@Headword:Blanchard, Antoine]]

             a French priest and prior of St. Marc lez-Vendome, in the early part of the last century, wrote, Novel Essai d'Exhortations pour les Etats Diffgrens des Malades (Paris, 1718, 2 vols.): — Discours Pathetiques sur les Matieres les plus Importantes et les plus Touchcntes de la Morale Chretienne (ibid. 1730, 2 vols. 12mo).

## Blanchard, C[[@Headword:Blanchard, C]]

             a Baptist minister, was born in Maine about the year 1790. For several years after he was licensed he preached as an itinerant minister, and was ordained pastor of the Second Church in Shapleigh, Me., in 1823, where he remained five years, 1823 to 1828, and then took charge of the Second Church in Nobleborough. The labors of Mr. Blanchard were greatly blessed. In a revival which occurred in 1833, seventy-five were added to the Church by baptism. He remained with this Church until 1836, when he removed to Augusta, and was pastor there one year; he then went to Orono, and took charge of the infant Church in that place, which in 1845 had increased to some seventy members. Beyond this point the writer is unable to trace the history of Mr. Blanchard. He was a most useful and successful minister of his denomination in his native state. See Millett, Hist. of the Baptists of Maine, p. 436. (J. C. S.)

## Blanchard, Charles Antoine[[@Headword:Blanchard, Charles Antoine]]

             a French Benedictine of the congregation of St. Maur, was born at Rethel in 1737, and died at Caen in 1797, leaving in manuscript a Histoire de l'Abbaye de Saint Etienne de Caen; which contains valuable information  upon the origin and manners of the people of Britain. See Hoefer, Nouv. Biog. Generale, s.v.

## Blanchard, Ira H. T[[@Headword:Blanchard, Ira H. T]]

             a Congregational minister, was born at Weymouth, Mass., and graduated from Harvard College in 1817. After holding the office of tutor in the college, and completing his theological studies, he was ordained over the First Congregational Church in Harvard, where he remained till severe illness compelled him to resign the pastoral care. Subsequently, having partially recovered his health, he took charge of the congregation at South Natick, but was never again settled in the ministry. A few years previous to his death, which took place on April 9, 1845, he removed to Weymouth. Mr. Blanchard was a man of much more than ordinary abilities, and of unblemished moral character. See The Christian Examiner (Boston), 1845, p. 432.

## Blanchard, Jacques[[@Headword:Blanchard, Jacques]]

             a distinguished French painter, was born in Paris in 1600, and studied under his uncle, Nicolas Botteri. He was the first to establish a true and natural style of coloring, in which the French artists were very deficient. His chief works are two pictures that he painted for the Church of Notre Dame-one representing the Descent of the Holy Ghost, and the other St. Andrew Kneeling before the Cross. The following are some of his principal works: The Holy Family; another Holy Family, with St. Catharine and St. John; The Birth of the Virgin; St. Agnes Adoring the Infant Jesus. Blanchard died in 1638. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blanchard, John F[[@Headword:Blanchard, John F]]

             a Methodist Episcopal minister, was born at Sturbridge, Mass., May 25, 1811. He experienced religion when about eighteen, began his course as a preacher a few years later, and in 1843 was admitted into the Providence Conference, wherein he labored with fidelity, acceptability, and success, until August, 1851, when, after a short illness, he died. The prominent features in Mr. Blanchard's character were moral integrity, unaffected humility, and a sound, practical, personal piety. See Minutes of Annual Conferences, 1852, p. 33.

## Blanchard, Jonathan[[@Headword:Blanchard, Jonathan]]

             a Methodist Episcopal minister, was born in 1817. He experienced conversion in his youth; entered the Detroit Conference in 1838, and filled many of the best appointments. In 1862 he was appointed chaplain of the twenty-sixth regiment of Michigan Volunteer Infantry, in which office he was very useful and highly honored by the soldiers. He died March 22, 1864. Mr. Blanchard was estimable in his Christian character, sound in his experience, a faithful minister, and a true friend. See Minutes of Annual Conferences, 1864, p. 170.

## Blanchard, Richard A[[@Headword:Blanchard, Richard A]]

             a Methodist Episcopal minister, was born in Madison County, N. Y., Dec. 27, 1816. He was converted in his seventeenth year; received license to exhort in 1836, to preach in 1840, and in the same year entered the Rock River Conference, wherein he served the Church as health permitted with zeal and fidelity until his sudden death, Aug. 19, 1873. Mr. Blanchard was a true and faithful Christian, active and painstaking; a serious, reverent, and impressive preacher, and a much-beloved pastor. See Minutes of Annual Conferences, 1873, p. 101.

## Blanchard, William H[[@Headword:Blanchard, William H]]

             a Methodist Episcopal minister, was born at Schuyler, N. Y., in 1825. He experienced conversion at the age of eighteen, and, after spending some time at Cazenovia Seminary, entered the Black River Conference in 1851. He was diligent and faithful until his death, Jan. 23, 1857. Mr. Blanchard was firm and severe in rebuking sin, toilsome in labors, and plain, direct, vigorous, and original in preaching. See Minutes of Annual Conferences, 1857, p. 365.

## Blanchefort, Guy De[[@Headword:Blanchefort, Guy De]]

             fortieth grand-master of the order of St. John of Jerusalem, was born at the chateau of Boulancy, near Bonnat (Creuse). After entering this order he had the commandery of Molteitols and of Maisonesses. In 1480 he distinguished himself at the siege of Rhodes. D'Aubusson, his uncle, thirty- eighth grand-master, charged him with conducting to France Zizim, brother of the emperor Bajazet. Blanchefort was, in 1494, grand-prior of Auvergne. Elected grand-master, Nov. 12, 1512, he departed immediately,  and, although ill, embarked at Nice, and died during the voyage, Nov. 24, 1513. He was buried at Rhodes. See Hoefer, Nouv. Biog. Generale, s.v.

## Blancheri[[@Headword:Blancheri]]

             SEE BLANSERI.

## Blanchet, Thomas[[@Headword:Blanchet, Thomas]]

             a French painter, was born in Paris in 1617. He went to Rome and studied under Andrea Sacchi. After some years he returned to Paris, and painted the Vision of St. Philip, and the Baptism of the Eunuch, for the Church of Notre Dame; also some works for the town-house at Lyons, which stamped him as one of the ablest French historical painters of the day. He died at Lyons in 1689. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blanchetti, Antonio[[@Headword:Blanchetti, Antonio]]

             an Italian preacher of the Jesuit order, was born at Pozzuolo in 1602. He wrote Conciones Qutadragesimales (Milan, 1669, 1670). See Hoefer, Nouv. Biog. Generale, s.v.

## Blanchetti, Cesare[[@Headword:Blanchetti, Cesare]]

             SEE BIANCHETTI.

## Blanchflower, George[[@Headword:Blanchflower, George]]

             a Wesleyan minister, was born at Rocklands, Norfolk, Jan. 19, 1817. He was converted at the age of twenty, under William Dawson; entered the ministry in 1843 (Banbury), spent eleven years (1844 sq.) in the West Indies, returned to his native land on account of failing health, and died during his second year at Warrington, Feb. 28, 1877. “A transparent simplicity of character was blended with great shrewdness and sagacity, and cheerfulness shone consistently with thoughtful piety.” See Minutes of the British Conference, 1877, p. 29.

## Blanchiotti (Or Bianciotti), Bonaventura[[@Headword:Blanchiotti (Or Bianciotti), Bonaventura]]

             an Italian theologian and preacher of the Carmelite order, was born at Perosa, in Piedmont, Dec. 30, 1713. He wrote, I Fratrelli e Sorelle del Terz' Ordine delle Carmine, Informati del Proprio Stato e Guidati  all'Anor di Dio (Vercelli, 1748): — Thomce Waldensis Carmelitce Anglici, Doctrinale Antiquitatum Fidei Ecclesice Catholicce ad Vetera Exemplaria Recognitum, Notis Illustratum, etc. (Venice, 1757). See Hoefer, Nouv. Biog. Generale, s.v.

## Blanchis, Paolo Da[[@Headword:Blanchis, Paolo Da]]

             an Italian theologian of the Dominican order, a native of Murano, who lived in the early half of the 17th century, wrote Disceptationes de Difficilioribus Materiis Casuum et Dubiorumn Occurrentium in Conscientia, de Pemnitentia, de Negotiatione, de Bello Publico et Privato (Venice, 1622, 1650). See Hoefer, Nouv. Biog. Generale, s.v.

## Blanchus, Andrew[[@Headword:Blanchus, Andrew]]

             SEE BIANCHI.

## Blanckart, Nikolaus[[@Headword:Blanckart, Nikolaus]]

             a Carmelite, was a native of Utrecht, and joined his order at Cologne. In 1546 he held a public disputation on the doctrine of purgatory, and was made licentiate of theology; in 1551 he was appointed professor of theology and dean of the theological faculty at Cologne. In the same year he also. went to Trent to attend the council there. He died in 1555 at Cologne. He wrote against Calvin, Judicium Johannis Calvini de Sanctorum Reliquiis Collatum cum Orthodoxorum S. Ecclesiae Catholicas Patrum Sententia, etc. (Cologne, 1551). He also prepared a translation of the Bible in Low German, which was published in 1548. See Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Blanco, Francisco[[@Headword:Blanco, Francisco]]

             a Spanish theologian and prelate, was successively canon of Valencia, bishop of Orense, and archbishop of Compostella; he assisted at the Council of Trent. The Italians sought to make him pope. He died April 15, 1581, leaving Advertensias para que los Curas ExBerciten mejor sus Oficios, para evitar Algunos Jerros, etc. — Summa de la Doctrina Christiana. See Hoefer, Nouv. Biog. Generale, s.v.

## Blancus, Christopherus[[@Headword:Blancus, Christopherus]]

             a German engraver, lived about 1600, and is very little known. He executed a few plates in the style of John Muller, among which are, A Holy Family, Accompanied by Angels; The Portrait of' Michael Angelo Buonarotti, dated 1612.

## Bland, Ambrose[[@Headword:Bland, Ambrose]]

             a Methodist Episcopal minister, was born in Muskingum County, O., Jan. 5, 1834. He was converted in early life, but, refusing to obey his convictions to preach, became hardened, and many years remained an alien. In 1873 he was powerfully reclaimed, began immediately the work to which he had been called, and in 1874 was received into the Illinois Conference. He labored faithfully and had good success until his decease,  Nov. 10, 1876. Mr. Bland was a man of good ability, fair education, and gentle spirit. See Minutes of Annual Conferences, 1877, p. 134.

## Bland, John[[@Headword:Bland, John]]

             an English martyr, was a minister at Rolvenden; much of his time was devoted to the instructing of children in the Bible. He was cast into Canterbury prison for preaching the Gospel. He was examined, and a great number of articles were drawn up by the bishop, which, if Bland would sign, would set him free; but he refused, and lay in prison many months before his burning, which took place June 25, 1555. See Fox, Acts and Monuments, 7:287.

## Bland, Peter Randolph[[@Headword:Bland, Peter Randolph]]

             a Presbyterian minister, was born in Nottoway County, Va., Dec. 9, 1800. He was educated at Hampden Sidney College; was licensed by the Western District Presbytery, April 2, 1831; and on the first of the following October he was ordained, and stationed at Mount Bethany Church. He also preached at Brownsville and other adjacent places, and from 1844 to 1855 was pastor at Emmaus; subsequently becoming stated supply in Bellemont, Tenn. He died July 24, 1859. See Wilson, Presb. Hist. Almanac, 1861, p. 78.

## Bland, Robert[[@Headword:Bland, Robert]]

             A.B., an English divine, was born about 1778, and graduated from Pembroke College, Cambridge,.in 1802. At the time of his death, March 12, 1825, he was curate of Kenilworth. His published works are, Edwy and Elgiva, poems (1808, 8vo): — The Four Slaves of Cythera, a poetical romance (1809, 8vo): A Collection of the Most Beautiful Poems of the Minor Poets of Greece, with Notes and Illustrations, and an admirable Preface (1813, 8vo): — A Translation of the Memoirs, etc., of Baron de Grimm and Diderot, in conjunction with Miss Plumtre, (eod. 2 vols. 8vo). See The Annual Register (Lond.), 1825, p. 235.

## Bland, Zane[[@Headword:Bland, Zane]]

             a Methodist Episcopal minister, was born in Pendleton County, Va., Oct. 5, 1816. He experienced religion in 1836, entered the Baltimore Conference in 1840, and died amid his labors, at Cumberland, Md., Dec.  12, 1851. Mr. Bland was original and earnest, laborious and spiritual. See Minutes of Annual Conferences, 1852, p. 13.

## Blandina[[@Headword:Blandina]]

             one of the forty-eight martyrs of Lyons, A.D. 177. was a slave, of weakly body and little natural fortitude; yet she was exposed, tied to a cross, to savage beasts, burned with fire, and at length, being fastened up in a net, was tossed repeatedly by a furious bull, and finally dispatched by having her throat cut. During all her tortures she continued to exclaim, " I am a Christian; we do not allow ourselves in any crime." She is honored in the Roman Church above the other martyrs of Lyons, and her festival is observed June 2.-Eusebius, Hist. Eccl. v, 1; Butler, Lives of Saints, June 2.

## Blandina (2)[[@Headword:Blandina (2)]]

             one of the forty-eight martyrs of Lyons, A.D. 177. was a slave, of weakly body and little natural fortitude; yet she was exposed, tied to a cross, to savage beasts, burned with fire, and at length, being fastened up in a net, was tossed repeatedly by a furious bull, and finally dispatched by having her throat cut. During all her tortures she continued to exclaim, " I am a Christian; we do not allow ourselves in any crime." She is honored in the Roman Church above the other martyrs of Lyons, and her festival is observed June 2.-Eusebius, Hist. Eccl. v, 1; Butler, Lives of Saints, June 2.

## Blandinieres, Gabriel De[[@Headword:Blandinieres, Gabriel De]]

             a French preacher, a monk of the order of Merci, was a native of Toulouse. He was a good preacher and an able statesman, and was known in several courts of Europe; he had an important part in the testament of Charles II, king of Spain. Louis XIV made him his preacher. He died in 1720. See Hoefer, Nouv. Biog. Generale. s.v.

## Blandrata (Or Biandrata), Giorgio[[@Headword:Blandrata (Or Biandrata), Giorgio]]

             an Italian physician, one of the first of the modern Arians, was born at Saluzzo about 1515. He at first practiced medicine with success. Having exposed himself to the Inquisition by his free criticisms upon Romanism, he fled to Geneva, where, in his conversations with Calvin, he showed that the germs of Socinianism were already in his mind. From there he repaired first to Germany, and subsequently to Poland, where he was elected one of the superintendents of the Helvetian churches of Little Poland, and successfully spread his Antitrinitarian views. He travelled in Poland, Germany, and Transylvania, and becoming physician to the Queen Bona, of Savoy, he communicated his errors to the King of Poland, Sigismund Augustus. He afterward went to the court of John Sigismund, prince of Transylvania, and in 1566 he held at Weissenburg (ABAa Julia) a public conference with the Lutherans, and with such success that he persuaded that prince and many of the nobility of the province to embrace his HERESY. SEE TRANSYLVANIA. After the death of Sigismund he returned once more to Poland, and became physician to the king, Stephen Bathori. Socinus complained that Blandrata, in his later years, favored the Jesuits. He is said to have been at last strangled by his nephew in a quarrel between 1585 and 1592.-Biog. Univ. 4:572; Mosheim, Ch. Hist. cent. 16, sec. 3, pt. ii, ch. 4:§ 13; Henke, G. Blandratse confessio Antitrinitaria, ejusque confutatio, auctore Matthia Flacio ; Landon, Eccl. Diet. s.v.

## Blandrata (Or Biandrata), Giorgio (2)[[@Headword:Blandrata (Or Biandrata), Giorgio (2)]]

             an Italian physician, one of the first of the modern Arians, was born at Saluzzo about 1515. He at first practiced medicine with success. Having exposed himself to the Inquisition by his free criticisms upon Romanism, he fled to Geneva, where, in his conversations with Calvin, he showed that the germs of Socinianism were already in his mind. From there he repaired first to Germany, and subsequently to Poland, where he was elected one of the superintendents of the Helvetian churches of Little Poland, and successfully spread his Antitrinitarian views. He travelled in Poland, Germany, and Transylvania, and becoming physician to the Queen Bona, of Savoy, he communicated his errors to the King of Poland, Sigismund Augustus. He afterward went to the court of John Sigismund, prince of Transylvania, and in 1566 he held at Weissenburg (ABAa Julia) a public conference with the Lutherans, and with such success that he persuaded that prince and many of the nobility of the province to embrace his HERESY. SEE TRANSYLVANIA. After the death of Sigismund he returned once more to Poland, and became physician to the king, Stephen Bathori. Socinus complained that Blandrata, in his later years, favored the Jesuits. He is said to have been at last strangled by his nephew in a quarrel between 1585 and 1592.-Biog. Univ. 4:572; Mosheim, Ch. Hist. cent. 16, sec. 3, pt. ii, ch. 4:§ 13; Henke, G. Blandratse confessio Antitrinitaria, ejusque confutatio, auctore Matthia Flacio ; Landon, Eccl. Diet. s.v.

## Blane (Or Blaan)[[@Headword:Blane (Or Blaan)]]

             Saint, was bishop of Caen-garadh in Galghaoidheln (i.e. Kingarth in Bute, Scotland), according to the Irish calendars. The son of Erca (or Ertha), through the violence of an unknown man, he, with his mother, was put into an oarless boat at sea, and was carried to the shore,where Sts.Comgall and Cainnech found them, and gave him his education for seven years. St. Blane was next under his uncle, St. Cathan, at Bute, and then was sent back to his former instructors for priests' orders. Raised to the episcopate, he went to Rome and received the pope's blessing. The true time of his life is, probably, at the end of the 6th or the beginning of the 7th century. He was buried at Dunblane, and is commemorated Aug. 10. See Camerarius, De Scot. Fort. p. 145, 164, 167; Fordun, Scotichr. 11, c. 21; Bolland, Acta Sanctorum, Aug. 2, 10.

## Blankenship, Martin C.[[@Headword:Blankenship, Martin C.]]

             a Baptist minister, was born in Vermillion County, Ill., about 1820. He was converted at fifteen, and removed to Texas; subsequently returned, and was settled in the bounds of the Louisville Association, where he was ordained in 1855. In 1856 he was employed as an itinerant missionary in the Bloomfield Association, and was instrumental in organizing and building up the churches at Onarga, Prospect City, and Blue Grass. He died in the summer of 1856. See Minutes of Illinois Anniversaries, 1858, p. 8. (J. C. S.)

## Blanpain, Jean[[@Headword:Blanpain, Jean]]

             a French ecclesiastic, was born at Vignot (Meuse) Oct. 21, 1704. He was a Premonstrant monk, and became prior and eventually curate and official at  the abbey of Estiral. He died about 1765, leaving several historical works, for which see Hoefer, Nouv. Biog. Generale. s.v.

## Blanpied, John[[@Headword:Blanpied, John]]

             a Methodist Episcopal minister, was born in St. Peter Port, island of Guernsey, Dec. 25, 1798. He became a sailor at the age of fourteen, and for ten years followed the sea; experienced conversion in his twenty-first year; emigrated to Cambridge, O., in 1820; spent ten years in teaching; received license to preach in 1832, and in 1835 united with the Ohio Conference. In 1865 he took a superannuated relation, and so continued till his sudden death, June 20, 1875. Mr. Blanpied was a man of deep religious experience and cheerful disposition; an earnest, laborious minister. See Minutes of Annual Conferences, 1875, p. 103.

## Blanquart De Bailleul, Louis, Edmond Marie[[@Headword:Blanquart De Bailleul, Louis, Edmond Marie]]

             a French prelate, was born at Calais, in the diocese of Arras, Sept. 8, 1795. He was at first destined for the bar, but afterwards took up the ecclesiastical profession. Shortly after his exit from the Seminary of St. Sulpice, he became vicar-general to the bishop of Versailles, and after the death of the titular he was raised to the see, Jan. 27,.1833. On March 3, 1844, he passed from the diocese of Versailles to that of Rouen. He took part in the famous question of the classics, raised by a book of the abbot Gaume, and spoke against the reform proposed by this ecclesiastic. The date of his death we have been unable to ascertain. See Hoefer, Nouv. Biog. Generale, s.v.

## Blanseri (Or Blancheri), Vittorio[[@Headword:Blanseri (Or Blancheri), Vittorio]]

             a Venetian painter, was born about 1735, and died in 1775. He studied under Beaumont, and succeeded him in the service of the court of Turin, in which city are his chief works. Three of his best pictures are in the Church of St. Pelagio.

## Blanshard, Thomas[[@Headword:Blanshard, Thomas]]

             an English Wesleyan minister, was born in 1770. He entered the ministry in 1795, and labored on various circuits until 1808, when he was appointed to the office of book-steward. He discharged the duties of this office for fifteen years with diligence and inflexible integrity. He resumed the itinerancy in 1823, but a fatal disease kept him from its activities. He died  after an illness of several months, Feb. 20, 1824. See Minutes of the British Conference, 1824.

## Blanshard, Thomas W[[@Headword:Blanshard, Thomas W]]

             an English Wesleyan missionary, was born at Terrington, near Castle Howard, Yorkshire, Dec. 29, 1834. He was accepted for the ministry in 1859, and sent to the Richmond Theological Institution; was afterwards appointed to Sierra Leone, where for three years and a quarter he remained at his post amid trial and discouragement, and surrounded with disease and death., On his return to England, he labored with acceptance on several circuits. He died at Castleford, Nov. 23, 1877. His preaching was original, sometimes quaint. His disposition was most unselfish, and he often overtaxed himself by doing the work which rightly belonged to others. See Minutes of the British Conference, 1878, p. 25.

## Blanton, William C[[@Headword:Blanton, William C]]

             a Baptist minister, was born in Franklin County, Ky., Feb. 3, 1803. He united with the Church in 1827, and was ordained in 1833. His only settlement was as pastor of the Lebanon and North Benson churches, but while holding this position he supplied, for longer or shorter periods, several churches in Kentucky. He died Aug. 21, 1845. “His great zeal, unaffected piety, and the sweet simplicity of his preaching won the hearts of the multitude, and by him many were led to the Saviour.” See Cathcart, Baptist Encyclop. p. 105. (J. C. S.)

## Blanton, William L[[@Headword:Blanton, William L]]

             a minister in the Methodist Episcopal Church South, was born in Cumberland County, Va., April 4, 1821. He was converted in 1832, and in 1844 entered the Virginia Conference. After a brief career, full of zeal, fervent piety, and intellectual promise, he died, Aug. 5, 1846. See Minutes of Annual Conferences of the M. E. Church South, 1846, p. 72.

## Blarer (von Wartensee), Jacob Christoph[[@Headword:Blarer (von Wartensee), Jacob Christoph]]

             a Swiss prelate, was born May 11, 1542. He studied at Freiburg, in Breisgau, and was iin 1575 elected prince bishop of Basle. When Blarer entered upon his duties, he found that Protestantism had greatly advanced in' his diocese. But by his perseverance and energy he at last succeeded in restoring the bishopric of Basle. He died April 18, 1608. See Vautrey, Jacques-Christophe Blarer de Wartemnsee, in the Revue lde la Suisse Catholique, 10:65-82; Burckhardt, Die Gegenreformation in den ehemaligen Vogteien Zwingen, Pfeffingen und Birseck des Bisthums Basel (Basle, 1855); Vautrey, Histoire du College de Porrentruy (Porrentruy, 1866); Fiala, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Blasche, Bernhard Heinrich[[@Headword:Blasche, Bernhard Heinrich]]

             a German teacher, who died at Waltershausen, Nov. 26, 1832, is the author of, Das Bose inm Einklange mit der Weltordnung dargestellt (Leipsic, 1827): — Philosophie der Offenbarung als Grundlage und Bedisngung einer hihern Ausbildung der Theologie (Gotha, 1829): — Kritik des modernen Geisteslebens (ibid. 1830): — Philosophische  Unsterblichkeitslehre (ibid. 1831): — Die gottlichen Eigenschaften in ihrer Einheit und als Principien der Weltregierung dargestellt (ibid. eod.). See Winer, Handbuch der theol. Lit. i, 411, 417, 4N8, 432, 471; Zuchold, Bibl. Theol. i, 154. (B. P.)

## Blasche, Johann Christian[[@Headword:Blasche, Johann Christian]]

             a Protestant theologian of Germany, was born at Giessmannsdorf, near Jauer, May 25, 1718, and died as professor of theology at Jena, Jan. 21, 1792. He is the author of, Systematischer Commentar iuber den Brief an die Hebraer, etc. (Leipsic, 1782): — Neue Aufkldrung uber die mosaische Typoloyie (Jena, 1789). See Winer, Handbuch der theol. Lit. i, 267, 390. (B. P.)

## Blasco, Carlo[[@Headword:Blasco, Carlo]]

             an Italian theologian who lived in the latter half of the 18th century, wrote Opuscoli Canonici Storici (Naples, 1758), a valuable work. See Hoefer, Nouv. Biog. Generale, s.v.

## Blasi, Domenico[[@Headword:Blasi, Domenico]]

             an Italian theologian of the order of the Fathers of the Mission, was born at Forli, May 17, 1670. He wrote, Catechista in Cattedra: — Tromba Evangelica, che Invita i Sacerdoti a Transferissi snell Indie Orientali (Rome, 1749). See Hoefer, Nouv. Biog. Generale, s.v.

## Blasio, Francesco[[@Headword:Blasio, Francesco]]

             an Italian theologian, a native of Nardo, who died at Padua in 1480, wrote Comnmentaria in Libros Metaphysicoe Aristotelis. See Hoefer, Nouv. Biog. Generale, s.v.

## Blasius, Order Of St.[[@Headword:Blasius, Order Of St.]]

             was a military order, established by the kings of Armenia, of the house of Lusignan, who held their court at Acre in honor of St. Blasius, as the patron of their kingdom. The dress of the knights was blue, and they wore a golden cross. Landon, Eccles. Dict. s.v.

## Blasius, Saint And Martyr[[@Headword:Blasius, Saint And Martyr]]

             was bishop of Sebaste in Armenia. His flesh was scored with iron combs, and he was finally beheaded under Agricolaus, the prefect of Armenia Minor and Gappadocia, A.D. 316. He is the patron saint of the city of Ragusa. He is commemorated Feb. 11, Feb. 15, Jan. 15. He is probably the same person who in the Scotch calendars is called St. Blaise, patron of the island of Pladay, and having altars in the cathedral church, Glasgow, and St. Giles, Edinburgh.

## Blasphemy[[@Headword:Blasphemy]]

             is an Anglicized form of the Greek word βλασφημία, and in its technical English sense signifies the speaking evil of God (in Heb. יְהוֹה נָקִב שֵׁם, to curse the name of the Lord), and in this sense it is found Psa 74:18; Isa 52:5; Rom 2:24, etc. But, according to its derivation (βλάπτω φήμῃ quasi (βλαψιφημέω), it may mean any species of calumny and abuse (or even an unlucky word, Eurip. Ion. 1187); see 1Ki 21:10; Act 18:6; Jud 1:9, etc. Hence in the Sept. it is used to render בָּיִךְ, Job 2:5; גָּדִ), 2Ki 19:6; יָכִח, 2Ki 19:4; and לָעג, Hos 7:16, so that it means " reproach," "derision," etc.; and it has even a wider use, as 2Sa 12:14, where it means "to despise Judaism," and 1Ma 2:6, where βλασφημία = idolatry. In Sir 3:18 we have it applied to filial impiety, where it is equivalent to "accursed" (Schleusner, Thesaur. s.v.). In the Auth. Engl. Vers. "blaspheme," etc., occasionally represent the following Heb. words: בָּיִךְ, barak'; גָּדִŠ, adaph'; חָרִŠ, charaph'; נָקִב, nakab'; נָאִוֹ, naats'.

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There can be no blasphemy, therefore, where there is not an impious purpose to derogate from the Divine Majesty, and to alienate the minds of others from the love and reverence of God. The blasphemer is no other than the calumniator of Almighty God. To constitute the crime, it is also necessary that this species of calumny be intentional. He must be one, therefore, who by his impious talk endeavors to inspire others with the same irreverence toward the Deity, or, perhaps, abhorrence of him, which he indulges in himself.. And though, for the honor of human nature, it is to be hoped that very few arrive at this enormous guilt, it ought not to be dissembled that the habitual profanation of the name and attributes of God by common swearing is but too manifest an approach toward it. There is not an entire coincidence: the latter of these vices may be considered as resulting solely from the defect of what is good in principle and disposition, the former from the acquisition of what is evil in the extreme; but there is a close connection between them, and an insensible gradation from the one to the other. To accustom one's self to treat the Sovereign of the universe with irreverent familiarity is the first step, malignly to arraign his attributes and revile his providence is the last.

As blasphemy by the old law (Exo 20:7; Lev 19:12; Lev 24:10; Deu 5:11) was punished with death, so the laws of Justinian also directed that blasphemers should be put to death. The Church ordered their excommunication. In the Church of Rome cases of notorious blasphemy are reserved. By the laws of England and of many of the United States, blasphemies of God, as denying His being or providence, and all contumelious reproaches of the Lord Jesus Christ, profane scoffing at the Holy Bible, or exposing it to contempt, are offences punishable by fine, imprisonment, etc. (Blackstone, Ccmmentaries, bk. 4,ch. iv). By the statute of 9 and 10 William III, ch. 32, if any one shall deny either of the Persons of the Trinity to be God, or assert that there are more than one God, or deny Christianity to be true, for the first offence, is rendered incapable of any office; for the second, adjudged incapable of suing, being executor or guardian, receiving any gift or legacy, and to be imprisoned for years. According to the law of Scotland, blasphemy is punished with death: these laws, however, in the present age, are not enforced; and by the statute of 53 George III, ch. 160, the words in italics were omitted, the Legislature thinking, perhaps, that spiritual offences should 'be left to be punished by the Deity, and not by human statutes.

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III. The blasphemy against the Holy Ghost is variously understood. Some apply it to the sin of lapsing into idolatry; others to a denial of the proper Godhead of 'Christ; others to a denial of the divinity of the Holy Ghost. Others place this sin in a perverse and malicious ascribing of the works of the Holy Spirit to the power of the devil. Augustine resolves it into obstinacy in opposing the methods of divine grace, and continuing in this obduracy to the end of life. The passages in the N.T. which speak of it are Mat 12:31-32; Mar 3:28-29; Luk 12:10. These passages are referred by many expositors to continued and obstinate resistance of the Gospel, which issues in final unbelief. This, they argue, is unpardonable, not because the blood of Christ cannot cleanse from such a sin, nor because there is any thing in its own nature which separates it from all other sins, and places it beyond the reach of forgiveness, but simply because so long as a man continues to disbelieve he voluntarily excludes himself from mercy. In this sense, every sin may be styled unpardonable, because forgiveness is incompatible with an obstinate continuance in sin. One principal objection to this view is that it generalizes the sin, whereas the Scripture represents it as specific, and discountenances the idea that it is of frequent occurrence. The case referred to by Christ is this: He cured a daemoniac who was blind and dumb. The Pharisees who stood by and witnessed the miracle, unable to deny the fact, ascribed it to the agency of the devil. Not only did they resist the evidence of the miracle, but they were guilty of the wicked and gratuitous calumny that Christ was in league with the powers of darkness. It was not only a sin of thought, but one of open speech. It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for extending it to include all sorts of willing (as distinguished from unwilling) offences, besides this one limited and special sin. In both the cases referred to, speaking against is mentioned as the sin. "Whosoever speaketh a word against the Son of Man;" "Whosoever speaketh against the Holy Ghost." The Spirit dwells in Christ, and, therefore, such imputations were calumnies against the Holy Ghost. The sin betokened a state of mind which, by its awful criminality, excluded from all interest in Christ.

There is no connection between this awful sin and those mentioned in Heb 6:4-8; Heb 10:26-31. There may be dangerous approximations to such a sin. When men can ridicule and contemn religion and its ordinances; when they can sport with the work of the Holy Ghost on the human heart; when they can persist in a wilful disbelief of the Holy Scriptures, and cast contemptuous slanders upon Christianity, which is " the ministration of the Spirit," they are approaching a fearful extremity of guilt, and certainly in danger of putting themselves beyond the reach of the arm of mercy. Some persons, when first awakened to discover the awful nature and aggravations of their own sins, have been apprehensive that they have fallen into this Sin, and in danger of giving themselves up to despair. This is a device of the devil to keep them from Christ. The very fear is a proof they are free from the awful crime. The often misunderstood expression, " It shall not be forgiven him, neither in this world," etc., is a direct application of a Jewish phrase in allusion to a Jewish error, and will- not bear the inferences so often extorted from it. According to the Jewish school notions, the person blaspheming the name of God could not be pardoned by sacrifice, nor even the day of atonement, but could only be absolved by death. In refutation of this tradition, our Lord used the phrase to imply that " blasphemy against the Holy Ghost shall not be forgiven; neither before death, nor, as you vainly dream, by means of death" (Lightfoot, Hor. Hebr. ad loc.). It is difficult to discover the "sin unto death" noticed by the apostle John (1Jn 5:16), although it has been generally thought to coincide with the blasphemy against the Holy Spirit; but the language of John does not afford data for pronouncing them one and the same. The first three Gospels alone describe the blasphemy which shall not be forgiven: from it the " sin unto death" stands apart. (See Lucke, Bripe d. Apostels Johannes, 2d.ed. 305-317; Campbell, Preliminary Diss. Diss. 9,pt. ii; Olshausen, Comm. pt. 453 sq. Am. ed.; Watson, Theol. Dict. s. av.; Princeton Rev. July, 1846, art. ii). SEE UNPARDONABLE SIN.

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## Blastares, Matthius[[@Headword:Blastares, Matthius]]

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             a Quartodeciman Montanist at Rome about the reign of Commodus (180- 192), whom Eusebius (Hist. Eccl. v, 15) names as having at that time drawn away many from the Church by his novelties. Irenaeus wrote to him a letter On Schism ( Euseb. v, 20, 21). The appendix to Tertullian's De Prcescriptione adds to his article on the Montanists a statement that Blastus “wished secretly to introduce Judaism, saying that the Pasch must be kept only on the 14th of the month, according to the law of Moses.” Pascianus, in the 4th century, speaks of him as a Greek, whom he believed to be one of the many authorities to whom the Cataphrygians (i.e. Montansists) appealed. See Gieseler, K. G. I. 1, 292 sq.; Massuet, Dis. de Iren. ii, 59; Schwegler, Montanismus, p. 242, 252.

## Blatchford, Henry[[@Headword:Blatchford, Henry]]

             a Presbyterian minister, was born at Ford, Devonshire, England, in December, 1788. He graduated from Union College, Schenectady, N. Y., in 1811, and studied theology at Princeton Theological Seminary, N. J. He was licensed by the New York Presbytery in 1815, and installed pastor of Orange Street Church, N. Y. He died Sept. 7, 1822. See Sprague, Annals of the American Pulpit, 4, 162.

## Blatchford, John, D.D.[[@Headword:Blatchford, John, D.D.]]

             a Presbyterian minister, was born at Bridgeport, Conn., May 24, 1796. He entered Union College in 1817, and graduated in 1820. He studied theology at Princeton, N. J., was licensed by the Troy Presbytery, andu installed over the Presbyterian Church in Pittstown, N. Y., in 1823, and in 1825 over that in Stillwater, N. Y. In 1829 he accepted a call to a Congregational Church in Bridgeport, where he labored with much acceptance until 1836. For several years after resigning the pastorate he was professor in Marion College. He died in April, 1855. — Dr. Blatchford was a man of a ready mind, a genial spirit, frank and. pleasant  manners, zealously devoted to his work, and a very acceptable preacher. He published The Validity of Presbyterian Ordination and several Sermons. See Sprague, Annals of the Amer. Pulpit, 4, 163.

## Blatchford, Samuel[[@Headword:Blatchford, Samuel]]

             a Baptist minister, was born in Plymouth, England, where he was educated and ordained as a Dissenter. He came to America in 1795, and after a residence of one year at Westchester, N. Y., he was called to Greenfield, Conn. He afterwards settled at Bridgeport, Conn., and in 1804 was called to Lansingburg, N. Y., where he died, Feb. 17, 1828. See Christian Watchman, March 28, 1828. (J. C. S.)

## Blatchford, Samuel, D.D.[[@Headword:Blatchford, Samuel, D.D.]]

             a Presbyterian clergyman, born in England in 1767, became a Non- conformist minister in 1791, four years later emigrated to America, and settled at Bedford, N. Y. From here he removed successively to Greenfield, Conn., Stratfield, now Bridgeport, and Lansingburg, N. Y., where he resided from 1804 till his death in 1828, part of the time taking charge of the Lansingburg Academy. 'In 1808 he received the degree of D;D. from Williams College. Dr. Blatchford was the translator of Moor's Greek Grammar, to which he added various notes. "As a preacher, he was distinguished for ease and naturalness, for appropriate and useful thoughts, and an impressive and somewhat imposing manner." Sprague, Annals, 4:158.

## Blatchford, Samuel, D.D. (2)[[@Headword:Blatchford, Samuel, D.D. (2)]]

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## Blath[[@Headword:Blath]]

             (Irish, flower or grace). Martyrologies give several virgins of this name. Thus, on Jan. 18 is “Scoth, Feammor, Blath, and Ana, four virgins of Cluain-greanach;” Jan. 29, another Blath appears in Mart. Doneg.; while Colgan (Tr. Thaum. app. v, c. 13) has “S. Blathnata seu Blatha, Latine Flora, coqua Sanctae Brigidae, de qua vita Hibern. S. Brig. c. 33, et Mor. Gorm. ad 29 Jan.” She flourished about 523.

## Blathmac (Or Blaithmaic)[[@Headword:Blathmac (Or Blaithmaic)]]

             is a common name in Ireland in the 8th and 9th centuries. The festival of Blathmac, son of Flann, is given in the Mart. Doneg. on July 14; but Colgan puts the “depositio” of St. Blathmac and his companions, in Iona, Jan. 19. Colgan (Acta Sanctorum, p. 127-129) gives Hugo Menard's Life of St. Blathmac the Martyr in the Benedictine martyrology. Blathmac, the son of an Irish prince, became a monk in early life, and, after being made abbot of an Irish monastery, he fled to Scotland, and came to Iona. When the Danes attacked Iona, Blathmac was celebrating mass, and, refusing to show them the shrine of St. Columba, was slain. Menardus places his death at about 793, and on Jan. 19; and Camerarius (Bolland, Acta Sanctorum, Jan. 2, 601) on Dec. 4.

## Blau, Felix Anton[[@Headword:Blau, Felix Anton]]

             professor of theology at Mentz, was born 1754. Though a Romanist, he wrote a powerful work against the pretensions of Rome, entitled "A critical History of Ecclesiastical Infallibility" (Krit. Geschichte d. kirchl. Unfehlbarkeit, Frankf. 1791, 8vo). He was imprisoned on account of the part he took at Mentz in 1793 in favor of the French Revolution, was released, and died Dec. 23, 1798, leaving other books, especially on, Worship.--Biog. Univ. 4:575; Landon, Eccl. Dict. ii, 291.

## Blau, Felix Anton (2)[[@Headword:Blau, Felix Anton (2)]]

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## Blau, Otto[[@Headword:Blau, Otto]]

             a famous German Orientalist, was born April 11, 1828, at Nordhausen, being the son of a Protestant theologian. He studied at Halle and Leipsic for the medical profession, which he soon exchanged at the latter place for the study of Oriental languages, numismatics, and archaeology; where  Fleischer and Rodiger were his teachers. The expectation of these teachers of and their confidence in their pupil were so great that at the age of twenty-four they intrusted to him the redaction of the Zeitschrift der deutschen Morgen Indisches Gesellschaft. In 1852 he was attached to the Prussian legation at Constantinople, and, in close communion' with men like Mordmann, Schlottmann, Vogue, and others, he acquired a rare knowledge of the present linguistic, ethnographical, commercial, and political affairs of the Orient, and succeeded in bringing to light many a valuable treasure of the past of the East. From 1853 to 1858 he belonged to the officers of the German Evangelical Church at Constantinople, and contributed largely to the welfare of the German hospital and school connected with the church. In 1859 he was appointed consul at Trebizond, where he did good service to the poor oppressed Protestant Armenians. In 1861 he accompanied Omer Pasha as member of the pacification commission into the Herzegovina, and in 1862 he was appointed consul at Serajewo in Bosnia. In 1870 he was made general consul of Bosnia and Herzegovina, and in 1872 he was sent in tht same capacity to Odessa, where he died, Feb. 26, 1879. The fruits of his researches may best be seen from the many contributions to the Zeitschrift der' deutschen Morgenlandischen Gesellschaf since the year 1852. (B. P.)

## Blaufuss, Jacob Wilhelm[[@Headword:Blaufuss, Jacob Wilhelm]]

             a German Protestant theologian, was born at Jena in 1723, and died June 3, 1758. His principal works are, Disput. de Jure-et Officiis Hominis Erga Brutos (Jena, 1740): — De Transmigratione Animarum Secundum Judaeorum Explicationena (ibid. 1744, 1745): — Disput. de Conditura Sceculiper Primogenitumr, etc. (ibid. 1758). See Hoefer, Nouv. Biog. Generale, s.v.

## Blaurer (Or Blarer, Blaarer), Ambrosius[[@Headword:Blaurer (Or Blarer, Blaarer), Ambrosius]]

             one of the Swiss Reformers, was born at Constance in 1492. He became a Benedictine at an early age, and prior of the monastery at Alpirsbach. In 1515 he began to teach the Lutheran doctrines in his monastery. In 1521 he left the monastery and renounced the monastic vows. He labored with OEcolampadius and Bucer in spreading the Gospel, and, in connection with them, organized Protestantism in Ulm. Under the protection of Duke Ulric of Wurtemberg, he was largely instrumental in establishing the Reformation in that country. In 1538 he removed to Constance, and made that city the centre of his active and disinterested labors. In 1548 he removed to Winterthur, and labored as minister there, and in Biel and other places, until his'death at Winterthur, Dec. 6, 1564.-Keim, A. Blarer, der schwibische Reformator (Stuttg. 1860); Pressel. A. Blaurer's, des schwibischen Reformators, Leben und Schriften (Stuttg. 1860); Studien u. Kritiken, 1861, Heft. 2.

## Blaurer (Or Blarer, Blaarer), Ambrosius (2)[[@Headword:Blaurer (Or Blarer, Blaarer), Ambrosius (2)]]

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## Blauvelt, Cornelius J.[[@Headword:Blauvelt, Cornelius J.]]

             a minister of the Reformed (Dutch) Secession Church, was licensed by the “Seceders” in 1828. He served the Church at Schraalenburgh Bergen Co., N. J., 1828 to 1852; Hackensack and English Neighborhood, Bergen Co., 1852 to 1860. He died in 1861. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 184.

## Blayney, Benjamin, D.D[[@Headword:Blayney, Benjamin, D.D]]

             an English divine and professor, was educated at Worcester College, Oxford. In 1787 he there took his degree of doctor in divinity, and became regius professor of Hebrew. He was also canon of Christ's Church, and rector of Polshot in Wiltshire, where he died in 1801. Dr. Elayney was eminent as a Hebrew critic. He took great pains in editing the Oxford Bible (1769, 4to), and greatly improved the marginal references. Among his writings are A Dissertation by Way of Inquiry into Daniel's Seventy Weeks (Oxford, 1775, 4to):--Jeremiah and Lamentations; a new Translation, with Notes (3d ed. Lond. 1836, 8vo):-Zechariah; a new Translation, with Notes, critical, philological, etc. (Oxford, 1797, 4to).

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## Bleakney, James[[@Headword:Bleakney, James]]

             a Baptist minister, was born in New Brunswick, and in 1833 was ordained to the ministry. The churches of which he was pastor were those at Norton, Upham, Little River, and Gondolow Point. More than one thousand persons were baptized by him during his ministry. Besides the pastoral work he performed, he was successful as a missionary in the northern counties and other parts of New Brunswick. His good influence he transmits through three sons now in the ministry. His death, took place Dec. 14, 1861. See Cathcart, Baptist Encyclopcedia, p. 105, 106. (J. C. S.)

## Bleakney, T[[@Headword:Bleakney, T]]

             a Baptist minister, was ordained in Albert County, N. B., in 1861, and preached in that county. He was a devoted and energetic minister of the Gospel, and earnest advocate of temperance reform. He died while pastor at Woodstock, N. B., Feb. 21, 1872. See Bill, Hist. of Baptists of Maritime Provinces, p. 503.

## Bleck (Or Bleeck), Peter Van[[@Headword:Bleck (Or Bleeck), Peter Van]]

             a Flemish engraver, came to England about 1730, and executed some plates in mezzotinto of some merit, among which is, The Virgin Mary and Infant, after Van der Werff. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blecker (Or Bleker), Jan Caspar[[@Headword:Blecker (Or Bleker), Jan Caspar]]

             a Dutch designer, was born at Haerlem about 1600. The following are some of his principal plates: A Landscape, with Jacob and Rachel; A Landscape, with Rebecca and the Servant of Abraham; Jacob and Laban dividing their Flocks; The Crucifixion. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bledsoe, Albert Taylor, D.D[[@Headword:Bledsoe, Albert Taylor, D.D]]

             a minister and educator, was born in Frankfort, Kentucky, November 9, 1809. He graduated from the U.S. Military Academy at West Point in 1830, and served in the army until August, 1832. In 1833-34 he was adjunct professor of mathematics and teacher of French at Kenyon, and in 1835-36 professor of mathematics at Miami. Having studied theology, he was ordained a clergyman in the. Protestant Episcopal Church, and preached until 1838. In that year he began the practice of law at Springfield, Illinois, and, continued to practice there and at Washington, D.C., until 1848. From 1848 to 1854 he was professor of mathematics and astronomy in the University of Mississippi; from 1854 to 1861 professor of mathematics in the University of Virginia. In 1861 he entered the Confederate service as colonel, but was soon made chief of the War Bureau and acting assistant secretary of war. In 1863 he went to England to collect material for his work on the Constitution. He next settled in Baltimore, and became editor of the Southern Review. In 1868 he became principal of the Louisa School, Baltimore, and in 1871 was ordained a minister of the Methodist Episcopal Church, South. He died at Alexandria, Virginia, December 8, 1877. He published, An Examination of Edwards on the Will (1845): — A Theodicy, or Vindication of the Divine Glory (1853): — Is Davis a Traitor? or, Was Secession a Constitutional Right Previous to the War of 1861 (1866): — Philosophy of Mathematics (1866). See Appletons' Cyclop. of Amer. Biography.

## Bleek, Friedrich[[@Headword:Bleek, Friedrich]]

             a distinguished German theologian, born July 4, 1793, at Arensbok in Holstein, died at Bonn Feb. 27, 1859. He studied theology at the universities of Kiel and Berlin; in the latter place under De Wette, Schleiermacher, and Neander. In 1818 he commenced giving theological lectures at Berlin, was appointed in 1823 extraordinary professor, and in 1829 ordinary professor at the University of Bonn. His writings are especially distinguished for keenness of investigation. His principal work is Der Brief an die Hebraer, a German translation of and commentary on the Epistle to the Hebrews (Berl. 1828-40, 4 vols). In another work, Beitrige zur Evangelienhitik (Berl. 1846), he defended the authenticity of the Gospel of John against the attacks of the Tibingen school. Besides these two larger works, Bleek wrote many valuable articles for theological journals. Several important works of Bleek were published after his death, viz.: Introd. to the O.T. (Binleit. in das A. T.; ed. by J. F. Bleck and A. Kamphausen, Berl. 1860); Introd. to the N.T. (Einlit. in das JV. T.; ed. by J.F. Bleek, Berl. 1862); Comm. on three first Gospels (Synopt. Erklarung der drei ersten Evang.; ed. by H. Holtzman, Lpz. 1862); Lect. on the Revelation (Vorlesungen uiber die Apoc.; ed. by Th. Hossbach, Berl. 1862).-Herzog, Supplem. i, 207.

## Bleek, Friedrich (2)[[@Headword:Bleek, Friedrich (2)]]

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## Bleek, Johann[[@Headword:Bleek, Johann]]

             son of Friedrich (q.v.), died Aug. 3, 1869, as pastor at Winterburg, near Sobernheim, and is known as the editor of his father's Einleitung in das Alte Testament; which he published in connection with addenda by Kamphausen (Berlin, 1860). He likewise edited his father's Einleitung in das Neue Testament (ibid. 1862; 2d ed. 1866). He also assisted the late Dr.  Bunsen (q.v.) in his preparation of the prophecy of Ezekiel for his Bibelwerk. (B. P.)

## Bleeker, Garratt Noel[[@Headword:Bleeker, Garratt Noel]]

             a prominent Baptist layman, was born in New York city in 1815, and from his childhood was consecrated to the service of his Master. Largely successful in his business, he devoted his possessions to objects of Christian benevolence. Besides giving liberally during life to the Hamilton Theological Seminary, he made a bequest to that institution of $12, 000; this being the first large donation to its treasury. He left also $8000 to the Home Mission Society, and remembered other denominational organizations in his will. He died May 28, 1853. See Williams,Worship and Work; Cathcart, Baptist Encyclo., p. 106. (J. C. S.)

## Blemish[[@Headword:Blemish]]

             (מוּם, μῶμος; once תְּבִלֻּל, blear-eyed, Lev 21:20). There were various kinds of blemishes, i.e. imperfections or deformities, which excluded men from the priesthood, and animals from being offered in sacrifice. These blemishes are described in Lev 21:17-23; Lev 22:19-25; Deu 15:21. We learn from the Mishna (Zebachim, 12:1; Becoroth. 7:1) that temporary blemishes excluded a man from the priesthood only as long as those blemishes continued. The rule concerning animals was extended to imperfections of the inward parts: thus, if an animal, free from outward blemish, was found, after being slain, internally defective, it was not offered in sacrifice. The natural feeling that only that which was in a perfect condition was fit for sacred purposes, or was a becoming offering to the gods, produced similar rules concerning blemishes among the heathen nations (comp. Pompon. Let. De Sacerdot. cap. 6; Herodot. ii, 38; Iliad, i; 66; Ser. vius, ad Virg. AEn. ii, 4).

## Blemish (2)[[@Headword:Blemish (2)]]

             (מוּם, μῶμος; once תְּבִלֻּל, blear-eyed, Lev 21:20). There were various kinds of blemishes, i.e. imperfections or deformities, which excluded men from the priesthood, and animals from being offered in sacrifice. These blemishes are described in Lev 21:17-23; Lev 22:19-25; Deu 15:21. We learn from the Mishna (Zebachim, 12:1; Becoroth. 7:1) that temporary blemishes excluded a man from the priesthood only as long as those blemishes continued. The rule concerning animals was extended to imperfections of the inward parts: thus, if an animal, free from outward blemish, was found, after being slain, internally defective, it was not offered in sacrifice. The natural feeling that only that which was in a perfect condition was fit for sacred purposes, or was a becoming offering to the gods, produced similar rules concerning blemishes among the heathen nations (comp. Pompon. Let. De Sacerdot. cap. 6; Herodot. ii, 38; Iliad, i; 66; Ser. vius, ad Virg. AEn. ii, 4).

## Blemmydes (Or Blemmida)[[@Headword:Blemmydes (Or Blemmida)]]

             a learned Greek of the 13th century, is especially known on account of his endeavors to unite the Greek and Romish Churches. He was a monk and priest in a Macedonian monastery, at a time when the emperor Ducas Vatazes (1222-55) called a meeting to Nicaea, for the sake of bringing about such a union (1233). Blemmydes took part in the colloquy, and with great skill and learning he defended the Latin doctrine of the procession of the Holy Spirit from the Father and the Son (comp. Leo Allatius, Graecice Orthodoxce Scriptores, p. 1-60). The emperor's son, Theodore Lascaris, made him patriarch of Constantinople, but Blemmydes remained and died in his monastery. See Leo Allatius, De Ecclesice Occidentalis et O-ientalis Perpetua Successione, lib. ii, c. 14; Tiibinger Quartalschrift, 1847, pt. 1; Wetzer u. Welte, Kirchenlexikon, s.v.; Herzog, Real-Encyclop. s.v. (B. P.)

## Blemur, Marie Jacqueline Bouette De[[@Headword:Blemur, Marie Jacqueline Bouette De]]

             a French theologian, a nun of the Benedictine order of St. Sacrement, was born Jan. 8, 1618. Being placed, at the age of five years, in the abbey of St. Trinite of Caen, she took the vows at the age fixed by the ecclesiastical laws. She afterwards became prioress, and had charge of organizing a monastery of Benedictines, which the duchess of Mecklenburg had founded at Chatillon. She died March 24, 1696. Her principal works are, L'Annee Benedictine: — L'Eloge des Personnes Distinguees en Vertus qui  ont vecu, au dernier Siecle, dans l'Ordre de SaintBezoit. See Hoefer, Nouv. Biog. Generale, s.v.

## Blende, Bartholome[[@Headword:Blende, Bartholome]]

             a Flemish Jesuit missionary, was born at Bruges, Aug. 24, 1675. He studied under the Jesuits at Malines, where he entered the order. Having been sent on a mission to Paraguay, he embarked at Cadiz with the archbishop of Lima. Arriving at Buenos Ayres, he applied himself to learning the language of the Guanarians, in which he succeeded admirably, and was sent on a mission to the Chiquites. He set out on this expedition Jan. 24, 1715, accompanied by D'Aree; their route lay through the Layaguas and other savage tribes, who, in the course of their voyage up a river, seized upon their boat and massacred Blende, about the close of 1715. His companion, who escaped at the time, was afterwards murdered. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blendinger, Conrad[[@Headword:Blendinger, Conrad]]

             a Lutheran theologian of Germany, was born in 1808 at Kbnigstein in Bavaria. He studied at Erlangen and Halle, and died April 21, 1879, as pastor at Mistelbach, near Bayreuth. Blen. dinger took a lively interest in the history of the people of Israel, because he believed that the completion: of the kingdom of God on earth must be preceded by the conversion of the old-covenant people. After the year 1855 he published a number of pamphlets, with special reference to the points at issue between Judaismand Christianity; and, though his efforts were praised. by the one and derided by the other, yet he lived,, moved, and died in what he thought to be the object of his life. (B. P.)

## Blesen (Or Blesenis), Peter[[@Headword:Blesen (Or Blesenis), Peter]]

             (called also Peter of Blois), an English clergyman of the 12th century, was prebendary of Hoxton, archdeacon of Bath in 1175, archdeacon of London, and also of Canterbury. He was a native of Blois, and a favorite with Henry II of England. He died about 1200. His works were published at Paris in 1519. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Blesilla[[@Headword:Blesilla]]

             daughter of Paula and sister of Eustochium, in the 4th century, having lost her husband soon; after marriage, was induced by Jerome to become an ascetic. He greatly extols her learning. She died in early youth, and her funeral caused a tumult against the monks, her death being attributed to her austerities. It was at her request that Jerome began his translation ot Ecclesiastes.

## Bless[[@Headword:Bless]]

             (בָּרִךְ, barak'; εὐλογέω). There are three or four points of view in which acts of blessing may be considered.

1. When God is said to bless his people. Without doubt the inferior is blessed by the superior. When} God blesses, he bestows that virtue, that efficacy, which' renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import. God's blessings extend into the future life, as his people are made partakers of that blessedness which, in infinite fulness, dwells in himself (Gen 1:22; Gen 24:35; Job 42:12; Psa 45:2; Psa 104:24; Psa 104:28; Luk 11:9-13; Jam 1:17).

2. When men are said to bless God, as in Psa 103:1-2; Psa 145:1-3. We are not, then, to suppose the divine Being, who is over all, and in himself blessed forevermore, is capable of receiving any augmentation of his happiness from any of the creatures which he has made: such a supposition, as it would imply something of imperfection in the divine nature, must ever be rejected with abhorrence; and therefore, when creatures bless the adorable Creator, they only ascribe to him that praise and dominion, and honor, and glory, and blessing which it is equally the duty and joy of his creatures to render. So that blessing on the part of man is an act of thanksgiving to God for his mercies, or rather for that special mercy which, at the time, occasions the act of blessing; as for food, for which thanks are rendered to God, or for any other good.

3. Men are said to bless their fellow-creatures when, as in ancient times, in the spirit of prophecy they predicted blessings to come upon them. From the time that God entered into covenant with Abraham, and promised extraordinary blessings to his posterity, it appears to have been customary for the father of each family, in the direct line, or line of promise, immediately previous to his death, to call his children around him, and to inform them, according to the knowledge which it had pleased God to give him, how and in what manner the Divine blessing conferred upon Abraham was to descend among them. Upon these occasions the patriarchs enjoyed a Divine illumination, and under its influence their benediction was deemed a prophetic oracle, foretelling events with the utmost certainty, and extending to the remotest period of time (see Bush, Notes on Genesis in loc.). Thus Jacob blessed his sons (Gen 49:1-28; Heb 11:21), and Moses the children of Israel (Deu 23:1-25). The blessings of men were also good wishes, personal or official, and, as it were, a peculiar kind of prayer to the Author of all good for the welfare of the subject of them; thus Melchisedek blessed Abraham (Gen 14:19; Heb 7:1; Heb 7:6-7). The form of blessing prescribed in the Hebrew ritual (Num 6:23-27) which Jehovah commanded Moses to instruct Aaron and his descendants to bless the congregation, is admirably simple and sublime: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Haner, De benedictione sacerd. Jen. 1712). It was pronounced standing, with a loud voice, and with the hands raised toward heaven (Luk 24:50). National blessings and cursings were some-. times pronounced (Deu 27:12-26; Deu 28:1; Deu 28:68).

4. David says, " I will take the cup of salvation, and call upon the name of the Lord" (Psa 116:13). The phrase appears to be taken from the custom of the Jews in their thank-offerings, in which a feast was made of the remainder of their sacrifices, when, among other rites, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for the mercies which were then acknowledged, and gave it to all the guests, every one of whom drank in his turn. SEE CUP. To this custom it is supposed our Lord alludes in the institution of the cup, which is also called "the cup of blessing" (1Co 10:16). SEE PASSOVER. At the family feasts also, and especially that of the Passover, both wine and bread were in this solemn and religious manner distributed, and God was blessed, and his mercies acknowledged. They blessed God for their present refreshment, for their deliverance out of Egypt, for the covenant of circumcision, and for the law given by Moses; they prayed that God would ,be merciful to his people Israel, that he would send the prophet Elijah, and that he would render them -worthy of the kingdom of the Messiah. In the Mosaic law, the manner of blessing was appointed by the lifting up of hands, and we see that our Lord lifted up his hands and blessed his disciples. SEE BENEDICTION.

## Bless (2)[[@Headword:Bless (2)]]

             (בָּרִךְ, barak'; εὐλογέω). There are three or four points of view in which acts of blessing may be considered.

1. When God is said to bless his people. Without doubt the inferior is blessed by the superior. When} God blesses, he bestows that virtue, that efficacy, which' renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import. God's blessings extend into the future life, as his people are made partakers of that blessedness which, in infinite fulness, dwells in himself (Gen 1:22; Gen 24:35; Job 42:12; Psa 45:2; Psa 104:24; Psa 104:28; Luk 11:9-13; Jam 1:17).

2. When men are said to bless God, as in Psa 103:1-2; Psa 145:1-3. We are not, then, to suppose the divine Being, who is over all, and in himself blessed forevermore, is capable of receiving any augmentation of his happiness from any of the creatures which he has made: such a supposition, as it would imply something of imperfection in the divine nature, must ever be rejected with abhorrence; and therefore, when creatures bless the adorable Creator, they only ascribe to him that praise and dominion, and honor, and glory, and blessing which it is equally the duty and joy of his creatures to render. So that blessing on the part of man is an act of thanksgiving to God for his mercies, or rather for that special mercy which, at the time, occasions the act of blessing; as for food, for which thanks are rendered to God, or for any other good.

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## Blessed[[@Headword:Blessed]]

             is a title given by the Church alone, and to persons who die in holiness. No individual bishop can give this title, which is granted in the Church of Rome only after a kind of proof, real or supposed, of the virtues and miracles of the person to whom it is given,

## Blessig, Johann Lorenz[[@Headword:Blessig, Johann Lorenz]]

             a Protestant divine of Germany, was born April 13, 1747, at Strasburg, where he also studied. He made extensive journeys in Italy, Hungary, and Germany. After his return to Strasburg he was appointed deacon, until in 1778 he was made professor of philosophy, and, a few years later, professor of theology. In 1786 he was made doctor of philosophy, but the French Revolution interrupted his activity, and for eleven months he was imprisoned. After Robespierre's fall Blessig commenced preaching again, and took an active part in the management of church and school till his death, Feb. 17, 1816. He wrote, Diss. Origines Philosophice apud Romanos (Argent. 1770): — Prcesidia Interpretationis Nov. Test. ex Auctoribus Greecis (ibid. 1778): — Progr. Cap. iii Evang. Joh. Interpretatio cum Adnotatis (ibid. 1786): — Diss. Inaugur. de Censu Davidico pesteque hunc Censum Secuta, in 2 Samuel 24 et 1 Chronicles 21 (ibid. 1788): — Was haben wir als Christen zu fiirchten, zu hoffen, zu thun in den neuen, uns bevorstehenden Zeiten? (ibid. 1802-8): — Dissertatio de Evangeliis Secundum Ebrceos, Egyptios atque Justini Martyris (ibid. 1807). Besides, he published a number of sermons and ascetical works. See Dbring, Die deutschen Kanzelredner des 18 und 19 Jahrhunderts, s.v.; Winer, Handbuch der theol. Lit. ii, 143, 156, 169, 180, 297; Furst, Bibl. Jud. i, 120; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Blessing, Valley Of[[@Headword:Blessing, Valley Of]]

             SEE BERACHAH.

## Blessing, Valley Of (2)[[@Headword:Blessing, Valley Of (2)]]

             SEE BERACHAH.

## Blessley, Robert[[@Headword:Blessley, Robert]]

             an English Congregational minister, was born at Portsea in 1798 of pious parents. He was converted at the age of seventeen, and admitted into Church-fellowship in his twenty-second year. He received his ministerial preparation at the Theological College of Gosport, and his first settlement was at Alresford, Hants. Mr. Blessley removed in 1830 to Highgate, where he labored ten years. Thence he went to Hull, Yorkshire, where many seals to his ministry were given him among the sailors and captains. His last labors were at Folkestone, where he was pastor six or seven years. He died Feb. 20, 1860. Mr. Blessley's great characteristics were conscientiousness and sincerity. He was of a contemplative and highly cultivated mind. See (Lond.) Cong. Year-book, 1861, p. 202.

## Bleton, Jean Francois[[@Headword:Bleton, Jean Francois]]

             a French ascetic writer and hagiographer; was born near Valencia, Oct. 15, 1791. Being appointed vicar of St. Vallier in 1816, he devoted all his leisure moments to the study of theology, of the Holy Scriptures, and of ecclesiastical history. His principal works are, Vie de Saint Augustin (Lyons, 1828): — Vie die Saint Louis, Roi de France (ibid. eod.): — Vie de Sainte Catherine de Sienne (ibid. 1829): — Traitl des Saints Anges (ibid. eod.): — Abrege des Preuves de la Religion, Mises a la Porter de Tout le Monde (ibid. eod.).: — Motifs de Consolations que la Religion procure a l'I'omme dans toutes les Positions de la Vie (ibid. 1841). See Hoefer, Nouv. Biog. Generale, s.v.

## Bligh, John[[@Headword:Bligh, John]]

             an English Congregational minister, was a native of Worcester, and was for many years engaged in the work of the Home Missionary Society. He was a student at Cotton End from 1842 until 1845, when he was appointed to the pastorate of Great Bourton in Oxfordshire. In 1852 he removed to Brandsburton in the East Riding of Yorkshire, where he remained but a short time, accepting a call to the Church at Hay, Brecknockshire, in September, 1854. He ceased to act as a home missionary in 1856, and accepted a pastorate at Ombersley in Worcestershire. In 1860 he removed to London, where he again took work as a missionary at the East End. He died Dec. 11, 1878. See (Lond.) Cong. Year-book, 1880, p. 309.

## Blikandeboll[[@Headword:Blikandeboll]]

             in Northern mythology, is the poisonous ceiling in the arched dwelling of the goddess of death, Hela.

## Blind[[@Headword:Blind]]

             (עַוֵּר, ivver', τυφλός). The frequent occurrence of blindness in the East has always excited the astonishment of travellers. Volney says that out of a hundred persons in Cairo he has met twenty quite blind, ten wanting one eye, and twenty others having their eyes red, purulent, or blemished (Travels in Egypt, i, 224). This is principally owing to the Egyptian ophthalmia, which is endemic in that country and on the coast of Syria. Small-pox is another great cause of blindness in the East (Volney, 1. c.). Still other causes are the quantities of dust and sand pulverized by the sun's intense heat; the perpetual glare of light; the contrast of the heat with the cold sea-air on the coast, where blindness is specially prevalent; the dews at night while people sleep on the roofs; old age, etc.; and perhaps, more than all, the Mohammedan fatalism, which leads to a neglect of the proper remedies in time. Ludd, the ancient Lydda, and Ramleh, enjoy a fearful notoriety for the number of blind persons they contain. The common saying is that in Ludd every man is either blind or has but one eye. Jaffa is said to contain 500 blind out of a population of 5000 at most. There is an asylum for the blind in Cairo (which at present contains 300), and their conduct is often turbulent and fanatic (Lane, Mod. Eg. i, 39, 292). In the New Testament blind mendicants are frequently mentioned (Mat 9:27; Mat 12:22; Mat 20:30; Mat 21:24; Joh 5:3), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Isa 29:18, etc.). The Jews were specially charged to treat the blind with compassion and care (Lev 19:4; Deu 27:18).

The blindness of Bar-Jesus (Act 13:6) was miraculously produced, and of its nature we know nothing. Some have attempted (on the ground of Luke's profession as a physician) to attach a technical meaning to ἀχλύς and σκότος (Jahn, Bibl. Arch. § 201), viz. a spot or "thin tunicle over the cornea," which vanishes naturally after a time; for which the same term, ἀχλύς, is made use of by Hippocrates (Προῤῥητικόν, ii, 215, ed. Kuhn), who says that ἀχλύες will disappear provided no wound has been inflicted. Before such an inference can be drawn, we must be sure that the writers of the New Testament were not only acquainted with the writings of Hippocrates, but were also accustomed to a strict medical terminology. In the same way analogies are quoted for the use of saliva (Mat 8:23, etc.) and of fish-gall in the case of the λεύκωμα of Tobias; but, whatever may be thought of the latter instance, it is very obvious that in the former the saliva was no more instrumental in the cure than the touch alone would have been (Trench, On the Miracles at Mat 9:27). The haziness implied by the expression ἀχλύς may refer to the sensation of the blind person, or to the appearance of the eye, and in both cases the haziness may have been referable to any of the other transparent media as well as to the cornea. Examples of blindness from old age occur in Gen 27:1; 1Ki 14:4; 1Sa 4:15. The Syrian army that came to apprehend Elisha was suddenly smitten with blindness in a miraculous manner (2Ki 6:18), and so also was Paul (Act 9:9). Blindness is sometimes threatened in the Old Testament as a punishment (q.v.) for disobedience (Deu 28:28; Lev 26:16; Zep 1:17). Blindness wilfully inflicted for political or other purposes was common in the East, and is alluded to in Scripture (1Sa 11:2; Jer 22:12). That calamities are always the offspring of crime is a prejudice which the depraved nature of man is but too prone to indulge in, and the Jews in the time of our Lord were greatly under the power of this prejudice. A modern traveller says, " The Hindoos and Ceylonese very commonly attribute their misfortunes to the transgressions of a former state of existence, and I remember being rather struck with the seriousness of a cripple, who attributed his condition to the unknown faults of his former life." On seeing a man who had been born blind, the disciples of our Lord fell into the same mistake, and asked him, "Who did sin, this man or his parents, that he was born blind?" (Joh 9:2). Jesus immediately solved the difficulty by miraculously giving him the use of his sight. SEE EYE.

## Blind (2)[[@Headword:Blind (2)]]

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## Blind Healing Of[[@Headword:Blind Healing Of]]

             (in Christian art). This is frequently represented on ancient monuments, perhaps as a symbolical representation of the opening of the eye of the soul wrought by the power of the Saviour (1Pe 2:9).

In most cases only one blind man, probably the “man blind from his birth” of Joh 9:1, is healed. He is generally represented as low in stature, to mark his inferiority to the Saviour and the apostles (when any of the latter are introduced), is shod with sandals, and bears a long staff to guide his steps. The Saviour, young and beardless, touches his eyes with the forefinger of the right hand. This representation is found on an antique vase, on an ivory casket of the 4th or 5th century, in a bass-relief of a tomb of the Sextian family, in the museum of Aix in Provence, of about the same epoch, and elsewhere.

In a few cases the blind man healed appears to be Bartimaeus, from the circumstance that he has “cast away his garment” (Mar 10:50) before throwing himself at the feet of Jesus.

On a sarcophagus in the Vatican (Bottari, 39); is a representation of the healing of two blind men; probably the two who were healed by the Lord as he left the house of Jairus (Mat 9:27-31). Here, too, the figures of those upon whom the miracle is wrought are of small size; the blind appears to lead the blind, for one only has a staff, while the other places his hand upon his shoulder. The Lord lays his hand upon the head of the figure with the staff, while another, probably one of the apostles, raises is hand, the fingers arranged after the Latin manner in blessing. SEE BENEDICTION.

## Blind Story[[@Headword:Blind Story]]

             is a mediaeval term used to distinguish the triforium of a cathedral, in which the arches and arcades, being frequently like windows, were without glass, and let in no light.

## Blindfold[[@Headword:Blindfold]]

             (περικαλύπτω, to cover about, sc. the eyes). This treatment which our Saviour received from his persecutors originated from a sport which was common among children in ancient times, in which it was the practice first to blindfold, then to strike, then to ask who gave the blow, and not to let the person go until he had named the one who had struck him. It was used in reproach of our blessed Lord, as a prophet or divine teacher, and to expose him to ridicule (Luk 22:64).

## Blindfold (2)[[@Headword:Blindfold (2)]]

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## Blinding The Eyes[[@Headword:Blinding The Eyes]]

             as a punishment or political disqualification was a heathen cruelty sometimes referred to in the Scriptures and is found exhibited on the Assyrian monuments. The custom of putting out the eyes of captives especially was very common in the East (1Sa 11:2). Thus Samson was deprived of sight by the Philistines (Jdg 16:21), and Zedekiah by the Chaldees (2Ki 25:7). In 1820 Rae Wilson saw a number of individuals at Acre who were disfigured in various ways, by a hand amputated, an eye torn out, or a nose which had been split, or partly or totally cut off. In 1826 two emirs had their eyes burnt out, and their tongues in part cut off, by the prince of Mount Lebanon, on account of their having been concerned in some disturbances against his government. In some cases the Orientals deprive the criminal of the light of day by  sealing up his eyes with some kind of adhesive plaster (Isa 44:10). SEE PUNISHMENT.

## Blindness[[@Headword:Blindness]]

             is a term often used in Scripture to denote ignorance or a want of discernment in divine things, as well as the being destitute of natural sight (Isa 6:10; Isa 42:18-19; Mat 15:14). " Blindness of heart" is the want of understanding arising from the influence of vicious passions, while " hardness of heart" is stubborness of will and absence of moral feeling (πώρωσις, Mar 3:5; Rom 11:25; Eph 4:18).

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## Blinman, Richard[[@Headword:Blinman, Richard]]

             first minister of New London, Conn., was a native of Great Britain, and arrived in America in 1642. He published A Rejoynder to Mr. Henry Danvers his Brief Friendly Reply to my Answer about Infant Baptism (Lond. 1675). See Allibone, Dictionary of British and American Authors, s.v.

## Blioul, Jean Du[[@Headword:Blioul, Jean Du]]

             a Flemish divine of the order of Cordeliers, was born in Hainault in the 16th century. After making a voyage to Jerusalem, he settled at Besancon, where he published an account of his journey under the title, Voyage de Hierusalem et Pelerinage des Saints Lieux de la Palestine (Cologne, 1600, 8vo; 1602, 16mo). Blioul wrote some other works, and filled the office of grand-penitentiary at Besancon. He did not live in the convent of his order, but in a chapel in which he voluntarily secluded himself. See Biog. Universelle, v, 584; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bliss, Asher[[@Headword:Bliss, Asher]]

             a Congregational minister, was born at West Fairlee, Vt., Feb. 20, 1801. In 1829 he graduated from Amherst College, and in 1832 from Andover Theological Seminary. In September of the latter year he was ordained at Post Mills, in Thetford, Vt., and proceeded immediately to the Cattaraugus station as a missionary of the American Board of Commissioners for Foreign Missions among the New York Indians, and was so employed until Feb. 3, 1852. Then he became home missionary at Corydon, Pa., until 1854. The next year he was again employed as a missionary by the American Board. During 1856-57 he was acting pastor in Stockton, N. Y. The succeeding nine years he was without charge, and then, during 1866- 67, was a home missionary in South Valley, where he afterwards resided. He died in South Valley, March 23, 1881. He published a tract of eight pages, entitled Encouragement to Early Piety. See Cong. Year-book, 1882, p. 23.

## Bliss, Franklin Samuel[[@Headword:Bliss, Franklin Samuel]]

             a Universalist minister, was born at Cheshire, Mass., Sept. 30, 1828. He received a religious training; was liberally educated,. and began preaching  at the close of 1853. He was ordained in 1855 at Enfield, N. H., where he labored two years. Soon after, in 1857, he removed to Barre, Vt., where he continued with exemplary fidelity and abundant success for fifteen years. He died March 23, 1873, in Greensborough, N. C., whither he had gone for the benefit of his health. Mr. Bliss possessed a firm will, a kind and affectionate heart, and was conscientiously devoted to his work. In 1868 he published a volume of sermons to the young, entitled Steps in the Pathway from Youth to Heaven. See Universalist Register, 1874, p. 119.

## Bliss, Isaac Grout[[@Headword:Bliss, Isaac Grout]]

             an American missionary, was born in West Springfield, Massachusetts, July 5, 1822. He graduated from Amherst College in 1844; studied at Andover and Yale Theological seminaries, and was ordained as a missionary of the A.B.C.F.M. in 1847. He was married and sailed for Turkey in September of that year, and was stationed at Erzrum. Unintermitting labor broke his health, and in 1852 he returned to this country. He occupied the pastorate first at Southbridge, Massachusetts, and afterwards at Boylston, having severed his connection with the Board. In 1858 he went to Constantinople as agent of the American Bible Society in the Levant, and in 1866 returned to America to raise funds for the erection of the Bible House. He came to New York again in 1870 for consultation in regard to the publication of the Arabic Bible. He made visits to this country also in 1883 and in 1886. He died at Assiut, Egypt, February 16, 1889. See Congregational Yearbook, 1890, page 19, Missionary Herald, April 1889; Missionary Review of the World, April 1889, page 318.

## Bliss, Philip, D.D., D.C.L.[[@Headword:Bliss, Philip, D.D., D.C.L.]]

             an English divine and author, was born in Gloucestershire in 1788;: educated at and fellow of St. John's College, Oxford; and died in 1857. He edited a number of works, principally of antiquarian and bibliographical interest; the most important being Wood's Athence Oxoniensis (1813-20). See Allibone, Dict. of Brit. and Amer, Authors, s.v.

## Bliss, Seth[[@Headword:Bliss, Seth]]

             a Congregational minister, was born at Springfield, Mass., April 23, 1793. He studied theology one year with Rev. Dr. Osgood of Springfield, and then entered the Andover Theological Seminary; and subsequently finished his course in the Yale Theological Seminary, in 1825. He served as pastor in Jewett City, Conn., from June 15, 1825, until April 23, 1832. During the next twenty-six years he was general agent and secretary of the American Tract Society at Boston, Mass. From 1858 to 1870 he resided in New York city without charge, and thereafter in Berlin,. Conn. He died April 8, 1879. He published Letters to the Members and Patrons of the American Tract Society (Boston, 1858). See Cong. Year-book, 1880, p. 12.

## Bliss, Stephen[[@Headword:Bliss, Stephen]]

             D.D., a Presbyterian minister, was born in Lebanon, N. H., March 27, 1787. He graduated at Middlebury College in 1812; was licensed by the Hopkinton Association in 1822; and ordained by the Presbytery of Salem, Aug. 4, 1825. He taught for several years inl Eastern and Central New York. In April, 1819, he with a friend opened in a cabin the first Sabbath- school in the state of Illinois. In the fall of 1820 he returned to New Hampshire on foot, and in 1821 he returned to make Illinois his home. Soon after his reception into the Presbytery, he engaged to supply two vacant churches — Carlisle, forty miles, and Fort Harrison, sixty miles,  from his home; giving them one Sabbath in each month. The remaining two he spent with Wabash Church. He was pastor of Wabash Church from 1823 to 1847. In the fall of 1824 Mr. Bliss was elected to the state Senate of Illinois, and spent the next winter, until Jan. 20, in Vandalia. He was a member of the Assembly which in 1845 met at Cincinnati, and which essentially modified the testimony of the Church given in 1818 against slavery. He died Dec. 6, 1847. See Norton, Hist. of the Presb. Church in Illinois.

## Bliss, Zenas[[@Headword:Bliss, Zenas]]

             a Congregational minister, was born in Randolph, Vt., Nov. 24, 1808. He fitted for college at the Orange County Grammar School in his native town, and graduated from the University of Vermont in 1831. In the fall of 1832 he entered Andover Theological Seminary and remained there two years, when he went to Fredonia, N. Y., and became associate-principal of the academy there. He was licensed to preach by the Presbytery of Buffalo in 1834, and was ordained to the ministry in the following year. For about two years he preached alternately to two congregations in the vicinity of Fredonia, with little or no compensation. In the spring of 1837 a severe attack of spasmodic asthma, which became chronic, so disabled him that he never ventured again to assume the permanent charge of a parish. As stated supply, however, he ministered to various churches for nearlv seventeen years. In the fall of 1837 he commenced preaching in Quechee Village, Vt., and there continued for two years. Thence he went to Virginia, and, returning in November, 1840, became stated supply at Jericho Centre, Vt.; but after two years he was compelled again to go South. In 1843 he became stated supply at Wynooski Falls. In the latter part of 1844 he went to Alabama, and was employed for nearly four years in teaching; and in 1848 became stated supply at Richmond, Vt., remaining until the spring of 1854. He then retired from the ministry, removed to Amherst, Mass., and busied himself upon a small farm. He died there, Dec. 9, 1865. See Cong. Quarterly, 1868, p. 44.

## Blissem, Heinrich[[@Headword:Blissem, Heinrich]]

             a German Jesuit, who was born at Cologne in 1537, and died at Grattz in 1586, was provincial of his order in Austria. He wrote, De Communione sub und Specie (Ingolstadt): — De Ecclesid Militante contra Heerbrandum Tubingensem (ibid.).

## Blisson, M[[@Headword:Blisson, M]]

             a French canonist, who lived in the early half of the 18th century, wrote Traite des Droits des Eveques sur les Reguliers Exempts (Paris, 1715). See Hoefer, Nouv. Biog. Generale, s.v.

## Blitterswyck, Hans Van[[@Headword:Blitterswyck, Hans Van]]

             a Flemish ascetic theologian, possibly brother of Willem van Blitterswyck, of the order of Carthusians, a native of Brussels, died July 28, 1661. He wrote, Soupirs Spirituels vers Dieu (Bruges, 1629): — Tresor de Prieres a la Vierge, avant et Apres la Confession: — Oraison a 1'Usage des Per'sonnes qui Visitent les Saintes Images de la Vierge, Exposees a Bruxelles a la Veneration Publique (Brussels, 1623). He also left a great number of religious works in Flemish; and, in unpublished form, eighteen treatises and discourses. See Hoefer, Nouv. Biog. Gen., s.v.

## Blocchius (Or Blockius), Cornelius[[@Headword:Blocchius (Or Blockius), Cornelius]]

             prior of the regular canons of Utrecht, who died in 1553, left two works entitled, Tractatus de Simonia Religiosorum (Utrecht, 1553): — Sermo de Proprietatibus Religiososrum (ibid. 1565).

## Blochmann, Heinrich Ferdinand[[@Headword:Blochmann, Heinrich Ferdinand]]

             a famous German Orientalist, was born Jan. 8, 1838, at Dresden. He studied at Leipsic, where Prof. Fleischer was his teacher in Oriental languages. In 1857 he continued his studies at Paris, and in 1858 he went to England with a view of going to India and prosecuting his studies there. As about that time England was in need of soldiers for the suppression of the Indian rebellion, Blochmann entered the service as an English soldier. On the way, the attention of the officers was called to his linguistic ability, and one of the commanding colonels engaged him as teacher of the Persian language. When they arrived at Calcutta, through the kindness of his pupil, Blochmann soon found a position congenial to his tastes, and before the year was over he received his dismissal from the army. In 1860 he was appointed professor of Arabic and Persian at the Calcutta Madrasah. In 1861 he was promoted as magister artium and linguarum doctor; and in 1862 he was elected pro-rector of Doveton College in Calcutta. When in 1866 the rectorate of the Madrasah became vacant, Blochmann was appointed to fill it temporarily. In this position he developed his faculties as  a teacher, and although his work was a difficult one — himself being the only Christian against thirty Mohammedan professors — yet they all acknowledged his scientific superiority and his beneficial influence upon the institution. The government appreciated his work by appointing him in 1874-75 principal of the institution. He died July 13, 1878. Blochmann, who acted for some time as secretary of the Asiatic Society of Bengal in Calcutta, was the first who deciphered the often overlooked and greatly unknown temple inscriptions of India. He also deciphered some ancient coins, and thus threw light upon the history and political geography of India. Of his publications we mention, The Prosody of the Persians (1872): — Contributions to the Geography and History of Bengal (1873): — The Hindu Rajahs under the Mughal Government. The Proceedings and Journal of the Asiatic Society of Bengal contain a great many articles from his pen, of lasting value. See Krone, in Zeitschrift der D. M. G., 1879, 23:335 sq. (B. P.)

## Blocking-course[[@Headword:Blocking-course]]

             is the plain course of stone which surmounts the cornice at the top of a Greek or Roman building; also a course of stone or brick forming a projecting line without mouldings at the base of a building.

## Blocklandt, Anthony De Montfort[[@Headword:Blocklandt, Anthony De Montfort]]

             a Dutch historical painter, was born at Montfort in 1532, and studied under Francis Floris, whose style he followed. He painted a number of works for the churches of Holland. There are three in the great church at Utrecht, representing the Birth of the Virgin, the Annunciation, and the Assumption. At Gonda he painted the Decollation of St. John, and at Dort several pictures of the Passion of Christ. He died in 1588.

## Blodgett, Constantine, D.D.[[@Headword:Blodgett, Constantine, D.D.]]

             a Congregational minister, was born at Randolph, Vt., Nov. 17, 1802. After attending the Randolph Academy he entered Dartmouth College, from which he graduated in 1826. During the succeeding seven years he studied theology in private, and taught school in South Carolina. Meantime he was ordained Oct. 19, 1831, in Marion District. From Dec. 2, 1834, until June 15, 1836, he was pastor in Newmarket, N. H. July 27, 1836, he  was installed in Pawtucket, R. I., and became retired pastor June 1, 1871. From 1868 he was a corporate member of the American Board of Commissioners for Foreign Missions. He died Dec. 29, 1879. He published only two Sermons. See Cong. Year-book, 1880, p. 12.

## Blodgett, Harvey[[@Headword:Blodgett, Harvey]]

             a Presbyterian minister, was born at Brimfield, Mass., August, 1801. He graduated at Amherst College in 1829, and then spent some time in teaching, and at intervals afterwards. As a minister, he labored principally in the northern part of Ohio. He was pastor at Euclid for six years. For five years he was agent of the American Bible Society, mostly in Central Illinois. He died in Jacksonville, Illinois, in 1850. Mr. Blodgett possessed a vigorous mind, thought deeply, reasoned justly. His religion was that of action. See Norton, Hist. of the Presb. Church in Illinois.

## Blodgett, James[[@Headword:Blodgett, James]]

             a Congregational minister, was born about 1812, and graduated from Harvard University in 1841, and from the divinity school at Cambridge two years later. After a missionary tour iu the West with a view to regaining his health, he was invited to preach in Deerfield, Mass., and was ordained pastor of the First Congregational Church there Jan. 17, 1844, but, after a ministry of little more than a year, he was compelled, through feeble health, to resign. He died July 16, 1845. Mr. Blodgett was a consistent Christian, fearless in the performance of what he conceived to be his duty, and plain and practical in his preaching. See The Christian Examiner (Boston), 1845, p. 431.

## Blodgett, John[[@Headword:Blodgett, John]]

             a Baptist minister, was born at Randolph,Vt., Nov. 20, 1792. He joined the Church at Denmark, N. Y., in 1817, and was licensed to preach in 1818. His pastorates in New York were at Champion, Lowville, and Broad Street, Utica. In Ohio he was pastor at Lebanon, Centreville, and Casstown.For two years he resided in Indiana, and then was settled at Franklin, O., where he died, July 24, 1876. So great was the esteem in which he was held in Ohio that he bore the title of “John the Beloved.” See Cathcart, Baptist Encyclopaedia, p. 107. (J. C. S.)

## Blodgett, Lorenzo D[[@Headword:Blodgett, Lorenzo D]]

             a Methodist Episcopal minister, was born at Stewartstown, N. H., May 31, 1811. He was converted in 1831; received license to exhort in 1833; and in 1843 was licensed to preach and admitted into the New Hampshire Conference. In 1840 he located, but in the following year resumed his active duties; in 1846 and 1847 he was superannuated, and thereafter spent his time in active work as health permitted, to the close of his life, Sept. 21, 1852. As a Christian, Mr. Blodgett was devoted; as a preacher, npractical, experimental, and successful; as a friend, beloved and lamented. See Minutes of Annual Conferences, 1853, p. 199.

## Blodgett, Luther P[[@Headword:Blodgett, Luther P]]

             a Presbyterian minister, was born at Cornwall, Vt., March 26, 1782. He was educated at Middlebury College; was licensed by Addison Association of the Congregational .Church in 1808, and installed over the Church at Rochester In 1833 he removed to the state of New York, and supplied churches within the Troy, Albany, Oneida, and Otsego presbyteries. He died at Cooperstown, Jan. 26, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 289.

## Bloemaert, Abraham[[@Headword:Bloemaert, Abraham]]

             a Dutch historical and landscape painter and engraver, was born at Gorcum in 1564 (or 1567), and studied under Francis Floris. He painted several pictures for the churches in Flanders, among which are, The Wise Men's Offering, in the Jesuit church at Brussels; The Virgin and Infant, with a Glory of Angels, in the cathedral at Mechlin; and The Nativity, at Leliendael. He died in 1647. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bloemaert, Cornelius[[@Headword:Bloemaert, Cornelius]]

             an eminent Dutch engraver, son of Abraham, was born at Utrecht in 1603, and studied under Crispin de Passe. His prints are numerous and greatly admired. The following are some of the principal: The Virgin Mary, with the Infant Jesus sleeping; Christ at Table with his Disciples; St. Paul Preaching at Athens; St. Luke Painting the Virgin and Infant; The Holy Family. He died at Rome in 1680. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bloetgodar[[@Headword:Bloetgodar]]

             in Norse mythology, was the title of the priests of northern heathendom, from the word At-Blota — “bloody sacrifices.” They sacrificed man and beast. The prophecies were made by the women, but even they were not exempt from slaughtering the prisoners. The priests usually lived near the temples, the priestesses secluded in woods. It was difficult to stop this bloody service, and centuries elapsed before it was entirely extinguished.

## Blogg, Salomon[[@Headword:Blogg, Salomon]]

             a Jewish writer of Germany, who died Feb. 11, 1856, is the author of Abrege de la Grammaire Hebrazque (Berlin, 1810): — Hebriische Grammatik fur Anfanger (Hanover, 1825): — Geschichte der Hebr. Sprache u. Literatur (ibid. 1826) . — Gesch. der Hebr. Sprache, des Talmuds, etc., with the Hebrew title שְׁלֹמה בַּנְיִן(ibid. 1832). See Fuirst, Bib. Jud. i, 122 sq.; Steinschneider, Bibliogr. Handbuch, p. 23; Zuchold, Bibl. Theol. i, 157. (B. P.)

## Blois, (Francois), Louis De[[@Headword:Blois, (Francois), Louis De]]

             SEE BLOSIUS.

## Blois, Peter Of[[@Headword:Blois, Peter Of]]

             SEE BLESEN, PETER.

## Blomevenna, Petrus[[@Headword:Blomevenna, Petrus]]

             a Dutch theologian (sometimes called Leodiensis, because he was born at Liege, in 1447), became a Carthusian, and died at Cologne, Sept. 30, 1516, much venerated for his piety. He left many works in Latin, as De Bonitate Divina (Cologne, 1538): — De Auctoritate Ecclesice: — Contra Anabaptistas: — Candela Evangelica: — Enchiridion Sacerdotum: De Invocatione Sanctorumn: — Apertio Purgatorii, etc. See Landon, Eccles. Dict. s.v., Hoefer, Nouv. Biog. Generale, s.v.

## Blomfield, Charles James[[@Headword:Blomfield, Charles James]]

             bishop of London, was born May 29, 1786, at Bury St. Edmunds, Suffolk, where his father was a schoolmaster. He was educated at Trinity College, Cambridge, and graduated in 1808 as third wrangler. The first published fruit of his philological studies was an edition of the Prometheus of AEschylus, which appeared in 1810. This was followed by the Seven against Thebes, 1812, the Persians, the Choephore, and the Aganzemnon. A valuable edition of Callimachus was published under his supervision in 1824. In 1812 he edited, in connection with Rennel, the Muse Cantabrigienses, and with Monk the Posthumous Tracts of Porson, a work which he followed, two years later, by editing alone the Adversaria Porsoni. But, besides these, he is known to have written numerous critical papers on Greek literature, some of them of a rather trenchant character, in the quarterly reviews and classical journals, and he compiled in 1828 a Greek grammar for schools. His first preferment was to the living of Warrington, 1810, and in the same year he received that of Dunton in Esex. In 1819 he became chaplain to Howley, bishop of London, and very soon after became rector of St. Botolph, Bishopsgate, London, and archdeacon of Colchester. In 1524 he was raised to the bench as bishop of Chester, and in 1828 he succeeded Dr. Howley as bishop of London, in which see he remained until his death, Aug. 5, 1857. During his incumbency there were built in his diocese a number of churches beyond all comparison greater than in the presidency of any other bishop since the Reformation; and one of his latest public acts was an earnest- appeal, seconded by a large subscription, to raise funds to construct as many churches as the Census Report showed to be needed to meet the wants of the metropolis. His theological writings are Five Lectures on John's Gospel (Lona. 1823, 12mo):Twelve Lectures on the Acts (Lond. 1828, 8vo, which edition includes also the Lectures on John):-Sermons at St. Botolph's, (Lond. 1829, 8vo):-Sermons on the Church (Lond. 1842, 8vo); besides various occasional sermons, charges, pamphlets, etc. See Biber, Bishop Blomfield Land his Times (Lond. 1857); Memoir of Bp. Blomfield, by his Son (Lond. 1862); Christ. Remembrancer, 44:386; English Cyclopedia, s.v.

## Blomfield, Charles James (2)[[@Headword:Blomfield, Charles James (2)]]

             bishop of London, was born May 29, 1786, at Bury St. Edmunds, Suffolk, where his father was a schoolmaster. He was educated at Trinity College, Cambridge, and graduated in 1808 as third wrangler. The first published fruit of his philological studies was an edition of the Prometheus of AEschylus, which appeared in 1810. This was followed by the Seven against Thebes, 1812, the Persians, the Choephore, and the Aganzemnon. A valuable edition of Callimachus was published under his supervision in 1824. In 1812 he edited, in connection with Rennel, the Muse Cantabrigienses, and with Monk the Posthumous Tracts of Porson, a work which he followed, two years later, by editing alone the Adversaria Porsoni. But, besides these, he is known to have written numerous critical papers on Greek literature, some of them of a rather trenchant character, in the quarterly reviews and classical journals, and he compiled in 1828 a Greek grammar for schools. His first preferment was to the living of Warrington, 1810, and in the same year he received that of Dunton in Esex. In 1819 he became chaplain to Howley, bishop of London, and very soon after became rector of St. Botolph, Bishopsgate, London, and archdeacon of Colchester. In 1524 he was raised to the bench as bishop of Chester, and in 1828 he succeeded Dr. Howley as bishop of London, in which see he remained until his death, Aug. 5, 1857. During his incumbency there were built in his diocese a number of churches beyond all comparison greater than in the presidency of any other bishop since the Reformation; and one of his latest public acts was an earnest- appeal, seconded by a large subscription, to raise funds to construct as many churches as the Census Report showed to be needed to meet the wants of the metropolis. His theological writings are Five Lectures on John's Gospel (Lona. 1823, 12mo):Twelve Lectures on the Acts (Lond. 1828, 8vo, which edition includes also the Lectures on John):-Sermons at St. Botolph's, (Lond. 1829, 8vo):-Sermons on the Church (Lond. 1842, 8vo); besides various occasional sermons, charges, pamphlets, etc. See Biber, Bishop Blomfield Land his Times (Lond. 1857); Memoir of Bp. Blomfield, by his Son (Lond. 1862); Christ. Remembrancer, 44:386; English Cyclopedia, s.v.

## Blomfield, James[[@Headword:Blomfield, James]]

             an English Congregational minister, was born at Norwich in 1786. Of his early history little is known except that he was addicted to close and earnest reading. In 1825 Mr. Blomfield became a student at Cheshunt College. At the expiration of his term he was ordained to the work of  itinerancy. He also conducted the business of the Connectional Conference, and edited its magazine, the Evangelical Register. For twenty years he was devoted to the Church at Canterbury, and such was his affection for that ecclesiastical metropolis that he seemed to “take pleasure in her stones, and favor the dust thereof.” He died Sept. 21, 1859. See (Lond.) Cong. Year- book, 1860, p. 176.

## Blond, Le[[@Headword:Blond, Le]]

             SEE LEBLOND.

## Blondeau, Jacques[[@Headword:Blondeau, Jacques]]

             a French engraver, was born at Langres about the year 1639. He engraved several pictures after the style of P. da Cortona in the palace of Florence, besides some plates at Rome after other Italian masters. The following is a list of some of his works: The Martyrdom of St. Laurence; The Pulpit of St. Peter; The Circumcision; The Crucifixion.

## Blondel, David[[@Headword:Blondel, David]]

             one of the most learned theologians of a learned age, was born at Chalons- sur-Marne in 1591, and became a minister among the French Protestants in 1614. In 1619 he published his Modeste declaration de la sinceritt et viwite des eglises reformes (8vo). In 1631 he was nominated professor at Saumur. The synod of Charenton in 1645 fixed him at Paris with a pension of 1000 livres, in order that he might have means and leisure to write for the Protestant cause. In 1650 he was invited to Amsterdam to succeed Vossius in the chair of history, and there he caught a cold in the eyes, which deprived him of sight for the rest of his days. He died April 6, 1655. His writings, both polemical and historical, are still of great value to Protestantism. Among them are,

1. Familier eclaircissement, etc.; a treatise on the debated question about the existence of "Pope Joan," which he decides in the negative (Amsterdam, 1647, 1649, 8vo):

2. Pseudo-Tsidorus et Turrianus vapulantes; to prove the falsity of the decretals attributed to the ancient popes (Geneva, 1628, 4to):

3. Apologia pro sententia Hieronymi de episcopis et presbyteris; an able defence of Presbyterianism (Amsterdam, 1646):

4. De la primaute dans l'Eglise (1641); against Cardinal Duperron, perhaps the greatest of his works:

5. A Treatise of the Sibyls, translated (Lond. fol. 1661). A full list is given by Niceron, 8:48; see also Haag, La France Protestante, ii, 306.

## Blondel, David (2)[[@Headword:Blondel, David (2)]]

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## Blondel, Laurent[[@Headword:Blondel, Laurent]]

             a French ascetic writer and hagiographer, was born in Paris in 1671. He had a vast knowledge of books of all kinds. After devoting himself for several years to the education of the children of Chaillot, he had charge of the printing-office at Desprez. He died at Evreux, July 25, 1740. He wrote, Vies des Saints pour chaque Jour de l'Annlee Tirees des Auteurs Originaux (Paris, 1722): — Epitres et Evangiles. des Dimanches, des Fites, etc., avec des Courtes Explications et Pratiques (ibid. 1736): — I.dees de la Perfection Chretienne (ibid. 1727). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Blondel, Octovien[[@Headword:Blondel, Octovien]]

             a French martyr, was a merchant of precious stones in Paris in 1548. He was arrested, and on his examination gave a full confession of the doctrine of Christ, for which he was committed to prison, where he did much good to the prisoners while awaiting his sentence. He was burned in May, 1560, at Lyons. See Fox, Acts and Monuments, 4:404.

## Blondus (Orbiondo), Flavius[[@Headword:Blondus (Orbiondo), Flavius]]

             an Italian writer, born at Forli in 1388, was for some time secretary to pope Eugenius IV, and died at Rome, June 4, 1463. He is chiefly noted for his Historiarum Romanarum decades 3, from 410 to 1440, afterwards abridged by AEneas Sylvius (pope Pius II). He also wrote, Roma Triumphans (Brescia, 1503): — Roma Instaurata: — Italia Illustrata: — De Origine et Gestis Venetorum.

## Blood[[@Headword:Blood]]

             (דָּם, dam; αϊvμα: both occasionally used, by Hebraism, in the plural with a sing. sense), the red fluid circulating in the veins of men and animals. The term is employed in Scripture in a variety of senses.

1. As Food. — To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserved it to Himself when allowing man the dominion over and the use of the lower animals for food, etc. (See Thomson, Land and Book, i, 136.) In Gen 9:4, where the use of animal food is allowed, it is first absolutely forbidden to eat "flesh with its soul, its blood;" which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in Deu 12:23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices, as in Lev 3:7; Lev 7:26 (in both which places blood is coupled in the prohibition with the fat of the victims); 17:10-14; 19:2; Deu 12:16-23; Deu 15:23. In cases where the prohibition is introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is that " the blood is the soul," and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text, in addition to the former reason, insists that "the blood expiates by the soul" (Lev 17:11; Leviticus 12). This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being "cut off from the people," by which the punishment of death appears to be intended (comp. Heb 10:28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning. It is observed by Michaelis (iMos. Recht. 4:45) that the blood of fishes does not appear to be interdicted. The words in Lev 7:26, only expressly mention that of birds and cattle. This accords, however, with the reasons assigned for the prohibition of blood, inasmuch as fishes could not be offered to the Lord, although they formed a significant offering in heathen religions. To this is to be added that the apostles and elders, assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (Act 15:29). It is perhaps worthy of notice here that Mohammed, while professing to abrogate some of the dietary restrictions of the Jewish law (which he asserts were imposed on account of the sins of the Jews, Sura 4:158). still enforces, among others, abstinence from blood and from things offered to idols (Koran, Sur. v, 4; 6:146, ed. Flugel).

In direct opposition to this emphatic prohibition of blood in the Mosaic law, the customs of uncivilized heathens sanctioned the cutting of slices from the living animal, and the eating of the flesh while quivering with life and dripping with blood. Even Saul's army committed this barbarity, as we read in 1Sa 14:32; and the prophet also lays it to the charge of the Jews in Eze 33:25. This practice, according to Bruce's testimony, exists at present among the Abyssinians. Moreover, pagan religions, and that of the Phoenicians among the rest, appointed the eating and drinking of blood, mixed with wine, as a rite of idolatrous worship, and especially in the ceremonial of swearing. To this the passage in Psa 16:4 appears to allude (comp. Michaelis, Critisth. Colleg. p. 108, where several testimonies on this subject are collected).

Among Christians different views have been entertained respecting the eating of blood, some maintaining that its prohibition in the Scriptures is to be regarded as merely ceremonial and temporary, while others contend that it is unlawful under any circumstances, and that Christians are as much bound to abstain from it now as were the Jews under the Mosaic economy. This they found on the facts that when animal food was originally granted to man, there was an express reservation in the article of the blood; that this grant was made to the new parents of the whole human family after the flood, consequently the tenure by which any of mankind are permitted to eat animals is in every case accompanied with this restriction; that there never was any reversal of the prohibition; that most express injunctions were given on the point in the Jewish code; and that in the New Testament, instead of there being the least hint intimating that we are freed from the obligation, it is deserving of particular notice that at the very time when the Holy Spirit declares by the apostles (Acts 15) that the Gentiles are free from the yoke of circumcision, abstinence from blood is explicitly enjoined, and the action thus prohibited is classed with idolatry and fornication. After the time of Augustine the rule began to be held merely as a temporary injunction. It was one of the grounds alleged by the early apologists against the calumnies of the enemies of Christianity that, so far were they from drinking human blood, it was unlawful for them to drink the blood even of irrational animals. Numerous testimonies to the same effect are found in after ages (Bingham, Orig. Eccl., bk. 17:ch. v, § 20). SEE FOOD.

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## Blood (2)[[@Headword:Blood (2)]]

             (דָּם, dam; αϊvμα: both occasionally used, by Hebraism, in the plural with a sing. sense), the red fluid circulating in the veins of men and animals. The term is employed in Scripture in a variety of senses.

1. As Food. — To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserved it to Himself when allowing man the dominion over and the use of the lower animals for food, etc. (See Thomson, Land and Book, i, 136.) In Gen 9:4, where the use of animal food is allowed, it is first absolutely forbidden to eat "flesh with its soul, its blood;" which expression, were it otherwise obscure, is explained by the mode in which the same terms are employed in Deu 12:23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices, as in Lev 3:7; Lev 7:26 (in both which places blood is coupled in the prohibition with the fat of the victims); 17:10-14; 19:2; Deu 12:16-23; Deu 15:23. In cases where the prohibition is introduced in connection with the lawful and unlawful articles of diet, the reason which is generally assigned in the text is that " the blood is the soul," and it is ordered that it be poured on the ground like water. But where it is introduced in reference to the portions of the victim which were to be offered to the Lord, then the text, in addition to the former reason, insists that "the blood expiates by the soul" (Lev 17:11; Leviticus 12). This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being "cut off from the people," by which the punishment of death appears to be intended (comp. Heb 10:28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning. It is observed by Michaelis (iMos. Recht. 4:45) that the blood of fishes does not appear to be interdicted. The words in Lev 7:26, only expressly mention that of birds and cattle. This accords, however, with the reasons assigned for the prohibition of blood, inasmuch as fishes could not be offered to the Lord, although they formed a significant offering in heathen religions. To this is to be added that the apostles and elders, assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (Act 15:29). It is perhaps worthy of notice here that Mohammed, while professing to abrogate some of the dietary restrictions of the Jewish law (which he asserts were imposed on account of the sins of the Jews, Sura 4:158). still enforces, among others, abstinence from blood and from things offered to idols (Koran, Sur. v, 4; 6:146, ed. Flugel).

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## Blood And Water[[@Headword:Blood And Water]]

             (Joh 19:34) are said to have issued from our Lord's side when the soldier pierced him on the cross. The only natural explanation that, can be offered of the fact is to suppose that some effusion had taken place in the cavity of the chest,' and that the spear penetrated below the level of the fluid. Supposing this to have happened, and the wound to have been inflicted shortly after death, then, in addition to the water, blood would also have trickled down, or. at any rate, have made its appearance at the mouth of the wound, even though none of the large vessels had been wounded. It is not sufficient to suppose that the pericardium was pierced; and, if effusion had taken place there, it might also have taken place in the cavities of the pleura; but, during health, neither the pericardium" nor the pleura contains fluid, being merely lubricated with moisture on their internal or opposing surfaces, so as to allow of free motion to the heart and lungs.

It is more probable, however, from all the symptoms in the case, that the immediate pathological cause of Christ's death was a proper rupture of the heart. The chief of these particulars are the following:

(1.) The suddenness of his death, which so surprised Pilate (Mar 15:44), who was accustomed to see sufferers linger for days upon the cross. SEE CRUCIFY.

(2.) The loud cries just before expiring, which usually accompany the sense of suffocation resulting from the congestion of blood at the heart in such cases.

(3.) The sanguineous effusion from the pores that occurred in the garden the preceding night during a similar paroxysm of mental and physical tension.

(4.) The separation of the serum (" water") from the crassamentum (clotted " blood") in this case, which can only be medically accounted for by this supposition, as otherwise the blood would have become coagulated in the veins, and no such effusion as above could have occurred. (See Physical Cause of the Death of Christ, by Wm. Stroud, M.D., London, 1847, p. 399-420.)

The puncture by the soldier's spear was therefore in the lower part of the pericardium itself, on the left side, as would most naturally have resulted from a thrust with the right hand of one standing on the ground and opposite; this alone, had not Christ been already dead, would necessarily have been a fatal wound. Treatises on this subject have been written in Latin by Bartholin (Lugd. B. 1648, Lips. 1683 and since), Jacobi (Lips. 1663), Loescher (Viteb. 1697), Quenstedt (ib. 1678), Saubert (Helmst. 1676), Sagittarius (Jen. i1673), Schertzer (Tusc. Disputt. 8), Suanten (Rost. 1686), Triller (Viteb. 1775), Wedel (Jen. 1686), Calon (Viteb. 1679, 1736), Dreschler (Lips. 1678), Eschenbach (Rost. 1775), Derschow (Jen. 1661), Haferung (Viteb. 1732), Koeher (Dresd. 1698), Meisner (Viteb. 1662), Quenstedt (Viteb. 1663), Wegner (Reg. 1705), Hopfner (Lips. 1621), Loescher (Viteb. 1681), Quenstedt (Viteb. 1681), Schuster (Chemn. 1741). SEE BLOODY SWEAT.

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## Blood, Caleb (1)[[@Headword:Blood, Caleb (1)]]

             a Baptist minister, was born at Charlton, Worcester County, Mass., Aug. 18, 1754. He was licensed to preach in 1776, and ordained in the autumn of 1777 at Marlow, N. H., probably as an evangelist. After two years he removed to Weston, Mass., thence to Newton, where he spent seven years. While serving as pastor at Shaftsbury, Vt., he was appointed one of the .trustees of the University of Vermont. In the autumn of 1804 he performed a missionary tour of three months for the Shaftsbury Association in Northwestern New York and the adjacent part of Upper Canada. During his connection with this society, he wrote the Circular Letter of the association in 1789 and 1796. In April, 1807, he accepted a call to the Third Baptist Church of Boston. After three years he removed to Portland, Me., and there closed his labors, March 6, 1814. See Sprague, Annals of the Amer. Pulpit, 6, 193.

## Blood, Caleb, (2)[[@Headword:Blood, Caleb, (2)]]

             a Baptist minister, was born at Rodman, Jefferson County, N. Y., July 4, 1815. Having removed to Indiana with his parents in early life, he began, at the age of sixteen, to study law, but decided afterwards to prepare for the ministry, and graduated from Brown University in 1844. He spent the whole of his ministerial life in the West, being ordained in Chicago, Ill., and subsequently having charge of churches in Wisconsin, Indiana, Kansas, and Missouri. He taught for a time in the Indiana University at Bloomington. His death occurred at Independence, Mo., Nov. 21, 1881. See Necrology of Brown University, 1881-82. (J.C.S.)

## Blood, Charles Emerson[[@Headword:Blood, Charles Emerson]]

             a Congregational minister, was born at Mason, N. H., March 1, 1810. After he became of age, his apprenticeship having expired, he entered the  New Ipswich Academy, and maintained himself there, as he subsequently did at Illinois College, where he graduated in 1837, and at the Lane Theological Seminary, completing his course at the latter in 1840. He was pastor of the Presbyterian Church at Collinsville, Ill., from 1840 to 1847, taught school there five years, was pastor of the Congregational Church at Farmington from 1852 to 1854, pioneering as a preacher in Kansas from 1854 to 1862, and laboring at Wataga (Ill.) the last four years of his life. Here he died, March 25, 1866. Mr. Blood's life was one of great self- sacrifice, both in the college and seminary and in the ministry. See Cong. Quarterly, 1866, p. 302-304.

## Blood, H. P[[@Headword:Blood, H. P]]

             a Methodist Episcopal minister, was born at Bucksport, Me., Feb. 5, 1825. He was converted at the age of twelve, and joined the Maine Conference in 1855. In 1872 he was transferred to the California Conference, where, after serving two appointments, ill-health obliged him to retire from all stated work. During the last three years of his life he was very useful in the great revival work in Sacramento. He died in that city, Feb. 21, 1874. Mr. Blood was a faithful and greatly beloved pastor. See Minutes of Annual Conferences, 1874, p. 113.

## Blood, Issue Of[[@Headword:Blood, Issue Of]]

             (in Heb. זוּב דָּם), is in Scripture applied only to the case of women under menstruation or the fluxus uteri (Lev 15:19-30; Mat 9:20, γυνὴ αἱμοῤῥοοῦσα; Mar 5:25, and Luk 8:43, ο῏υσαἐν ῥύσει αἵματος). The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which the woman was to be purified by the customary offering. The " bloody flux" (ὅυσεντερία) in Act 28:8, where the patient is of the male sex, is probably a medically correct term (see Bartholini, De Morbis Biblicis, 17). In Mat 9:20, the disease alluded to is hemorrhage; but we are not obliged to suppose that it continued unceasingly for twelve years. It is a universal custom, in speaking of the duration of a chronic disease, to include the intervals of comparative health that may occur during its course; so that when a disease is merely stated to have lasted a certain time, we have still to learn whether it-was of strictly a continuous type, or whether it intermitted. In the present case, as this point is left undecided, we are quite at liberty to suppose that the disease did intermit, and can therefore understand why it did not prove fatal even in twelve years. It was most likely uterine in this instance, and hence the delicacy of the woman in approaching Christ, and her confusion on being discovered. SEE FLUX.

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## Blood-Revenge[[@Headword:Blood-Revenge]]

             or revenge for bloodshed, was regarded among the Jews, as among all the ancient and Asiatic nations, not only as a right, but even as a duty, which devolved upon the nearest relative of the murdered person, who on this account was called הִדָּם גֹּאֵל goal' had-dam', the reclaimer of blood, or one who demands restitution of blood, similar to the Latin sanguinem repetere. SEE AVENGER OF BLOOD.

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To these particulars the Talmudists add, among others of an absurd kind, the following; at the crossroads posts were erected bearing the word מקלט, refuge, to direct the fugitive. All facilities of water and situation were provided in the cities; no implements of war or chase were allowed there. The mothers of high-priests used to send presents to the detained persons to prevent their wishing for the high-priest's death. If the fugitive died before the high-priest, his bones were sent home after the high-priest's death (P. Fagius in Targ. Onk. Ap., Rittershus. de Jure Asyli, in the Crit. Sacr. 8:159; Lightfoot, Cent, Chorogr. c. 50, Op. ii, 208).

(4.) If a person were found dead, the elders of the nearest city were to meet in a rough valley untouched by the plough, and, washing their hands over a beheaded heifer, protest their innocence of the deed. and deprecate the anger of the Almighty (Deu 21:1-9) SEE HOMICIDE.

2. Other Ancient Nations. — The high estimation in which blood-revenge stood among the ancient Arabs may be judged of from the fact that it formed the subject of their most beautiful and elevated poetry (comp. the Scholiast. Taurizi to the 16th poem in Schultens' Excerp. Hamas). Mohammed did not abolish, but modified, that rigorous custom, by allowing the acceptance of a ransom in money for the forfeited life of the murderer (Koran, ii, 173-175), and at the worst forbidding the infliction of any cruel or painful death (ibid. .vii, 35). It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. The early impressions and practice on this subject may be gathered from writings of a different though very early age and of different countries (Gen 34:30; Hom. II. 23:84, 88; ixiv, 480, 482; Od. 15:270, 276; Muller on AEschyl. num. c. ii, A and B). Compensation for murder is allowed by the Koran, and he who transgresses after this by killing the murderer shall suffer a grievous punishment (Sale, Koran, ii, 21, and 17:230). Among the Bedouins and other Arab tribes, should the offer of blood-money be refused, the " Thar," or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the desert, or even rove through the towns and villages on its borders with a chain found his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the "Thar" for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs, with local distinctions, are found in Persia, Abyssinia, among the Druses and Circassians (Niebuhr, Descr. de l'Arabie p. 28, 30; Voyage, ii, 350; Burckhardt, Notes on the Bedueins, p. 66, 85; Travels in Arabia, i, 409, ii, 330; Syria, p. 540, 113, 643; Layard, Nin. and Bab. p. 305307; Chardin, Voyages, 6:107-112). Money-compensations for homicide are appointed by the Hindoo law (Sir W. Jones, vol. 3, chap. vii); and Tacitus remarks that among the German nations " a homicide is atoned by a certain number of sheep or cattle" (Germ. 21). By the Anglo-Saxon law also, money- compensation for homicide, zver-gild, was sanctioned on a scale proportioned to the rank of the murdered person (Lappenberg, ii, 336; Lingard, i, 411, 414).

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## Bloodgood, Abraham Lynott[[@Headword:Bloodgood, Abraham Lynott]]

             a Presbyterian and Congregational minister, was born at Albany, N. Y., Jan. 8, 1813. He pursued his academic studies at Lansingburg and Flushing, and graduated from Union College in 1832, and from Princeton Theological Seminary in 1836. Soon after he became acting-pastor of the Presbyterian Church at West Galway, N. Y., then at Esperance, and at Rome. On Feb. 20, 1844, he was ordained pastor at Little Falls, and remained there until Nov. 20, 1855, having spent a year in Europe for his health and a year in Rochester (1854-55) as acting pastor. From Dec. 5, 1855, until June 9, 1862, he was pastor at Enfield, Conn.; then resided without charge in Monroe, Mich., until his death, which occurred May 26, 1879. See Cong. Year-book, 1880, p. 12; Princeton Necrological Report, 1880, p. 22.

## Bloody Sweat[[@Headword:Bloody Sweat]]

             According to Luk 22:44, our Lord's sweat was "as great drops of blood falling to the ground." Michaelis takes the passage to mean nothing more than that the drops were as large as falling drops of blood (Anmerfir Ungelehrte, ad loc.). This, which also appears to be a common explanation, is liable to some objection. For, if an ordinary observer compares a fluid which he is accustomed to see colorless, to blood, which is so well known and so well characterized by its color, and does not specify any particular point of resemblance, he would more naturally be understood to allude to the color, since it is the most prominent and characteristic quality. There are several cases recorded by the older medical writers under the title of bloody sweat. With the exception of one or two instances, not above suspicion of fraud, they have, however, all been cases of general haemorrhagic disease, in which blood has flowed from different parts of the body, such as the nose, eyes, ears, lungs, stomach, and bowels, and, lastly, from various parts of the skin. The greater number of cases de, scribed by authors were observed in women and children, and sometimes in infants. The case of a young lady who was afflicted with cutaneous haemorrhage is detailed by Mesaporiti in a letter to Valisneri. She is noticed to have been cheerful, although she must have suffered greatly from debility and febrile symptoms (Phl . Trans. No. 303, p. 2114). The case of an infant, only three months old, affected with the same disease, is related by Du Gard (Phil. Trans. No. 109, p. 193). A similar case is described in the Nov. Act. Acad. Nat. Cur. 4:193. See also Eph. Acad. Nat. Cur. obs. 41; and, for other references, Copland's Dict. of Med. ii, 72. Where hemorrhagic diathesis exists, muscular exertion, being a powerful exciting cause of all kinds of haemorrhage, must likewise give rise to the cutaneous form of the disease.

The above are all instances of a chronic nature, resulting from a general diseased state of the blood vessels, and are therefore little in point as illustrating the case of our Saviour, whose emotions were the cause of this temporary phenomenon while in full health. SEE AGONY. A late ingenious and careful writer, whose profession qualifies him to judge in the matter (The Physical Cause of the Death of Christ, by Wm. Stroud, M.D., London, 1847), thus maintains the possibility of proper bloody sweat, under strong mental exertion, especially in cases of anxiety and terror. The author, in brief, gives us the rationale of this phenomenon, and then cites a number of cases in which it has actually occurred: " Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized tubes, which perforate the skin in all parts of the body, terminating in blind extremities internally, and by innumerable orifices on the outer surface. These tubes are surrounded by a net-work of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the force of the local circulation, depending chiefly on that of the heart, discharge either the watery parts of the blood in the state of vapor, its grosser ingredients in the form of a glutinous liquid, or, in extreme cases, the entire blood itself. The influence of the invigorating passions, more especially in exciting an increased flow of blood to the skin, is familiarly illustrated by the process of blushing, either from shame or anger; for during this state the heart beats strongly, the surface of the body becomes hot and red, -and, if the emotion is very powerful, breaks out into a warm and copious perspiration, the first step toward a bloody sweat" (Physical Cause, p. 85, 86). SEE SWEAT.

The following instances of diapedesis, or sweating of blood, show that the author's philosophy is not without its accompanying facts. Brevity allows us only a condensed statement of a few of the instances cited by him (p. 379 sq.). An Italian officer, in 1552, threatened with a public execution, " was so agitated at the prospect of an ignominious death that he sweated blood from every part of his body." A young Florentine, unjustly ordered to be put to death by Pope Sixtus V, when led to execution, "through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regarded as certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder." In the Ephemerides, it is stated that "a young boy, who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was there observed to sweat blood from his whole body." Maldonato mentions "a robust and healthy man at Paris, who, on hearing sentence of death passed upon him, was covered with a bloody sweat."

Other instances of the same kind also are on record. Schenck gives the case of " a nun who fell into the hands of soldiers; and on seeing herself encompassed with swords and daggers, threatening instant death, was so terrified and agitated that she discharged blood from every part of her body, and died of haemorrhage in the sight of her assailants." The case of a sailor is also given, who " was so alarmed by a storm that through fear he fell down, and his face sweated blood, which, during the whole continuance of the storm, returned like ordinary sweat." Catharine Merlin, of Chambery, at the age of forty-six, being strong and hale, received a kick from a bullock in the pit of the stomach, which was followed by vomiting blood. This having been suddenly stopped by her medical attendants, the blood made its way through the pores of various parts of her body, the discharge recurring usually twice in twenty-four hours. It was preceded by a prickly sensation, and pressure oh the skin would accelerate the flow and increase the quantity of blood. The Medico Chirurgical Review for Oct. 1831, gives the case of a female subject to hysteria, who, when the hysteric paroxysm was protracted, was also subject to this bloody perspiration. And in this case she continued at different times to be affected with it for three months, when it gave way to local bleeding and other strong repulsive measures.

But the case of the wretched Charles IX of France is one of the most striking that has as yet occurred. The account is thus given by De Mezeray: "After the vigor of his youth and the energy of his courage had long struggled against his disease, he was at length reduced by it to his bed at the castle of Vincennes, about the 8th of May, 1574. During the last two weeks of his life his constitution made strange efforts. He was affected with spasms and convulsions of extreme violence. He tossed and agitated himself continually, and his blood gushed from all the outlets of his body, even from the pores of his skin; so that on one occasion he was found bathed in a bloody sweat." From these and other instances that might be cited, it is clearly evident that the sweating of blood may be produced by intense mental emotion. The instances of it are comparatively rare, it is true, but, nevertheless, perfectly well authenticated. SEE BLOOD AND WATER.

## Bloody Sweat (2)[[@Headword:Bloody Sweat (2)]]

             According to Luk 22:44, our Lord's sweat was "as great drops of blood falling to the ground." Michaelis takes the passage to mean nothing more than that the drops were as large as falling drops of blood (Anmerfir Ungelehrte, ad loc.). This, which also appears to be a common explanation, is liable to some objection. For, if an ordinary observer compares a fluid which he is accustomed to see colorless, to blood, which is so well known and so well characterized by its color, and does not specify any particular point of resemblance, he would more naturally be understood to allude to the color, since it is the most prominent and characteristic quality. There are several cases recorded by the older medical writers under the title of bloody sweat. With the exception of one or two instances, not above suspicion of fraud, they have, however, all been cases of general haemorrhagic disease, in which blood has flowed from different parts of the body, such as the nose, eyes, ears, lungs, stomach, and bowels, and, lastly, from various parts of the skin. The greater number of cases de, scribed by authors were observed in women and children, and sometimes in infants. The case of a young lady who was afflicted with cutaneous haemorrhage is detailed by Mesaporiti in a letter to Valisneri. She is noticed to have been cheerful, although she must have suffered greatly from debility and febrile symptoms (Phl . Trans. No. 303, p. 2114). The case of an infant, only three months old, affected with the same disease, is related by Du Gard (Phil. Trans. No. 109, p. 193). A similar case is described in the Nov. Act. Acad. Nat. Cur. 4:193. See also Eph. Acad. Nat. Cur. obs. 41; and, for other references, Copland's Dict. of Med. ii, 72. Where hemorrhagic diathesis exists, muscular exertion, being a powerful exciting cause of all kinds of haemorrhage, must likewise give rise to the cutaneous form of the disease.

The above are all instances of a chronic nature, resulting from a general diseased state of the blood vessels, and are therefore little in point as illustrating the case of our Saviour, whose emotions were the cause of this temporary phenomenon while in full health. SEE AGONY. A late ingenious and careful writer, whose profession qualifies him to judge in the matter (The Physical Cause of the Death of Christ, by Wm. Stroud, M.D., London, 1847), thus maintains the possibility of proper bloody sweat, under strong mental exertion, especially in cases of anxiety and terror. The author, in brief, gives us the rationale of this phenomenon, and then cites a number of cases in which it has actually occurred: " Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized tubes, which perforate the skin in all parts of the body, terminating in blind extremities internally, and by innumerable orifices on the outer surface. These tubes are surrounded by a net-work of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the force of the local circulation, depending chiefly on that of the heart, discharge either the watery parts of the blood in the state of vapor, its grosser ingredients in the form of a glutinous liquid, or, in extreme cases, the entire blood itself. The influence of the invigorating passions, more especially in exciting an increased flow of blood to the skin, is familiarly illustrated by the process of blushing, either from shame or anger; for during this state the heart beats strongly, the surface of the body becomes hot and red, -and, if the emotion is very powerful, breaks out into a warm and copious perspiration, the first step toward a bloody sweat" (Physical Cause, p. 85, 86). SEE SWEAT.

The following instances of diapedesis, or sweating of blood, show that the author's philosophy is not without its accompanying facts. Brevity allows us only a condensed statement of a few of the instances cited by him (p. 379 sq.). An Italian officer, in 1552, threatened with a public execution, " was so agitated at the prospect of an ignominious death that he sweated blood from every part of his body." A young Florentine, unjustly ordered to be put to death by Pope Sixtus V, when led to execution, "through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regarded as certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder." In the Ephemerides, it is stated that "a young boy, who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was there observed to sweat blood from his whole body." Maldonato mentions "a robust and healthy man at Paris, who, on hearing sentence of death passed upon him, was covered with a bloody sweat."

Other instances of the same kind also are on record. Schenck gives the case of " a nun who fell into the hands of soldiers; and on seeing herself encompassed with swords and daggers, threatening instant death, was so terrified and agitated that she discharged blood from every part of her body, and died of haemorrhage in the sight of her assailants." The case of a sailor is also given, who " was so alarmed by a storm that through fear he fell down, and his face sweated blood, which, during the whole continuance of the storm, returned like ordinary sweat." Catharine Merlin, of Chambery, at the age of forty-six, being strong and hale, received a kick from a bullock in the pit of the stomach, which was followed by vomiting blood. This having been suddenly stopped by her medical attendants, the blood made its way through the pores of various parts of her body, the discharge recurring usually twice in twenty-four hours. It was preceded by a prickly sensation, and pressure oh the skin would accelerate the flow and increase the quantity of blood. The Medico Chirurgical Review for Oct. 1831, gives the case of a female subject to hysteria, who, when the hysteric paroxysm was protracted, was also subject to this bloody perspiration. And in this case she continued at different times to be affected with it for three months, when it gave way to local bleeding and other strong repulsive measures.

But the case of the wretched Charles IX of France is one of the most striking that has as yet occurred. The account is thus given by De Mezeray: "After the vigor of his youth and the energy of his courage had long struggled against his disease, he was at length reduced by it to his bed at the castle of Vincennes, about the 8th of May, 1574. During the last two weeks of his life his constitution made strange efforts. He was affected with spasms and convulsions of extreme violence. He tossed and agitated himself continually, and his blood gushed from all the outlets of his body, even from the pores of his skin; so that on one occasion he was found bathed in a bloody sweat." From these and other instances that might be cited, it is clearly evident that the sweating of blood may be produced by intense mental emotion. The instances of it are comparatively rare, it is true, but, nevertheless, perfectly well authenticated. SEE BLOOD AND WATER.

## Bloomer, Joseph[[@Headword:Bloomer, Joseph]]

             a Congregational minister, was born in 1828. He left a clerkship in Dubuque, Ia., to study at Iowa College, which he did one year; then at  Amherst College, Mass., where he graduated in 1856, and at Andover. In 1857 he returned to Iowa, and commenced preaching at M'Gregor, but his life was cut short by death, Feb. 24, 1858. His bereaved flock have borne strong testimony to the excellency of his spirit and the energy of his ministry. See Cong. Quarterly, 1859, p. 96.

## Bloomer, Joshua[[@Headword:Bloomer, Joshua]]

             a missionary of the Church of England, received the degree of M.A. from King's College (afterwards Columbia), N.Y., in 1761; became a merchant in New York and an officer in the provincial service; turned his attention to theology, and was ordained in England in 1765; and in 1769 became rector of the Church at Jamaica, L. I. He died there, June 23, 1790. See Sprague, Annals of the Amer. Pulpit, 5, 305.

## Bloomer, Reuben H[[@Headword:Bloomer, Reuben H]]

             a Methodist Episcopal minister, was born at Newburgh, N. Y., Dec. 6, 1806. He experienced conversion in his twenty-third year, became an active Christian layman, taught school several years, devoting much of his time to preparing hirmself for the ministry, received license to preach in 1834 and in 1835 entered the New York Conference. Ill health kept him from much work, but he continued until 1856, when he retired from the ministry and became editor and proprietor of the Newburgh Times, a temperance paper, which profession he followed to the close of his life, June 1, 1866. Mr. Bloomer was a man of great energy of character, a warm friend, a devoted Christian, and a genial companion. See Minutes of Annual Conferences, 1867, p. 83.

## Bloomer, William (1)[[@Headword:Bloomer, William (1)]]

             a Methodist Episcopal minister, was born in Sullivan County, N. Y., Dec. 14, 1808. He experienced religion in his fourteenth year, and in 1830 joined the Philadelphia Conference. He died, full of promise of usefulness, Nov. 18, 1834. See Minutes of Annual Conferences, 1835, p. 348.

## Bloomer, William (2)[[@Headword:Bloomer, William (2)]]

             a Methodist Episcopal minister, brother of Reuben H., was born in Newburgh, N.Y., Feb. 23, 1809. He was converted at the age of twenty- one, and in 1836 joined the New York Conference. In 1865 failure of health compelled him to retire from active service, and in the following  year he became superannuated, and continued in that relation to the end of his life, May 19, 1872. Mr. Bloomer was a good preacher, a confidential friend, a superior pastor. See Minutes of Annual Conferences, 1873, p. 46.

## Bloomfield, Samuel Thomas, D.D.[[@Headword:Bloomfield, Samuel Thomas, D.D.]]

             an English divine and eminent scholar and critic, was born in 1790, and educated at Sidney College, Cambridge. He took holy orders, and was presented to the vicarage of Bisbrook, Rutland, which he retained until his death, at Wandsworth Common, Sept. 28, 1869. He published, Recensio Synoptica Annotationis Sacrce, exegetical, critical, and doctrinal annotations on the New Testament (1826, 8 vols. 8vo): — A Greek and English Lexicon to the New Testament, revised and enlarged from Dr. Robinson's (1829): — A Translation of Thucydides (eod. 3 vols.): — The Greek Testament, with English Notes, Critical, Philological, etc. (1832, 2 vols., often reprinted): — and other works. See Allibone, Dict. of Brit. and Amer. Authors, a.v. Comp. SEE COMMENTARY.

## Blosius (Orde Blois), Francois Louis[[@Headword:Blosius (Orde Blois), Francois Louis]]

             a Flemish theologian, was born at the chateau of Doustienne, in the country of Liege, in 1506. He belonged to the illustrious family of Blois of Chatillon; was educated with prince Charles, later the emperor Charles V, and, at the age of fourteen years, assumed the habit of the Benedictine monks at the monastery of Liessies in Hainault. At the age of twenty-four years he succeeded abbot Giles Gipius, whose coadjutor he had been. Instead of accepting the archbishopric of Cambrai which Charles V offered him, he concentrated all his efforts in the reform of his monastery. He did not neglect the study of sacred literature. He died Jan. 7, 1563 or 1566. He wrote Speculum Religiosorum, published first under the title of Lacrymon, because the author there lamented the lukewarmness of the religious. This work was translated into French by Monbroux of Nause, a Jesuit, who entitled it Le Directeur des Ames Religieuses (Paris, 1726), and contained a sketch of the life of Blosius; another translation of this work was made by M. de Lancenais, under the title, Guide Spirituel, ou Miroir des Ames Religieuses (ibid. 1820). Blosius also wrote Entretiens Spirituels (Valenciennes, 1741): — Pasculce Admodum Pice (Toulouse, 1817). The works of Blosius have been collected and published. together, by Frojus, his pupil (Cologne, 1571; Paris, 1606; Antwerp, 1633). This last edition is due to the monks of Liessies. See Hoefer, Nouv. Biog. Generale, s.v.

## Bloss, Ludwig Christoph[[@Headword:Bloss, Ludwig Christoph]]

             a Protestant theologian of Germany, was born in 1675 at Rudolstadt. He studied at Halle and Leipsic, was in 1704 sub-rector at his native place, and in 1709 rector at Naumburg, where he died Jan. 18, 1730. He wrote, Disp. de Transpositione Accentuumn Hebraicorum (Leipsic, 1698): — Disp. de Anonmalia Veerbosr ל 8 8ה(ibid. 1699): — De Rhetorica Hebr. Linguce Compositione (ibid. 1700): — An Liceat in Bello Fructiferas Arbores Exscindere, ad Deu 20:19 (ibid.): — De Sagane, Pontifice Secundario ab Hebrceis ad Festum Expiation Potissimum Constituto (Naumburg, 1711). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibliographisches Handbuch, p. 23. (B. P.)

## Blossom[[@Headword:Blossom]]

             (usually נֵוֹ, nets), the flower of a tree (Gen 40:10). The almond rod of Aaron, which, by the miraculous power of God, was made to bud and blossom and bring forth almonds (Num 17:8), was, in the opinion of some commentators, a very suitable emblem of Him who first arose from the grave; and as the light and warmth of the vernal sun seems first to affect this symbolical tree (Jer 1:11), it was with great propriety that the bowls of the golden candlestick were shaped like almonds. Most commentators think that the rod of Aaron continued to retain its leaves and fruit after it was laid up in the tabernacle; and some writers are of opinion that the idea of the Ithyrsus, or rod encircled with vine branches, which Ecchus was represented to bear in his hand, was borrowed from some tradition concerning Aaron's rod that blossomed. SEE AARON; SEE ROD.

## Blossom (2)[[@Headword:Blossom (2)]]

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## Blot[[@Headword:Blot]]

             To blot out (מָחָה, machah') signifies to obliterate; therefore to blot out living things, or the name or remembrance of any one, is to destroy or to abolish, as in Gen 7:4, where for "destroy" we should read, as in the margin, "blot out." Also a sinful stain, a reproach, is termed a blot in Job 31:7; Pro 9:7. To blot out sin is fully and finally to forgive it (Isa 44:22). To blot men out of God's book is to deny them his providential favors, and to cut them off by an untimely death (Exo 32:32-33; .Psa 69:28). When Moses says, in the passage referred to above, "Blot me, I pray thee, out of thy book which thou hast written," we are to understand the written book merely as a metaphorical expression, alluding to the records kept in the courts of justice, where the deeds of criminals are registered, and which signifies no more than the purpose of God in reference to future events; so that to be cut off by an untimely death is to be blotted out of this book. The not blotting the name of the saints out of the book of life (Rev 3:5) denotes their final happiness in heaven.

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## Blount[[@Headword:Blount]]

             (Lat. Blundus or Blondus), JOHN, a prominent English theologian of the 13th century, studied at Oxford and Paris, and after his return from France was appointed professor at Oxford, where for the first time he explained the works of Aristotle. He was also elected canon and chancellor of the cathedral church of York, and (in 1232), were it not for the differences then existing between the king of England and the Roman see, he would have been confirmed as archbishop of Canterbury. He died in 1248. He is the author of, Summarium Sacrce Facultatis: — Disceptationes Scholasticce, and of some commentaries. See Leland, Collectanea; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Blount, Charles[[@Headword:Blount, Charles]]

             a noted English Deist, born in Upper Holloway in 1654. In 1679 he published his Anima mundi, containing a historical account of the opinions of the ancients concerning the condition of the soul after death. This pamphlet created a violent stir, and was condemned by Compton, bishop of London. In 1680 he published his most celebrated work, viz., the first two books of Philostratus, containing the life of Apollonius of Tyana, with philological notes. This work, said to have been taken from the papers of Lord Herbert of Cherbury, was suppressed as soon as it appeared, but it was translated into French and published in that country. In 1683 his Religio Laici appeared anonymously. Blount was a vulgar man, of limited learning, and a great plagiarist. He shot himself in 1693, in despair at the refusal of his first wife's sister to marry him. His Miscellaneous Works, with a biography, appeared in 1695 (Lond. 12mo).-- Macaulay, Hist. Eng. 4:281; Mosheim, Ch. Hist. 3:267; Leland, Deistical Writers, ch. iv; Landon, ii, 295.

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## Blowers, Thomas[[@Headword:Blowers, Thomas]]

             a Congregational minister, was born at Cambridge; Mass., Aug. 1, 1677. He graduated from Harvard College in 1695; was ordained pastor of the First Church in Beverly, Mass., Oct. 29, 1701, and died June 17, 1729. See Sprague, Annals of the Amer. Pulpit, 1, 310.

## Bloxham, John[[@Headword:Bloxham, John]]

             an English friar and writer who flourished in 1334, was born at Bloxham, Lincolnshire. He was bred a Carmelite at Chester, and, remaining there, was prefect of his order in the British Isles for two years and a half. He was  employed under Edward II and III in several embassies into Scotland and Ireland. See Fuller, Worthies of England (ed. Nuttall), ii, 288.

## Bludne Sweckzi[[@Headword:Bludne Sweckzi]]

             in Slavonic- mythology, are mysterious lights among the Wends, thought to be wandering spirits.

## Bludwick, Elizabeth[[@Headword:Bludwick, Elizabeth]]

             a minister of the Society of Friends, was born at Warrington, in 1748. For thirty years she travelled extensively in the work of the ministry. She was generally accompanied and assisted in her missionary work by her husband, John Bludwick. About the sixty-fifth year of her age she was attacked with dropsy, and died Jan. 3, 1828. See Annual Monitor, 1829, p. 9.

## Blue[[@Headword:Blue]]

             (תְּכֵלֶת, teke'leth), almost constantly associated with purple, occurs repeatedly in Exodus 25-39; also in Num 4:6-7; Num 4:9; Num 4:11-12; Num 15:38; 2Ch 2:7; 2Ch 2:14; 2Ch 3:14; Est 1:6; Est 8:15; Jer 10:9; Eze 23:6; Eze 27:7; Eze 27:24; Sept. generally ὑάκινθος, ὑακίνθινος, and in Sir 40:4; Sir 45:10; 1Ma 4:23; and so Josephus, Philo, Aquila, Symmachus, Theodotion, Vulgate, and Jerome. (In Est 1:6, the word translated " blue" is the same elsewhere rendered " linen.") This color is supposed to have been obtained' from a purple shell-fish of the Mediterranean, the conchylium of the ancients, the Helix ianthkna of Linnaeus (Syst. Nat. t. i, pt. 7:p. 3645; and see Forskal's Descriptio Animal. p. 127), called chilzon (חַלְזוֹן) by the ancient Jews. Thus the Pseudo-Jonathan, in Deu 33:19, speaks of the Zebulonites, who dwelt at the shore of the great sea, and caught chilzon, with whose juice they dye thread of a hyacinthine color. The Scriptures afford no clew to this color; for the only passages in which it seems, in the English version, to be applied to something that might assist our conceptions are mistranslated, namely, "The blueness of a wound" (Pro 20:30), and "A blue mark upon him that is beaten" (Sir 23:10), there being no reference to color in the original of either. The word in the Sept. and Apocrypha refers to the hyacinth; but both the flower and stone so named by the ancients are disputed, especially the former. Yet it is used to denote dark-colored and deep purple.

Virgil speaks of ferrugineos hyacinthos, and Colunella compares the color of the flower to that of clotted blood, or deep, dusky red, like rust (De Re Rust. 10:305). Hesychius defines ὑακίνθινον, ὑπομελανίζον, πορφυρίζον. It is plainly used in the Greek of Ecclus. xl, 4, for the royal purple. Josephus evidently takes the Hebrew word to mean “sky-color;" for in explaining the colors of the vail of the Temple, and referring to the blue (Exo 26:31), he says that it represented the air or sky (War, v, 4); he similarly explains the vestment of the high-priest (Ant. 3:7, 7; and see Philo, Vita Mosis, 3:148; t. ii, ed. Mangey). These statements may be reconciled by the fact that, in proportion as the sky is clear and serene, it assumes a dark appearance, which is still more observable in an E stern climate. SEE PURPLE.

The chief references to this color in Scripture are as follows: The robe of the high-priest's ephod was to be all of blue (Exo 28:31); so the loops of the curtains to the tabernacle (Exo 26:4); the ribbon for the breastplate (Exo 28:28), and for the plate for the mitre (Exo 28:37; comp. Sir 45:10); blue cloths for various sacred uses (Num 4:6-7; Num 4:9; Num 4:11-12) the people commanded to wear a ribbon of blue above the fringe of their garments (Num 15:38); it appears as a color of furniture in the palace of Ahasuerus (Est 1:6), and part of the royal apparel (Est 8:15); array of the idols of Babylon (Jer 10:9); of the Assyrian nobles, etc. (Ezra 23:6; see Braunius, De Vestitu, i, 9 and 13; Bochart, 3:670). SEE COLOR.

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## Blue, Elijah S.[[@Headword:Blue, Elijah S.]]

             a Methodist Episcopal minister, was born in Cincinnati, O., about 1819. He joined the Church in his youth; subsequently studied medicine, and became a successful practitioner in North Indiana; but feeling impelled to enter the ministry, in 1841 he entered the Indiana Conference, in which he labored faithfully until his decease, Dec. 19, 1845. Mr. Blue was a man of excellent spirit, fair preaching abilities, and a willing worker. See Minutes of Annual Conferences, 1846, p. 84.

## Blumberg, Christian Gotthelf[[@Headword:Blumberg, Christian Gotthelf]]

             a German Lutheran theologian, was born at Ophausen, in the principality of Querfurth, in 1664. He studied at Leipsic, then at Jena, and assisted at the see of Mentz, where he was chaplain of a regiment. He performed ecclesiastical functions in several cities of Saxony, and died at Zwickau, in 1735. Among other works he wrote, Exercitium anti-Bossuetiumn de Mysterio in Cotono Papali.: Fundamenta Linguce Copticce (1716): — Dictionarium Linguce Copticce, in MS. — La Bible Complete, with notes. See Hoefer, Nouv. Biog. Generale, s.v.

## Blumer, Abraham[[@Headword:Blumer, Abraham]]

             a German Reformed minister, was born Dec. 14, 1736, in Graps, in the province of Werdenberg, belonging to the canton of Glaris, being a son of the Rev. John Blumer of Switzerland. He took a course of study at Basle,  and was ordained in 1756. In 1757 he received a call as chaplain to a Swiss regiment, which office he continued to fill until 1766. He came to this country in 1771, and soon after took charge of four congregations in Pennsylvania, where he labored thirty years. He died April 23, 1822. See Harbaugh, Fathers of the Germ. Ref. Church, 2 197; Corrwin, Manual of the Ref. Church in America, 3d ed. p. 185.

## Blumhardt, Christian Gottlieb[[@Headword:Blumhardt, Christian Gottlieb]]

             a German theologian, was born at Stuttgart in 1779, became in 1803 secretary of the "Dentsche Christenthums gesellschaft" of Basel, and in 1816 director of the Basel Missionary Society. He died in 1838. He wrote, among other works, a History of Christian Missions ( Versuch einer allgmeincn Missions geschichte der Kirche Christi, Basel, 1828-37, 3 vols.), and was for twenty-three years editor of the Basel Missions Magazine.

## Blumhardt, Christian Gottlieb (2)[[@Headword:Blumhardt, Christian Gottlieb (2)]]

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## Blumhardt, Johann Christoph[[@Headword:Blumhardt, Johann Christoph]]

             a Lutheran theologian of Germany, was born July 16, 1805, at Stuttgart. He studied at Tubingen, was in 1830 teacher at the missionary institution at Basle, and succeeded the Rev. G. Barth in 1838 as pastor at Mottlingen, near Calw, where he became known through his cures by means of prayer. From 1852 he was at the head of an asylum for people suffering from melancholy, which he founded at the watering-place of Boll, near Goppingen. He died Feb. 25, 1880. He published Psalmlieder (Reutlingen, 1848; 2d ed. 1864): — Prophetenlieder nach Jesaja' (ibid, 1850): — Uebersichtliche Auslegung der Bergpredigt Jesu (Bad Boll, 1872). See Zuindel, Pfarrer Joh. Chr.Blumhardt (Zurich, 1880). (B. P.)

## Blunden, Edgar B[[@Headword:Blunden, Edgar B]]

             a Methodist Episcopal minister, was born in Morgan County, O., Sept. 24 1836, of pious parents. He joined the Church at the age of ten; enlisted in the army in 1861, and rose to the rank of captain, then of major. At the close of the war he was licensed to preach, and in 1866 entered the West Virginia Conference. He died in 1873. Mr. Blunden was a good man, a good preacher, and much loved. See Minutes of Annual Conferences, 1873, p. 23.

## Blundon, William[[@Headword:Blundon, William]]

             an English minister of the Society of Friends, was born in 1656, in the parish of Kingsclear, Southampton Co. At twenty-eight years of age he left the Episcopal Church and attended a meeting of Presbyterians, but at length found spiritual comfort in a Quaker meeting. About 1710 he first began speaking “as the spirit gave him utterance,” and for many years he was a faithful, earnest minister of the Gospel. He died Jan. 19, 1740. See Piety Promoted, 2, 340-344. (J. C. S.)

## Blunt, Henry, A.M.[[@Headword:Blunt, Henry, A.M.]]

             a popular preacher and writer in the Church of England, for many years incumbent of Trinity Church, Upper Chelsea, was made rector of Streatham, Surrey, in 1835, and died 1843. His writings are chiefly expository, and include Lectures on the History of Abraham (Lond. 1834, 12mo, 7th ed.):-Lectures on Jacob (Lond. 1828, 12mo, 2d ed.):Lectures on Elsha (Lond. 1846, 5th ed. 12mo):--Lectures on the Life of Christ (Lond. 1846, 10th ed. 3 vols. 12mo):--Lectures on Peter (Lond. 1830, 5th ed. 12mo): -Lectures on St. Paul (Lond. 1845, 10th ed. 2 vols. 12mo):- Exposition of the Epistles to the Seven Churches (Lond. 1838, 3d ed. 12mo):-Exposition of the Pentateuch (Lond. 1844, 3 vols. 12mo):- Sermons in Trinity Church (Lond. 1843, 12mo, 5th ed.)--Posthumous Sermons (Lond. 1844-5, 2d ed. 2 vols. 12mo).

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## Blunt, John James[[@Headword:Blunt, John James]]

             an English divine and voluminous writer, was born in Newcastle 1794, and educated at St. John's College, Cambridge, of which he became fellow in 1816. In 1821 he became curate of Hodnet (to Reginald Heber), in 1834 rector of Great Oakley, Essex, and in 1819 Lady Margaret professor of divinity at Cambridge. He died in 1855. Among his writings are, Sketch of the Reformation in England (15 editions, 18mo):-Undesigned Coincidences in the Writings both of the Old and New Testaments an Argument (f their Veracity (Lond. 1850, 8vo, 3d edition; also New York, 12mo). This edition includes three works previously published, viz. The Veracity of the Books of Moses (Lond. 1835, 8vo):-The Veracity of the Historical Books of 0. T. (Hulsean Lect. 1831):-The Veracity of the Gospels and Acts (1828). He also wrote Introductory Lectures on the Early Fathers (1842, 8vo):Sermons before the University of Cambridge (Lond. 18.649, 3 vols. 8vo). His writings are not ephemeral, but have substantial value for the science of Apologetics.

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## Bluntschli Johann Caspar[[@Headword:Bluntschli Johann Caspar]]

             a famous German jurist, was born March 9, 1808, at Zurich. His studies were prosecuted at Berlin, Bonn, and Paris, and after his return to his native city he was appointed, in 1833, professor of law in the newly founded university, and shortly afterwards became the legal adviser of the city of Zurich. Dissatisfied with the result of the political struggles which divided his native country, he accepted, in 1848, the chair of general public law in the University of Munich, which he occupied down to 1861, when he was appointed to the chair of public law in the University of Heidelberg. While at Heidelberg he published his work on international law (Das Moderne Vkerrecht als Rechtsbuch mit Erlduterungen), which had the singular honor of being translated into Chinese, and is now a text-book for Chinese students of international law at the Imperial College of Tungwen at Pekin. But aside from his career as a jurist, he founded, in connection with Dr. Baumgarten and other liberals, the so-called Protestant Union of Germany (q.v.), a union representing the left wing of Protestantism, and of which he was the permanent president. Three times he had presided at the general synod at Baden. It was shortly after he had vacated the chair on the third occasion of his so presiding, at the synod held at Carlsruhe on Oct. 21, 1881, and as he was on his way to the palace to have an audience. of the grand-duke of Baden, that he was suddenly seized with paralysis of the heart, and expired, in his seventyfourth year. Passing over his works on law, we mention, Der Sieg des Radikalismus fiber die Katholische Schweiz und die Kirche im Allgemeinen (Schaffhausen, 1850): — Die Nationale Bedeutung des Protestanten- Vereins fur Deutschland (Berlin, 1868 ): — Aufgaben des Christenthums. in der Gegenwart, lectures published in connection with Schenckel, Rothe and Holtzmann (Elberfeld, 1865). (B. P.)

## Bluteau, Raphael[[@Headword:Bluteau, Raphael]]

             a Theatine priest, was born in London of French parents, Dec. 4, 1638, and became celebrated for his acquirements both in sacred and profane learning. He visited Portugal and preached several times before the king and queen. He was also admitted into the Academy, and became an officer in the inquisition. He died at Lisbon, Feb. 13, 1734. His works include, A Vocabulary or Dictionary, Portuguese and Latin (Coimbra, 1712-28, 10 vols. fol.) — Oraculum utriusque Testamenti, Musoeum Bluteavianum: — A List of all Dictionaries, Portuguese, Castilian, Italian, French, and  Latin, with dates, etc. (Lisbon, 1728): — and Prinicias Evangelicas, sermons and panegyrics (1685). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Blydenburgh, Moses[[@Headword:Blydenburgh, Moses]]

             a Methodist Episcopal minister, was born at Islip, N. Y., in 1817, of eminently devout parents. He experienced religion at the age of fourteen, and was ever afterwards an exemplary Christian. In 1840 he entered the New York Conference, and in each charge given him exhibited devotion to his work. He died in September, 1848. See Minutes of Annual Conferences, 1849, p. 336.

## Blyth, Samuel[[@Headword:Blyth, Samuel]]

             an English Baptist minister, was born at Birmingham, May 10, 1783, and received his early religious education in the Established Church. Having gone through a course of study, he was ordained by the bishop of York, Aug. 6, 1815. After preaching for a few years in Yorkshire and elsewhere, in 1823 he removed to Leake. Subsequently he joined the Independents, and, in 1832, the Baptists. For several years he was not regularly settled, but supplied vacant pulpits as he had opportunity. In the early part of 1849 he took up his residence in Reading, and, after preaching a few months, he was taken with a sudden illness, and died Aug. 28, 1849. See (Lond.) Baptist Hand-book, 1850, p. 41. (J. C. S.)

## Blythe, James, D.D.[[@Headword:Blythe, James, D.D.]]

             an eminent Presbyterian minister, was born in North Carolina Oct. 28, 1765, and graduated at Hampden Sydney College 1789. In 1793 he was ordained pastor of Pisgah Church, Ky., and he preached there partly as pastor, partly as stated supply, for 40 years. In 1798 he was appointed professor of mathematics in Transylvania University, and he was afterward acting president for a number of years. In 1832 he was made president of South Hanover College, Ind., which office he held till 1836, when he accepted the pastoral charge of New Lexington Church, which he held until his death, May 20, 1842. -Sprague, Annals, 3:591.

## Blythe, James, D.D. (2)[[@Headword:Blythe, James, D.D. (2)]]

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## Blythe, John O[[@Headword:Blythe, John O]]

             a Presbyterian minister, was born at Salem, Mass., March 21, 1814. He was educated as a physician at the Pennsylvania University. He preached for some years at Rockville, Ind. He subsequently returned to Pennsylvania, and became a member of the Philadelphia Third Presbytery, and was stationed in Chester County. He died in Philadelphia, March 19, 1864. See Wilson, Presb. Hist. Almanac, 1867, p. 273.

## Blythe, Joseph William[[@Headword:Blythe, Joseph William]]

             a Presbyterian minister, was born at Lexington, Ky., Feb. 21, 1808. He graduated from Transylvania University in 1825, and afterwards pursued his studies as post-graduate at Harvard University, where he also studied medicine. He entered Princeton Seminary in 1827, and graduated after three years. He was licensed by the New Brunswick Presbytery, Feb. 2,  1831. In 1832 he was dismissed to West Lexington Presbytery, and was ordained as an evangelist. For two years he labored as a missionary in connection with the General Assembly's Board of Domestic Missions. In 1833 he was called to be pastor of the Second Presbyterian Church of Pittsburgh, Pa. He served for a time as agent of the Western Foreign Missionary Society. He then accepted a call to Monroe, Mich.; and in February, 1839, he was installed by the New Brunswick Presbytery over the Second Church of Cranbury, N. J., and there spent a useful period of over sixteen years. In 1856 he removed to Indiana, and became pastor of the Church at Vincennes, which he served for two years, when, on account of ill-health, he removed to Hanover, where he resided the thirteen years following. From 1858 to 1860 he acted as agent for Hanover College. In 1862 he was appointed by president Lincoln to be a post-chaplain in the United States army. After leaving the army, he served the churches of Graham and Smyrna for a year and a half, and then the churches of Pleasant, Jefferson, and New Philadelphia. In 1872 he became pastor of a Church at Charleston, Clarke Co., and here he continued till his death. He died April 25, 1875. Mr. Blythe was an intelligent and wise counsellor, and a devoted man of God. See Necrological Report of the Princeton Theological Seminary, 1876, p. 15.

## Boa[[@Headword:Boa]]

             in the mythology of the Tonquins, is the name of the supreme god, the ruler of heaven and earth. He seems to be identical with Buddha (q.v.).

## Boachman, Mackenaw[[@Headword:Boachman, Mackenaw]]

             a minister in the Methodist Episcopal Church South, was a native Potawatamie. He was reared without the advantages of a Christian training, and was left, when very small, a poor orphan boy, with few kindred and scarcely any earthly comforts. The Shawnee Indians took him, taught him their language and mode of life, gave him one of their women for a wife, and he spent many years among them hunting and trapping. Finally a Methodist mission was established among the Shawnees, and Mr. Boachman heard the Gospel preached, and its thoughts followed him until he gave himself to Christ. He became first an interpreter, then a local preacher, and finally, in 1845, a regular itinerant minister in the Indian Mission Conference. He spent his remaining years trying to bring to Christ the people who had adopted him. He died May 18, 1848. Mr. Boachman  was acquainted with most of the Indian languages. He learned to read the Bible in English, and was a very useful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1848, p. 170.

## Boag, John[[@Headword:Boag, John]]

             an English Congregational minister, was born in Ayrshire, of a pious and long-lived ancestry. He completed an academical course at the University of Glasgow, with a view to the ministry in the Church of Scotland, but he united with the Congregational Union of Scotland in 1812. He was stationed at Blackburn, where he preached till 1856, when he retired to Uphall, North Britain, where he died in September, 1863. Mr. Boag compiled the Imperial Lexicon. See (Lond.) Congregational Year-book, 1864, p. 200.

## Boanerges[[@Headword:Boanerges]]

             (Βοανεργές, explained by υἱοὶ βροντῆς, sons of thunder, Mar 3:17), a surname given by Christ to James and John, probably on account of their fervid, impetuous spirit (comp. Luk 9:54, and see Olshausen thereon; see also Mar 9:38; comp. Mat 20:20 sq.). The word boanegyes has greatly perplexed philologists and commentators. It seems agreed that the Greek term does not correctly represent the original Syro- Chaldee word, although it is disputed what that word was. (See Gurlitt, Ueb. d. Bedeutung d. Benamens βοανεργές, in the Theol. Stud. u. Krit. 1829, 4:715 sq.; Jungendres, Etymon. voc. Nouv., Norimb. 1748.) It is probably for בָּיָּנאּרְגֶוֹ, Boyani 'Regets', a Galilean pronunciation of בְּנֵי רְגִז, Beney'Regaz', " sons of commotion," or of בְּנֵי רֶגֶשׁ, Beney'-Re'gesh, "sons of tumult." SEE JAMES; SEE JOHN.

## Boanerges (2)[[@Headword:Boanerges (2)]]

             (Βοανεργές, explained by υἱοὶ βροντῆς, sons of thunder, Mar 3:17), a surname given by Christ to James and John, probably on account of their fervid, impetuous spirit (comp. Luk 9:54, and see Olshausen thereon; see also Mar 9:38; comp. Mat 20:20 sq.). The word boanegyes has greatly perplexed philologists and commentators. It seems agreed that the Greek term does not correctly represent the original Syro- Chaldee word, although it is disputed what that word was. (See Gurlitt, Ueb. d. Bedeutung d. Benamens βοανεργές, in the Theol. Stud. u. Krit. 1829, 4:715 sq.; Jungendres, Etymon. voc. Nouv., Norimb. 1748.) It is probably for בָּיָּנאּרְגֶוֹ, Boyani 'Regets', a Galilean pronunciation of בְּנֵי רְגִז, Beney'Regaz', " sons of commotion," or of בְּנֵי רֶגֶשׁ, Beney'-Re'gesh, "sons of tumult." SEE JAMES; SEE JOHN.

## Boar[[@Headword:Boar]]

             (חֲזַיר, chazii', in Arabic chizron) occurs in Psa 80:13, the same word being rendered " swine" in every other instance: in Lev 11:7; Deu 14:8; Pro 11:22; Isa 65:4; Isa 66:3; Isa 66:17. The Hebrew, Egyptian, Arabian, Phoenician, and other neighboring nations abstained from hogs' flesh, and consequently, excepting in Egypt and (at a later period) beyond the Sea of Galilee, no domesticated swine were reared. In Egypt, where swine-herds were treated as the lowest of men, even to a denial of admission into the temples, and where to have been touched by a swine defiled the person nearly as much as it did a Hebrew, it is difficult to conjecture for what purpose these animals were kept so abundantly as it appears by the monumental pictures they were; for the mere service of treading down seed in the deposited mud of the Nile when the inundation subsided, the only purpose alleged, cannot be admitted as a sufficient explanation of the fact. Although in Palestine, Syria, and Phoenicia hogs were rarely domesticated, wild boars are often mentioned in the Scriptures, and they were frequent in the time of the Crusades; for Richard Coeur-de-Lion encountered one of vast size, ran it through with his lance, and, while the animal was still endeavoring to gore his horse, he leaped over its back, and slew it with his sword. At present wild boars frequent the marshes of the Delta, and are not uncommon on Mount Carmel and in the valley of Ajalah. They are abundant about the sources of the Jordan, and lower down, where the river enters the Dead Sea. The Koords and other wandering tribes of Mesopotamia, and on the banks of both the great rivers, hunt and eat the wild boar, and it may be suspected that the half human satyrs they pretend sometimes to kill in the chase derive their cloven-footed hind-quarters from wild boars, and offer a convenient mode of concealing from the women and public that the nutritive flesh they bring home is a luxury forbidden by their law.

The wild boar of the East, though commonly smaller than the old breeds of domestic swine, grows occasionally to a very large size. It is passive while unmolested, but vindictive and fierce when roused. The ears of the species are small, and rather rounded, the snout broad, the tusks very prominent, the tail distichous, and the color dark ashy, the ridge of the back bearing a profusion of long bristles. It is doubtful whether this species is the same as that of Europe, for the farrow are not striped; most likely it is identical with the wild hog of India. The wild boar roots up the ground in a different manner from the common hog; the one turns up the earth in little spots here and there, the other ploughs it up like a furrow, and does irreparable damage in the cultivated lands of the farmer, destroying the roots of the vine and other plants. "The chief abode of the wild boar," says Forbes, in his Oriental Memoirs, "is in the forests and jungles; but when the grain is nearly ripe, he commits great ravages in the fields and sugar plantations. The powers that subverted the Jewish nation are compared to the wild boar, and the wild beast of the field, by which the vine is wasted and devoured; and no figure could be more happily chosen (Psa 80:13). That ferocious and destructive animal, not satisfied with devouring the fruit, lacerates and breaks with his sharp tusks the -branches of the vine, or with his snout digs it up by the roots and tramples it under his feet." Dr. Pococke observed very large herds of wild boars on the side of the Jordan, where it flows out of the Sea of Tiberias, and several of them on the other side lying among the reeds of the sea. The wild boars of other countries delight in like moist retreats. These shady marshes, then, it would seem, are called in the Scripture "woods," for it calls these animals "the wild boars of the woods." This habit of lurking in reeds was known to the Assyrians, and sculptured on their monuments (see Layard, Nineveh and Babylon, p.109). The Heb. חִזַירis from an unused root חָזִר(chazar', to roll in the mire). The Sept. renders it σῦς or ῏υς, but in the N.T. χοῖρος is used for swine. SEE SWINE.

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## Board[[@Headword:Board]]

             is the rendering in the Auth. Vers. of the following words: לוּחִlu'ach (a tablet, usually "table"), spoken of the enclosing materials of the altar, Exo 27:8; Exo 38:7; of sculptured slabs, 1Ki 7:36 ("ledge"); of writing tablets ("table"), Isa 30:8; Jer 17:1; Hab 2:2; of the valve of folding-doors, Son 8:9; of the deck of a ship, Eze 27:5; צֵלָע, tse'la, a "rib," hence a beam (q.v.), 1Ki 6:15-16; קֶרֶשׁ, ke'resh, a plank, i.e. of the tabernacle, Exo 26:15-29; Exo 25:11; Exo 36:20-34; Exo 39:33; Exo 40:18; Num 3:36; Num 4:31; "bench," i.e. deck, Eze 27:6; שַׂדֵרָה, sederah', a row, e.g. of stones, 1Ki 6:9; of soldiers (" ranges"), 2Ki 11:8; 2Ki 11:15; σανίς, a plank of a vessel, Act 27:44.

## Board (2)[[@Headword:Board (2)]]

             is the rendering in the Auth. Vers. of the following words: לוּחִlu'ach (a tablet, usually "table"), spoken of the enclosing materials of the altar, Exo 27:8; Exo 38:7; of sculptured slabs, 1Ki 7:36 ("ledge"); of writing tablets ("table"), Isa 30:8; Jer 17:1; Hab 2:2; of the valve of folding-doors, Son 8:9; of the deck of a ship, Eze 27:5; צֵלָע, tse'la, a "rib," hence a beam (q.v.), 1Ki 6:15-16; קֶרֶשׁ, ke'resh, a plank, i.e. of the tabernacle, Exo 26:15-29; Exo 25:11; Exo 36:20-34; Exo 39:33; Exo 40:18; Num 3:36; Num 4:31; "bench," i.e. deck, Eze 27:6; שַׂדֵרָה, sederah', a row, e.g. of stones, 1Ki 6:9; of soldiers (" ranges"), 2Ki 11:8; 2Ki 11:15; σανίς, a plank of a vessel, Act 27:44.

## Boardman, Benjamin[[@Headword:Boardman, Benjamin]]

             a Congregational minister, was born at Middletown, Conn. He graduated from Yale College in 1758; was a tutor in the college in 1760 and 1761; was ordained at Middle Haddam, Conn., Jan. 5, 1762; was dismissed in September, 1783; was installed pastor of the South Church in Hartford, May 5, 1784; was dismissed about 1789; and died Feb. 12, 1802, aged seventy years. See Sprague, Annals of the Amer. Pulpit, 1, 513.

## Boardman, Charles Adolphus[[@Headword:Boardman, Charles Adolphus]]

             a Presbyterian minister, was born at New Milford, Conn., Nov. 19, 1788. He was licensed by the Litchfield South Association in 1818, and became pastor of the Congregational Church in New Preston. He remained pastor of that Church for twenty years, when he was called to the Third Church of New Haven. In 1838 he became pastor of the Presbyterian Church at Youngstown, O., where he remained for sixteen years. He died July 4, 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 156.

## Boardman, Daniel[[@Headword:Boardman, Daniel]]

             a Congregational minister, was born at Wethersfield, Conn. He graduated from Yale College in 1709; went to preach as a candidate in New Milford in 1712; was ordained there, Nov. 21, 1716; and died Aug. 25, 1744, aged fifty-seven years. See Sprague, Annals of the Amer. Pulpit, 1, 468.

## Boardman, Elderkin Jedediah[[@Headword:Boardman, Elderkin Jedediah]]

             a Congregational minister, was born at Norwich, Vt., June 1, 1794. He graduated at Dartmouth College in 1815, and at Andover Theological Seminary in 1820; served as a home missionary in Vermont for a year and a half; then in the Congregational Church at Bakersfield, where he was ordained in 1823, next at Danville, 1827 to 1832, and at Randolph, 1834 to 1842. Troubles with some of the members embittered his ministry at the latter place. He removed to Iowa subsequently, and, besides supplying sundry vacant churches, worked at farming. He died at Marshalltown, Ia., March 19, 1864. See Cong. Quarterly, 1864, p. 299.

## Boardman, George Dana, A.M.[[@Headword:Boardman, George Dana, A.M.]]

             an American Baptist missionary, called "the apostle of the Karens," was born at Livermore, Maine, where his father was pastor of a Baptist church, Feb. 8, 1801. He studied at Waterville College, where he was converted in 1820. His attention while in college was strongly turned to the work of foreign missions, and he offered himself to the Baptist Board in April, 1823, and was accepted. After a period spent in study at Andover, he was ordained, and sailed from Philadelphia for Calcutta, July 16, 1825. After some time spent in Calcutta, on account of the war in Burmah, he reached his destined port, Maulmain, in 1827. In 1828 he was chosen to found a new station at Tavoy, and in three years he gathered a Christian Church of nearly 100 converted Karens. He died Feb. 11, 1831. On his tombstone at Tavoy are these words: "Ask in the Christian villages of yonder mountains, Who taught you to abandon the worship of demons ? Who raised you from vice to morality ? Who brought you your Bibles, your Sabbaths, and your words of prayer? LET THE REPLY BE HIS EULOGY. "-King, Memoir of Boardman (Boston, 1836, 12mo); Sprague, Annals, 6:733.

## Boardman, George Dana, A.M. (2)[[@Headword:Boardman, George Dana, A.M. (2)]]

             an American Baptist missionary, called "the apostle of the Karens," was born at Livermore, Maine, where his father was pastor of a Baptist church, Feb. 8, 1801. He studied at Waterville College, where he was converted in 1820. His attention while in college was strongly turned to the work of foreign missions, and he offered himself to the Baptist Board in April, 1823, and was accepted. After a period spent in study at Andover, he was ordained, and sailed from Philadelphia for Calcutta, July 16, 1825. After some time spent in Calcutta, on account of the war in Burmah, he reached his destined port, Maulmain, in 1827. In 1828 he was chosen to found a new station at Tavoy, and in three years he gathered a Christian Church of nearly 100 converted Karens. He died Feb. 11, 1831. On his tombstone at Tavoy are these words: "Ask in the Christian villages of yonder mountains, Who taught you to abandon the worship of demons ? Who raised you from vice to morality ? Who brought you your Bibles, your Sabbaths, and your words of prayer? LET THE REPLY BE HIS EULOGY. "-King, Memoir of Boardman (Boston, 1836, 12mo); Sprague, Annals, 6:733.

## Boardman, George M[[@Headword:Boardman, George M]]

             a Presbyterian minister, was born at Philps, N. Y., Feb. 23, 1820. He studied privately; was licensed and ordained by the Detroit Presbytery in 1853; labored as pastor and stated supply at Byron, Wing Lake, Canton, Raisonville, and Petersburgh, Mich., and served in the civil war as captain. He died in the hospital at St. Louis, in May, 1862. See Wilson, Presb. Hist. Almanac, 1863, p. 290.

## Boardman, George Smith D.D.[[@Headword:Boardman, George Smith D.D.]]

             a Presbyterian minister, was born at Albany, N. Y., Dec. 28, 1796. He graduated from Union College, Schenectady, in 1816, entered Princeton Seminary in the same year, and graduated in 1819. After receiving license to preach, he spent about two years in travelling on horseback and preaching from place to. place in Ohio and Kentucky, which were then the “Far West.” Having accepted a call to Watertown, N. Y., he was ordained and installed July 26, 1821; here he had a successful pastorate of sixteen years. In 1837 he accepted a call to the Central Church of Rochester, where he remained six years, except that he labored for six months in 1842 at Columbus, O., and supplied for awhile the Third (or Pine Street) Church in Philadelphia. In 1843 he took charge of the Second Church at Rome, N. Y., which he left in 1847 to enter upon a short pastorate at Cherry Valley. Here he remained until 1850, when he accepted a call to the Church of Cazenovia, and labored a term of fifteen years. For longer or shorter periods he filled the pulpits of the First Church of Rome, of Ogdenisburg, and of Little Falls, He died Feb. 7, 1877. Dr. Boardman was a member of the General Assembly of the Presbyterian Church  which met in Brooklyn, May, 1876. In December before his death he preached a sermon which was published, on the occasion of his reaching fourscore years. He was a man of positive convictions, always commending the Gospel by his holy example. See Necrological Report of Princeton Theological Seminary, 1877, p. 11.

## Boardman, Henry Augustus, D.D.[[@Headword:Boardman, Henry Augustus, D.D.]]

             a Presbyterian minister, was born at Troy, N. Y., Jan. 9, 1808. He received his preparatory education at the academies of Kinderhook and Troy, and graduated at Yale College in 1829, being the class valedictorian. On. leaving college he engaged in the study of law, but having been converted and become a member of the Second Presbyterian Church in Troy, he entered Princeton Theological Seminary and graduated in 1833. He was licensed by the Presbytery of New York, and ordained by the Third Presbytery of Philadelphia the same year. He was installed as pastor of the Tenth Presbyterian Church of Philadelphia. This was not only his first but his only charge, where he performed. his great life-work of forty-six years with distinguished ability, learning, and fidelity, and from which eminent position of usefulness he could not be drawn away. He was in 1853 elected by the General Assembly professor of pastoral theology in Princeton Seminary, but he declined. to accept. In 1835 he had been elected a director of the seminary, and retained the office until his death. In 1854 he was moderator of the General Assembly.

In May, 1876, he was released from the pastorate and elected “pastor emeritus,” which relation he held to the end. of his life. He was appointed chairman of the committee to make arrangements for the Ecumenical Council of the Presbyterian Church, to be held in Philadelphia in September, 1880; but he died June 15 of that year. As a preacher, Dr. Boardman was evangelical and elevated in his thoughts, and pure, simple, and direct in, his style. His published works have been useful to the Church and honorable to his scholarship. They areas follows: The Scripture Doctrine of Original Sin (1839): — Letters to Bishop Doane on the Oxford Tracts (1841): — The Prelatical Doctrine of Apostolical Succession Examined (1844): — The Importance of Religion to the Legal Profession (1849): — The Bible in the Family (1851): — The Bible in the Counting-house, a Course of Lectures to Merchants (1853): — A Discourse on the Low Value set upon Human Life in the United States (eod.): — A Discourse on the American Union: — Eulogium on Daniel Webster: — A Pastor's Counsels: — The Great Question: — The Christian Ministry not a Priesthood. Dr. Boardman has also furnished many articles  for religious periodicals. See the N. Y. Observer, June 24, 1880; Necrological Report of Princeton Theological Seminary, 1881, p. 40; Allibone, Dict. of Brit. and Amer. Authors, s.v. (W. P. S.)

## Boardman, Richard[[@Headword:Boardman, Richard]]

             one of the first Methodist ministers in America, was born in England in 1738, and became a Wesleyan preacher in 1763. In 1769, in answer to a call from Mr. Wesley, he volunteered as missionary for America. After several years' faithful service, he returned to England in 1774, and continued his itinerant labors in England and Ireland till his death at Cork, Oct. 4,1782. He was a very successful preacher.-Sandford, Wesley's Missionaries in America, p. 22; Myles, Chronological History, p. 294; Wakely, Heroes of Methodism, p. 175; Stevens, Hist. of M. E. Church, i, 95, 197; Sprague, Annals, 7:8.

## Boardman, Richard (2)[[@Headword:Boardman, Richard (2)]]

             one of the first Methodist ministers in America, was born in England in 1738, and became a Wesleyan preacher in 1763. In 1769, in answer to a call from Mr. Wesley, he volunteered as missionary for America. After several years' faithful service, he returned to England in 1774, and continued his itinerant labors in England and Ireland till his death at Cork, Oct. 4,1782. He was a very successful preacher.-Sandford, Wesley's Missionaries in America, p. 22; Myles, Chronological History, p. 294; Wakely, Heroes of Methodism, p. 175; Stevens, Hist. of M. E. Church, i, 95, 197; Sprague, Annals, 7:8.

## Boardman, Sylvanus[[@Headword:Boardman, Sylvanus]]

             a Baptist minister, was born at Chilmark, Mass., Sept. 15, 1757. He was licensed to preach in 1795; was ordained pastor of the Church in Livermore, Me., Feb. 2, 1802, and continued in that relation till 1810, when he took charge of a Church in North Yarmouth, where he remained six years. Subsequently he took charge of a Church at New Sharom until his death, March 16, 1845. See Sprague, Annals of the Amer. Pulpit, 6, 733; Willett, Hist. of'the Baptists of Maine, p. 436.

## Boardman, William[[@Headword:Boardman, William]]

             a Presbyterian minister, was born at Williamstown, Mass., in 1782. He graduated at Williams College in 1799; was licensed to preach. in 1803; was settled in the ministry successively at Duanesburg and Sandy Hill, N. Y.; and was installed pastor of the Church at Newtown, L. I., October, 1811, where he died, March, 1818. “He was a man of ardent and active piety, and died deeply regretted.” See: Sprague, Annals of the American Pulpit, 4, 657.

## Boards, Sacred[[@Headword:Boards, Sacred]]

             were small pieces of board struck together, for the purpose of assembling the people to worship, before the invention of bells. To the present day, the Catholics use such boards in Passion-week and Lent, because the noise of bells they consider to be unsuitable to the solemnity of the season. On the first day of Easter, the bells ring again, to betoken cheerfulness and joy.

## Boast[[@Headword:Boast]]

             To boast or block out a piece of stone or wood is to shape it into the simple form which approaches nearest to its ultimate figure, leaving the smaller details to be worked out afterwards. Sometimes capitals, corbels, etc., especially of the 13th century, are found in this state, never having been finished. A good example occurs in the crypt at Canterbury.

## Boat[[@Headword:Boat]]

             (usually πλοιάριον, a small ship, SEE SHIP; the word does not occur in the Old Test. except in the translation "ferry-boat", SEE FERRY ). In the narrative of the shipwreck of Paul, recorded in the 17th chapter of the Acts, it is stated Act 17:17, "We had much work to come by the boat" (σκάφη, a skiff). Every ship had a boat, as at present, but it was not taken up at the commencement of the voyage and secured on the deck, but left on the water, attached to the stern by a rope; the difference may be thus accounted for: The modern navigator bids adieu to land, and has no further need for his boat; but the ancient mariner, in creeping along the coast, maintained frequent intercourse with the land, for which the boat was always kept ready. When, however, a storm arose, and danger was apprehended, and that the boat might be dashed to pieces against the sides of the ship, it was drawn close up under the stern. In the above passage we are to understand that this was done, and that there was much difficulty in thus securing the boat. SEE SHIPWRECK.

Boat

would be the more appropriate rendering for πλοιάριον (“little ship,” Mar 3:9; Mar 4:30; Joh 21:8), such as were in our Lord's time and still are used on the Lake Tiberias (see Ridgaway, The Lord's Land, p. 632). SEE SHIP.

## Boat (2)[[@Headword:Boat (2)]]

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## Boat For Incense[[@Headword:Boat For Incense]]

             SEE NAVICULA.

## Boat, Funeral[[@Headword:Boat, Funeral]]

             The ancient Egyptians were accustomed to convey the mummy of the deceased across the sacred lake on a barge, or baris, which is frequently depicted on the monuments, with votive offerings and festive accompaniments (Wilkinson, Anc. Egypt. abridgm. 2, 368 sq.).

## Boatwright, James M.[[@Headword:Boatwright, James M.]]

             a Methodist Episcopal minister, was for several years a member of the Virginia Conference, then of the North Carolina Conference, and finally, in 1838, of the Alabama Conference. He died at Gainesville, Ala., July 5, 1841. Mr. Boatwright possessed suavity of manners, sweetness of temper, devout piety, and a burning zeal. See Minutes of Annual Conferences of the M. E. Church South, 1842, p. 301.

## Boaz[[@Headword:Boaz]]

             is mentioned in the genealogy, Mat 1:5 ("Booz"), as the son of Salmon by Rahab, but there is some difficulty in assigning his date. The genealogy in Ruth (Rth 4:18-22) only allows ten generations for the 833 years from Judah to David, and only four for the 535 years between Salmon and David, if (as is almost certain from Matthew and from Jewish tradition) the Rahab mentioned is Rahab the harlot. If Boaz be identical with the judge Ibzan (q.v.), as is stated with little shadow of probability by the Jerusalem Talmud and various rabbins, several generations must be inserted. Dr. Kennicott, from the difference in form between Salmah and Salmon (Rth 4:20-21), supposes that by mistake two different men were identified (Dssert. i, 543); but we seem to want at least three generations, and this supposition gives us only one. Hence, even if we interpolate two generations before Boaz and one after Obed, still we must suppose each was the youngest son of his father, and that they did not marry till an advanced age (Dr. Mill, On the Genealogies; Lord Hervey, Id. p. 262, etc.; Browne, Ordo Seclorum, p. 263). SEE GENEALOGY; SEE DAVID.

2. (Sept. Βολώζ, and in the latter passage translates Ι᾿σχύς, strength). The name given to the left-hand one of the two brazen pillars which Solomon erected in the court of the Temple (1Ki 7:21; 2Ch 3:17); so called, either from the architect or (if it were a votive offering) from the donor. It was hollow, and surmounted by a chapiter five cubits high, ornamented with net-work and 100 pomegranates. The apparent discrepancies in stating the height of it arise from the- including or excluding of the ornament which united the shaft to the chapiter, etc. SEE JACHIN.

## Boaz (2)[[@Headword:Boaz (2)]]

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## Boaz, Thomas, LL.D.[[@Headword:Boaz, Thomas, LL.D.]]

             an English Congregational minister, was born at Scarborough in August, 1806. His parents were members of the Society of Friends; they were of the middle rank in society, and were pious. At the age of fifteen, Mr. Boaz left his home and went to London, where he soon entered upon a gay and frivolous life; but the memories of his early training would often rush upon his soul with an overpowering force, and he was eventually brought to give his life to the service of God. He joined the Church at Mile-end, and in a short time began to preach in the surrounding villages. In 1829 he entered the theological seminary at Newport Pagnel. On leaving, in 1833, he settled for a few months at Elstead; and then, offering his services to the London  Missionary Society, he was sent a short time to Hertford, for better preparation, and in June, 1834, was ordained at Manchester as an evangelist to the heathen in India. On his arrival in Calcutta he accepted an invitation to occupy the vacant pulpit in Union Chapel, and after preaching a few Sabbaths he received a unanimous call from the Church and congregation to become their pastor. He returned to England in 1847, chiefly to raise funds for the erection of a Christian college at Bhowanipore, a suburb of Calcutta, which now stands as a monument of his zeal and perseverance. In 1850 he again went to Calcutta, and labored until ill-health compelled his final return to England. He spent the last years of his life travelling as deputy for the London Missionary Society in the country districts of his native land. He died at his home in Brompton, Oct. 13, 1861. Dr. Boaz was noted for liberality and gentleness. He was sole editor and proprietor of the Calcutta Christian Advocate for fourteen years, and for several years one of the editors of the Calcutta Christian Observer. See (Lond.) Cong. Year-book, 1862, p. 223.

## Bobbett, William Hiliard[[@Headword:Bobbett, William Hiliard]]

             a minister of the Methodist Episcopal Church, South, was born in Halifax County, N.C., March 11, 1826. Joining the North Carolina Conference in 1846, he served as pastor or presiding elder nearly all his life. He also served one year as agent of the American Bible Society. He died November 22, 1890. See Minutes of Annual Conferences of the M.E. Church South, 1890, page 116.

## Bobo, Saint[[@Headword:Bobo, Saint]]

             SEE BOVUS.

## Bobolenus[[@Headword:Bobolenus]]

             was a German monk, who wrote the Life of St. German, the abbot of Grandval, diocese of Basle, who suffered martyrdom at the hands of duke Boniface, in A.D. 666 (given by Bollandus, Feb. 21, 3, 263, and by Mabillon, Acta Bened. i, 511).

## Bobuns[[@Headword:Bobuns]]

             in Hindu mythology, are the separate regions of the universe, of which there are fifteen — seven under and seven above the surface of the earth — the earth being the fifteenth region. In the former the fallen spirits are punished; in the latter, those above the surface of the earth, they are purified and made perfect.

## Bocanegra, Don Pedro Atanasio[[@Headword:Bocanegra, Don Pedro Atanasio]]

             a Spanish painter, was born at Granada in 1638, and studied under Alonso Cano and Pedro de Moya and Vandyck. There is a picture by him of the Conception, in the cloister of Nuestra Senora de Gracia, at Granada,  considered very fine, and one of his best works in the Jesuit College, representing the Conversion of Paul.

## Boccaccino[[@Headword:Boccaccino]]

             Camillo, an Italian painter, was born in 1511 at Cremona, and was the son of Boccaccio, and studied under him. In 1537 he painted the Four Evangelists in the niches of the cupola of St. Sigismondo. The other works of this artist are at Cremona, and are highly esteemed, especially the Raising of Lazarus and the Adulteress before Christ. He died in 1546. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Boccaccino, Boccaccio[[@Headword:Boccaccino, Boccaccio]]

             an Italian painter, was born at Cremona in 1460, and studied under P. Perugino, also some time at Rome. One of his best pictures is a frieze in the dome at Cremona, representing the Birth of the Virgin, and several subjects from her life. He died in 1518. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boccas[[@Headword:Boccas]]

             (Βοκκά), the son of Abisum, and father of Samias, in the genealogy of Ezra (1Es 8:2); evidently the same elsewhere (Ezr 7:4, etc.) called BUKKI SEE BUKKI (q.v.).

## Boccas (2)[[@Headword:Boccas (2)]]

             (Βοκκά), the son of Abisum, and father of Samias, in the genealogy of Ezra (1Es 8:2); evidently the same elsewhere (Ezr 7:4, etc.) called BUKKI SEE BUKKI (q.v.).

## Bocciardo, Clemente[[@Headword:Bocciardo, Clemente]]

             (called Clementone, “the great Clement,” from his physical size), an Italian painter, was born at Genoa in 1620. He studied under Bernardo Strozzi, and accompanied Benedetto Castiglione to Rome, where he studied some time, and afterwards went to Florence, where he met with great encouragement. His principal works are at Pisa, of which his Martyrdom of St. Sebastian, in the Church of the Carthusians, is considered the best. He died at Pisa in 1658. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bocciardo, Domenico[[@Headword:Bocciardo, Domenico]]

             an Italian painter, was born at Finale, near Genoa, about 1686, and was a follower of Gio. Maria Morandi. In San Paolo, at Genoa, is a composition of several figures, representing St. John Baptizing.

## Boccold, John[[@Headword:Boccold, John]]

             (otherwise called Bochhold, Bockel, Beccold, or John of Leyrlesn), was born at Leyden in 1510. He was first a tailor, afterward an actor. He joined the Anabaptists in Amsterdam, and went in 1533 to Miinster, where he usurped, after the death of Matthiesen, the dignity of prophet, and later that of King of Zion. After Minster had been taken by the bishop in 1535, Boccold was put to death on Jan. 23, 1536. SEE ANABAPTISTS.

## Boccold, John (2)[[@Headword:Boccold, John (2)]]

             (otherwise called Bochhold, Bockel, Beccold, or John of Leyrlesn), was born at Leyden in 1510. He was first a tailor, afterward an actor. He joined the Anabaptists in Amsterdam, and went in 1533 to Miinster, where he usurped, after the death of Matthiesen, the dignity of prophet, and later that of King of Zion. After Minster had been taken by the bishop in 1535, Boccold was put to death on Jan. 23, 1536. SEE ANABAPTISTS.

## Bochart, Samuel[[@Headword:Bochart, Samuel]]

             one of the most eminent scholars of the Protestant Church, was born at Rouen in 1599, and was nephew on his mother's side to the celebrated Pierre Dumoulin. He studied at Sedan and Leyden, and his talent and proficiency showed itself very early. In September, 1628, he held disputations with Veron, the Jesuit, before a large audience of learned and noble men. Soon after appeared his Geographia Sacra (1646), which obtained for him such a high reputation that Queen Christina of Sweden wrote to him to invite him to come to Stockholm, and, when there, loaded him with distinctions. It is of little value, in the present state of science. On his return to Caen (1653) he married, and had one daughter, who was attacked with a slow disorder; this affected Bochart so fearfully that he died suddenly on the 16th of May, 1667. He was a man of almost unrivalled erudition, acquainted with Hebrew, Syriac, Chaldee, and Arabic. When old, he endeavored to acquire a knowledge of the Ethiopian tongue under Ludolf. His other most important work is Hierozoicon, sive Historia animalium S. Scripture, of which a modern edition was printed at Leipsic 1793-1796, in 3 vols. 4to, with notes by Rosenmuller, 3 vols. 4to. His complete works have been edited at Leyden by Johannes Leusden and Petrus de Villemandy, under the title Opera omnia, hoc est, Phal g, Chanaan, et Hierozoicon, quibus accesserunt Dissertationes Varice, etc. Prcemittitur Vita Auctoris a Stephano Morino scripta, editio quarta (1712, 3 vols. fol.). See " Life and Writings of Bochart" in Essays on Biblical Literature (N. Y., 1829); Haag, La France Proestante, ii, 318.

## Bochart, Samuel (2)[[@Headword:Bochart, Samuel (2)]]

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## Bocher, Carl Anton Eduard[[@Headword:Bocher, Carl Anton Eduard]]

             a Protestant theologian of Germany, was born at Hildburghausen, May 6, 1741, and died as pastor at Oldisleben, in Thuringia, July 30, 1802. He wrote, Abhandlung vonz Sabbath der Judenz (Halle, 1775): — Ueber Toleranz und Gewissensfreiheit, etc. (Berlin, 1781): — Vermischte Abhandlungen zur Patstora ltheologiegeho'rig (Leipsic, 1782). See Furst, Bibl. Juid. i, 95; Winer, Handbuch der theol. Lit. i. 487; ii, 40. (B. P.)

## Bocheru[[@Headword:Bocheru]]

             (Heb. Bokeru', בֹּכְרוּ, the first-born is he; Sept. translates πρωτότοκος αὐτοῦ), one of the six sons of Azel, a descendant of King Saul (1Ch 8:38; 1Ch 9:44). B.C. much post 1037. SEE BECHER.

## Bocheru (2)[[@Headword:Bocheru (2)]]

             (Heb. Bokeru', בֹּכְרוּ, the first-born is he; Sept. translates πρωτότοκος αὐτοῦ), one of the six sons of Azel, a descendant of King Saul (1Ch 8:38; 1Ch 9:44). B.C. much post 1037. SEE BECHER.

## Bochim[[@Headword:Bochim]]

             (Heb. Bokim', בֹּכַים, weepers, in the first occurrence with the art., הִבֹּכַים, hab-Bokim, where the Sept. translates ὁ Κλαυθμών, in the other passages Κλαυθμῶνες or Κλανθμών), the name given to a place (apparently the site of an altar) where an " angel of the Lord" reproved the assembled Israelites for their disobedience in making leagues with the inhabitants of the land, and for their remissness in taking possession of their heritage. This caused a bitter weeping among the people, from which the place took its name (Jdg 2:1; Jdg 2:5). " Angel" is here usually taken in the ordinary sense of "messenger," and he is supposed to have been a prophet, which is strengthened by his being said to have come from Gilgal; for it was not usual to say that an angel came from another place, and Gilgal (q.v.) was a noted station and resort of holy men. Most of the Jewish commentators regard this personage as Phinehas, who was at that time the high-priest. There are many, however, who deny that any man or created angel is here meant, and affirm that no other than the Great Angel of the Covenant is to be understood-the same who appeared to Moses in the bush, and to Joshua as the captain of Jehovah's host. This notion is grounded on the fact that "the angel," without using the usual formula of delegation, " Thus saith the Lord," says at once, "I made you to go up out of Egypt," etc. As the Gilgal near the Jordan is doubtless meant, and as the place in question lay on higher ground (" came up"), probably near Shiloh, where the tabernacle then was, we may conjecturally locate Bochim at the head of one of the valleys running up between them, possibly at the present ruins of Khurbet Jeradeh, a little south-east of Seilun (Van de Velde, Map).

## Bochim (2)[[@Headword:Bochim (2)]]

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## Bochinger, Johann Jakob[[@Headword:Bochinger, Johann Jakob]]

             a Protestant theologian, was born Nov. 28, 1802, at Strasbnrg, where he died as doctor of theology, Aug. 12, 1831. He wrote, Sur la Connexion de  la Vie Contemplative, Ascetique, et Monastique chez les Indous es les Peuples: Boudhistes, avec les Phinomenes Semblables que Presente l'Histoire de l'Islamisme et du Christianisme (Strasburg, 1831): — Anleitung zum Lesen der heiligen Schrift (Tubingen, 1830). See Winer, Handbuch der theol. Lit. 1, 519; Zuchold, Bibl. Theol. i, 160. (B. P.)

## Bocholt (Or Bocholtz), Franz Van[[@Headword:Bocholt (Or Bocholtz), Franz Van]]

             a German engraver of the 15th century, lived soon after the time of Martin Schven and Israel van Mecheln. The following are some of his principal works: St. Anthony Carried into the Air by Daemons; St. James Reading; The Judgment of Solomon; The Annunciation; The Twelve Apostles. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bochuta[[@Headword:Bochuta]]

             in Slavonic mythology, was an idol, whose signification has become lost. The accompanying figure represents him according to a statue found not far from Liegnitz at the digging of a well. The face has a goat beard and goat horns, and his right hand holds a large ring; from this expositors conclude that he was an idol of marriage-the goat hair and horns signifying fruitfulness, and the ring being a sign of vows.

## Bock, Friedrich Samuel[[@Headword:Bock, Friedrich Samuel]]

             a Protestant theologian, doctor and professor of theology at Konigsberg, was born there May 20, 1716, and died there in September, 1786. He published, Diss. Specimen Theologice Naturalis, Deum Gratiosissimum Evincens (Konigsberg, 1743): — Historia Socinianismi Prussici, Maximiam Partenz ex Documentis Manuscriptis (ibid. 1753): — Progr. Rationes Exponens quibus Stabilitur, Luc. iii. 38 non Adamumn sed Christum Adpellari Dei Filium (ibid. 1754): — Progr. III, quibus Erincitur quod Salutis Nostrce Vindex, Jesus Christus, Convenientissimo Tempore hunc Orbem Salutaverit (ibid. 1756, 1761, 1762): — Progr. de Jesut Christo, a Mortuis Excitato et in Spiritu Justificato, 1Ti 3:16 (ibid. i759): — Progr. ce Spiritu S. Perpetuum Orbi Christiano Jubilceum Promulgante (ibid. 1760): — Progr. VI de Resurrectione Jesu Christi, Hostium Testimoniis Confirmacta (ibid. 1764-69): — Historia  Antitrinitariorum Maxime Socinianismi et Socinianorum ex Fontibus et Documentis Inseptis (Regiom. et Lips. 1774-84, 2 vols.). See Winer, Handbuch der theol. Lit. i, 769, 770; Doring, Die gelehrten Theologen Deutschlands, 1, 120 sq.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bock, Moritz Herman Of Magdeburg[[@Headword:Bock, Moritz Herman Of Magdeburg]]

             a Jewish preacher, who died April 10, 1816, is the author of Katechismus der Israelischen Religion (Berlin, 1814). He also edited, in connection with D. Frankel, a Germanl translation of the Pentateuch and Joshua (ibid. 1815). His Predigten zur kirchlichen u. hauslichen Erbauung, were edited by his brother, A. Bock (ibid. 1824). See Furst, Bibl. Jud. i, 123 sq.; Kayserling, Bibliothek: judischer Kanzelredner, 1, 411. (B. P.)

## Bockel, Ernst Gustav Adolf[[@Headword:Bockel, Ernst Gustav Adolf]]

             a Protestant theologian of Germany, was born at Dantzic, April 1, 1783. In 1805 he was tutor at the college in Konigsberg, and from 1808 to 1820 occupied several ministerial positions, when he was called as professor of theology and pastor of St. Jacobi to Greifswald. In 1826 he was appointed pastor primarius of St. Jacobi at Hamburg, and in 1833 he was called as pastor of St. Ansgar to Bremen, where he died, Jan. 5, 1854. Besides Sermons, which are enumerated in Zuchold's Bibl. Theol. i, 160 sq., he published, Nove Clavis in Grcecos Interpretes V. T. Scriptoresque Apocryphos Specimina (Leipsic, 1820). Das Neue Testament iibersetzt und mit kurzen Erliuterungen u einem historischen Register (Altona, 1832): Das Buch Hiob ubersetzt (Hamburg, 1821, 1830): — Die Denkspriiche Salomo's iibersetzt (ibid. 1829): — Hoseas iibersetzt (Konigsberg, 1807 ): — Adumbratio Qucestionis de Controversia inter Paullum et Petruns Antiochice Oborta, etc. (Leipsic, 1818). See Furst, Bibl. Jud. 1, 124; Winer, Handbuch der theol. Lit. 1, 50, 172, 206, 212, 225, 261, 360; Zuchold, loc. cit. (B. P.)

## Bockelsohn[[@Headword:Bockelsohn]]

             SEE BOCCOLD.

## Bockh, Christian Friedrich Von[[@Headword:Bockh, Christian Friedrich Von]]

             a Protestant theologian of Germany, was born April 1, 1795, at Polsingen. In 1824 he was appointed pastor of St. James at Munich, and in 1830 dean and first preacher. From 1837 to 1843 he was a  member of the Bavarian diet, and in 1849 he was elected member of consistory. He retired from public life in 1865, and died Sept. 27, 1875. Of his publications we mention,. Sammlung von Predigten und Reden gehalten in den Jahren 1824-30 (Nuremberg, 1830): — Pedigten in Nurnberg tund Miinchea gehalten (Munich, 1835): — Erkldrung des kleiner Katechismus Luthers (Kempten, 1857): — Evangelischlutherische Agenda (Nuremberg, 1870): — Fragen u. Antworten mit untergesetzten Bibelspruchen (Kempten,. 1871 ): — Vierzehn agendarische Passions-Andachten (Nuremberg, 1873). See Zuchold, Bibl. Theol. 1, 161 sq. (B. P.)

## Bockhn, Placidus[[@Headword:Bockhn, Placidus]]

             a German Benedictine, was born in 1690 at Munich, joined his order in 1706, and took holy orders in 1713. Having received, in 1715, the degree  of doctor utriusque juris, he went to Rome. In 1721 he returned, and was appointed professor of canon law at Salzburg. In 1733 he took the chair of Biblical exegesis. He died February 9, 1752. His main work is Commentarius in Jus Canonicum Universum (Paris, 1776). See Sedelmayer, Hist. Univ. Salisburg. page 405; Ziegelbauer, Hist. Rei Litt. O.S.B. 3:484, 485; Mittermuller, in Wetzer u. Welte's Kimchenlexikon, s.v. (B.P.)

## Bockhold, Johann[[@Headword:Bockhold, Johann]]

             SEE BOCCOLD.

## Bockshammer, Gustav Ferdinand[[@Headword:Bockshammer, Gustav Ferdinand]]

             a Lutheran theologian of Germany, and pastor at Buttenhausen, in Wirtemberg, was born Jan. 13, 1784, and died Oct. 9, 1822. He is the author of, Offenbarung und Theologie, ein wissenschaftlicher Versuch (Stuttgart, 1822): — Die Freiheit des menschlichen Willens (ibid. 1821). See Winer, Handbuch der theol. Lit. i, 370, 482. (B. P.)

## Bocksweihe[[@Headword:Bocksweihe]]

             in Lithuanian religion, was a festival of atonement, which was celebrated long after the introduction of Christianity. The inhabitants of a village would assemble in the most spacious barn of the same; during the kneading of the dough of the cake for the festival by the women, the priest held a black goat by the horns, and the men laid their right hands on his back and  confessed their sins aloud, whereupon each of the penitents was hit by the priest, pulled by the hair, or punished in one or another way. Then the priest would slay the goat, sprinkle the blood over the men to atone for them, and take the meat home to sacrifice it to the deities, as he said. Then beer and wine were drunk, and the priest related heroic deeds of the forefathers until from drunkenness he could speak no more.

## Bocler, Johann Wolfgang[[@Headword:Bocler, Johann Wolfgang]]

             a German theologian, originating from Livonia, was a Lutheran, and, after having filled several ecclesiastical offices, went to Cologne, where he abjured Protestantism in order to enter the ranks of the Catholic clergy. He died at Cologne in 1717. He wrote, Der einfaeltigen Esthen abergldubische Gebrduche (Cologne, 1691), and some works in favor of Catholicism. See Hoefer, Nouv. Biog. Generale, s.v.

## Bocock, John H., D.D.[[@Headword:Bocock, John H., D.D.]]

             a Presbyterian minister, was born in Virginia in 1812. He was a graduate of Amherst College, and of Union Seminary, Virginia. He was for some years pastor of the Presbyterian Church in Georgetown, D. C., and died in Lexington, Va., July 17, 1872. He was a man of mark in the councils of the Church. See Presbyterian, August 3, 1872.

## Bocquet, Nicholas[[@Headword:Bocquet, Nicholas]]

             a French engraver, lived about 1600, and executed a number of indifferent prints, among which are, Adam and Eve; St. Bruno kneeling before a Crucifix.

## Bocquet, Victor[[@Headword:Bocquet, Victor]]

             a reputable Flemish historical and portrait painter, was born at Furnes in 1619. His works are in the different churches of the towns of Flanders. In the great church at Nieuport are two altar-pieces by him, one of which, representing the Death of St. Francis, is highly esteemed. He also painted the principal altar-piece in the Church at Ostend, representing the Deposition from the Cross. He died in 1677.

## Bocquillot, Lazare Andre[[@Headword:Bocquillot, Lazare Andre]]

             a French theologian, was born at Avallon, April 1, 1649. He hesitated some time between the profession of arms and the ecclesiastical calling, and decided to accompany M. de Nointel, ambassador of France, to Constantinople. After two years' sojourn in that city he left, and finally returned to Avallon. He here acted as advocate, but, in spite of his success, he abandoned himself to dissipation. By the advice of his brother he retired to the house of the Carthusians, when he resolved to enter upon the ecclesiastical profession. He realized this project June 8, 1675; was appointed rector of Chasteleux, and held the position until 1683. He finally quitted it in order to return to France, remained three years at Port Royal, was appointed canon of the College of Montreal, and later of the Church of Avallon. He died Sept. 22, 1728, leaving Homelies, etc. (1688-1702): — Traite Historique de la Liturgie Sacree.(Paris, 1701): — Courtes Instructions pour l'Administration des Sacrements, etc. (ibid. 1697), and some writings to prove that les auteurs ne doivent tirer aucnu profit des ouvrages quils composent sur la theologie ou la morale. See Hoefer, Nouv. Biog. Generale, s.v.

## Bod, Peter[[@Headword:Bod, Peter]]

             a Hungarian theologian and historian, was born Feb. 22, 1712, at Felso- Esernaton, in Transylvania. He studied at Nagy-Enyed, where he also was appointed librarian and professor of Hebrew. In 1740 he went to Leyden to Complete his theological studies. After his return, in 1743, he was appointed chaplain to the countess Teleki, and in 1749 he was called to Magyar-Igen as pastor of the Reformed Church, and died there in 1768. In his native language he wrote, History of the Reformed Bishops of Transylvania (Nagy-Enyed, 1766); in Latin he published, Hungarorum quorumdam Principum ex Epitaphiis Renovata of Memoria (2 vols. 1764- 1766): — Historia Unitariorum in Transylvania (posthumous, Leyden, 1781). See Winer, Handbuch der theol. Lit. i, 770; Rose, Gen. Biog. Dict. s.v. (B. P.)

## Bode, Christoph August[[@Headword:Bode, Christoph August]]

             a German Orientalist, was born Dec. 28, 1722, at Wernigerode. He studied philosophy, philology, and theology at Halle and Leipsic, and was in 1754 appointed professor at Helmstedt, where he died March 7, 1796. He published, Diss. in Auguralis de Primaeva Linguae Hebroeoe Antiquitate  (Halle, 1747): — Evangelium Secundum Matthaeum ex Versione Ethiopica, etc. (ibid. 1749): — Evangel. Secundum Matthaeum ex Versione Persica, etc. (Helmstaidt, 1750): — Evangel. Secundum Marcum, Lucam et Johannemn ex Versione Persica, etc. (ibid. 1751): — Evangel. Secundum Marcum ex Versione Arabica, etc. (Brunswick, 1752):Novum N. J. Chr. Testamentum-ex Versione Ethiopica, etc. (ibid. 1752-55): — De Primaria Radicum Hebraeorum Significatione ex Dialectis Orientalibus (Helmstadt, 1754): — Fragmenta V. T. ex Versione Ethiopica, etc. (ibid. 1755): — De Spiritu Sancto, Dei Digito (ibid. 1758). See Furst, Bibl. Jud. i, 124; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Doring, Die gelehrten Theologen Deutschlands, 1, 126 sq.; Winer, Handbuch der theol. Lit. i, 64, 65, 102; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bodecker, Herman Wilhelm[[@Headword:Bodecker, Herman Wilhelm]]

             a Protestant theologian of Germany, was born May 15, 1779, at Osnabriick, and died at Hanover as pastor of St.James and George, Aug. 27, 1826. He published, Ueber Confirmation und Confirmanden- Unterricht (Erlangen, 1810): — Christliche Predigten (Hanover, 1826): — Die christliche sittliche Bilding des Menschenfirt das Leben (ibid. 1838): — Andachtsbuch fur christliche Badegdiste (ibid. 1830): Sechzig Confirmations-Gedenkbldtter mit Vignetten (ibid. 1839). See Winer, Handbuch der theol. Lit. ii, 73, 101, 171, 371, 387, 393; Zuchold, Bibl. Theol. i, 163. (B. P.)

## Boden, George[[@Headword:Boden, George]]

             an English Congregational minister, was born at Lea, Derbyshire, Jan. 27, 1793. He became an orphan early in life, and joined the Church in 1817. His only curriculum was a three years' course at Derby. At its close he settled at Green Bank, Nov. 1822. After laboring zealously and successfully here for twenty years, he removed to Middleton, near Youlgreave, where he preached another twenty years, and then retired to Matlock Bath, where he died Feb. 4, 1870. Mr. Boden's Christian character and fidelity were greatly esteemed. See (Lond.) Cong. Year- book, 1871, p. 305.

## Boden, James[[@Headword:Boden, James]]

             an English Congregational minister, was born in Chester in 1757. At the age of sixteen he professed faith in Christ. He pursued his theological studies at Homerton College, and settled in Sheffield in 1796, where he preached until 1839, when he resigned. His death occurred in 1841. See Belcher, Historical Sketches of Hymns, p. 92, 93. (J. C. S.)

## Bodenheimer, Levi[[@Headword:Bodenheimer, Levi]]

             a Jewish rabbi of Germany, was born Dec. 13, 1807, at Carlsruhe. He studied at Wurzburg, was received in 1830 by the Baden government as candidate for the rabbiship, and in 1831 was appointed rabbi of Hildesheim. In 1844 he was appointed for the Crefeld diocese, and died. Aug. 25, 1867. Besides some sermons, he published, Das Lied Mosis, etc. (Crefeld, 1856): — Der Legen Mosis, etc. (ibid. 1860). See Kayserling, Bibliothek judischer, Kanzelredner, 2, 247 sq.; Furst, Bibl. Jud. 1, 124; Zuchold, Bibl. Theol. i, 165. (B. P.)

## Bodenschatz, Johann Christoph Georg[[@Headword:Bodenschatz, Johann Christoph Georg]]

             a Protestant theologian of Germany, was born March 25, 1717, at Hof. He studied at Jena, not only theology, but also Orientalia and natural sciences. In 1750 he received a call as professor of Oriental languages to the university at Erlangen, but declined it on account of the small income connected with the position. He died in 1797 as superintendent and court- preacher at Baiersdorf. Bodenschatz is the author of, Kirchliche Verfassung der heutigen, sonderlich der deutschen Juden (Erlangen, 1748), a very learned and still valuable work; Aufiichtiger teutschredender Hebrder, uiber den Ursprung, Schicksal, Kirchenwesen, etc., des jiidischen Volkes, besonders der heutigen deutschen Juden (Frankfort, 1756). See Fuirst, Bibl. Jud. i, 124; Doring, Die gelehrten Theologen- Deutschlands, i, 131 sq.; Hoefer, Nouv. Biog. Gen., s.v. (B. P.)

## Bodenstein[[@Headword:Bodenstein]]

             SEE CARLSTADT.

## Bodenstein (2)[[@Headword:Bodenstein (2)]]

             SEE CARLSTADT.

## Bodhi[[@Headword:Bodhi]]

             (Singalese, wisdom), is one of the three principles which influence a Buddhist priest. When under its power he is kind and tractable; he eats his food slowly, and is thoughtful; he avoids much sleep, and does not procrastinate; and he reflects on such subjects as impermanency and death.

## Bodhisat[[@Headword:Bodhisat]]

             is a candidate for the Buddhaship. SEE BUDDHISM.

## Bodhisatwa[[@Headword:Bodhisatwa]]

             is the incipient state of a Buddha, in the countless phases of being through which he passes previous to receiving the Buddhaship.

## Bodin, Jean[[@Headword:Bodin, Jean]]

             a French Roman Catholic writer, was born at Angers (about 1530. He studied at Toulouse, and died at Laon in 1596. He is the author of a work, Colloquium Heptaplomeres, published by Subrauer (Berlin, 1841). This work contains a colloquy between a Jew, a Mohammedan, a heathen, a Catholic, a Lutheran, a Reformed Protestant, and a naturalist, in which Christianity is ranked below all the other religions. Another work of his, also a dialogue, and entitled, Universce Natura Theatrum, was suppressed. See Baudillart, Jean Bodin et son Temps (Paris, 1853); Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Gieseler, Ecclesiastical History, v, 140; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bodington, John[[@Headword:Bodington, John]]

             an English Congregational minister, was born at Spitalfields, Jan. 6, 1794, of Arian parents. He was converted when about thirteen, and joined the Congregational Church. His father, enraged at this step, drove him from home. The youth soon found generous Christian friends, however, who encouraged and helped him; and at the age of sixteen he began to preach in workhouses and to other small congregations. He received an academical training at Hoxton, and in 1813 became co-pastor at Back street, Horselydown. He immediately became very popular, and in 1815 was constituted sole pastor of his charge, which position he held till the close of 1858, when he resigned. He died Oct. 21, 1859. Mr. Bodington was neither eloquent nor learned-hence, after the ardor of youth had passed, his popularity ceased. He seldom left his own pulpit, and scarcely ever attended any meeting outside of his own circle. See (Lond.) Cong. Year- book, 1860, p. 177.

## Bodley, Thomas[[@Headword:Bodley, Thomas]]

             a Baptist minister, was born in Baltimore, Md., Nov. 5, 1792. In his youth he followed the seas for several years, and was in the War of 1812. He joined a Reformed, Dutch Church in 1816, and subsequently united with a Baptist Church; was licensed and afterwards ordained in Auburn, N. Y., in September, 1830; preached for a time at Saline, Mich., also at Adrian and Tecumseh, After preaching in one or two other places, he removed to Chillicothe, Ill., in 1850, where he preached for a year, then went to Lacon, and in January, 1872, moved to Princeton, and thence to Bradford, Stark Co., where he died, April 30, 1879. See Minutes of Illinois Anniversaries, 1879, p. 10, 11. (J. C. S.)

## Bodn[[@Headword:Bodn]]

             in Norse mythology, was one of the three vessels in which the dwarfs Fialar and Galar gathered the blood of the murdered sage Quaser. They mixed it with honey, and thus prepared the drink of wisdom, or nectar of the gods.

## Bodwell, Joseph Conner, D.D.[[@Headword:Bodwell, Joseph Conner, D.D.]]

             a Congregational minister, son of Rev. Abraham Bodwell, was born at Sanbornton, N. H., June 11, 1812. . Having received his preliminary education at Woodman Academy in his native town, he entered Dartmouth College, from which he graduated in 1833. For two years he was a teacher in the Haverhill Academy, and taught also in Sanbornton for one year. He studied theology in Highbury College, London, England, graduating in 1838. His ordination occurred in the following year in the Church at Weymouth, Dorsetshire, over which he was pastor until 1845. In 1847 he was installed pastor at Bury St. Edmunds, Suffolk, from which he was dismissed in 1850, and returned to America. From 1852 to 1862 he was pastor of the Church at Framingham, Mass.; from 1862 to 1866 at Woburn; from 1866 to 1873 was professor of preaching and the pastoral charge in Hartford Theological Seminary, Conn., after which he resided in Hartford without charge until the close of his life. From 1861 to 1868 he was one of the editors of the Boston Review. He died at Southwest Harbor, Mt. Desert, Me., July 17, 1876. Dr. Bodwell published a number of sermons and addresses. See Cong. Quarterly, 1877, p. 410.

## Body[[@Headword:Body]]

             (represented by numerous Heb. terms; Gr. σῶμα, the animal frame of man as distinguished from his spiritual nature. Body is represented as opposed to shadow or figure (Colossiana 2:17). The ceremonies of the law are figures and shadows realized in Christ and the Christian religion. '" The body of sin" (Rom 6:6), called also "the body of this death" (Rom 7:24), is to be understood of the system and habit of sin before conversion, and which is afterward viewed as a loathsome burden. The apostle speaks of a spiritual body in opposition to the animal (1Co 15:44). The term also indicates a society; the Church with its different members (1Co 12:20-27).

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## Body Of The Church[[@Headword:Body Of The Church]]

             is the nave, of which the transept forms the arms, and the choir the head.

## Body, Mutilation Of The[[@Headword:Body, Mutilation Of The]]

             a frequent practice, which we here consider only under certain aspects in reference to ecclesiastical affairs. SEE CUTTING IN THE FLESH.

I. Its Bearing upon Clerical Orders. — The Pentateuch forbade the exercise of the priest's office to any of the Aaronites who should have a “blemish,” a term extending even to the case of a “flat nose” (Lev 21:17-23); while injuries to the organs of generation excluded even from the congregation (Deu 23:1). The prophets announce a mitigation of this severity (Isa 56:3-5), and its stringency finds no place in the teaching of our Saviour (Mat 19:12), nor does any trace of it remain in the rules as to the selection of bishops and deacons in the pastoral epistles (1 Timothy 3; Titus 1). Nevertheless, the Jewish rule seems to have crept back into the discipline of the Christian Church — witness the story of the monk Ammonius having avoided promotion to the episcopate by cutting off his right ear. One of the so-called apostolical canons, which provides that one-eyed or lame men who may be worthy of the episcopate may become bishops, “since not the bodily defect, but the defilement of the soul, pollutes” the man, leaves at least open the question whether such defects were a bar to the first reception of clerical orders. No general rule as to mutilation is to be found in the records of any of the early General Councils, but only in those of the non-oecumenical ones of the West, or in the letters, etc., of the popes, always of suspicious authority. The rule of the Church as to mutilations and bodily defects may be taken to be generally as follows: such mutilations, etc., were a bar to ordination, especially if self-inflicted; but, supervening involuntarily after ordination, they were not a bar to the fulfilment of clerical duties or to promotion in the hierarchy. There is, however, one particular form of mutilation — that of the generative organs — which occurs with peculiar prominence in early Church history, and is dealt with by special enactments. The most notorious instance of self-mutilation in Church history is that of Origen, who was, nevertheless, ordained by the bishops of Caesarea and Jerusalem; but he was condemned and sentenced to be deprived of his orders for self- mutilation by the Council of Alexandria, A.D. 230. According to the apostolical canons, while a man made a eunuch against his will was not  excluded from admission to the clergy, yet self-mutilation was assimilated to suicide, and the culprit could not be admitted, or was to be “altogether condemned” if the act was committed after admission. A layman mutilating himself was to be excluded for three years from communion. The Nicene Council (A.D. 325) enacted that, if any one had been emasculated by a medical man in illness, by barbarians, or by his master, he might enter or remain in the clergy; but, if any have mutilated himself, he is, if a cleric already, to cease from clerical functions, and if not already ordained not to be presented for ordination. SEE EUNUCH.

II. As a Crime. — An alleged decretal of pope Eutychianus (275-276), to be found in Gratian, enacts that persons guilty of cutting off limbs were to be separated from the Church until they had made friendly composition before the bishop and the other citizens; refusing to do so after two or three warnings, they were to be treated as heathen men and publicans. The elevepth Council of Toledo, Song of Solomon 6, enacts that clerics shall not inflict or order the mutilation of a limb on any persons whomsoever, under penalty of losing the honor of their order and being subject to perpetual imprisonment with hard labor. The excerpt from the fathers and the canons attributed to Gregory III bears that, for the wilful maiming another of a limb, the penance is to be three years, or, more humanely, one year. The Capitulary of Aix-la-Chapelle, in 789, and the Council of Frankfort, 794, forbid abbots for any cause to blind or mutilate their monks. SEE DISCIPLINE, ECCLESIASTICAL.

III. As a Punishment. — Mutilation was no unfrequent punishment under the Christian emperors of the West: Constantine punished slaves escaping to the barbarians with the loss of a foot. The cutting-off of the hand was enacted against exactors of tribute who should fail to make proper entries of the quantities of lands, and against those who should copy the works of the heretic Severus. It is, nevertheless, remarkable that the 134th Novel finally restricted all penal mutilation to the cutting-off of one hand only. In the barbaric codes mutilation is a frequent punishment. The Salic law often enacts castration of the slave, but only as an alternative for composition (for thefts above forty denarii in value; for adultery with the slave-woman who dies from the effects of it). SEE ADULTERY; SEE CORPORAL INFLICTIONS.

Even in the legislation of the Church itself mutilation as a punishment occurs; but only in its rudest outlying branches, or as an offence to be  repressed. Thus, to quote instances of the former case, in the collection of Irish canons, supposed to belong to the end of the 7th century, Patrick is represelited as assigning the cutting-off of a hand or foot as one of several alternative punishments for the stealing of money either in a church or a city within which sleep martyrs and bodies of saints. Another fragment from an Irish synod enacts the loss of a hand as an alternative punishment for shedding the blood of a bishop, where it does not reach the ground and no salve is needed, or the blood of a priest when it does reach the ground and salve is required. Instances of the latter case have been already: given in the enactments against abbots maiming their monks, which was, no doubt, done at least under pretext of enforcing discipline. In the Excerptions ascribed to Egbert, archbishop of York (but of at least two centuries later date), we find a canon that a man stealing money from the church-box shall have his hand cut off or be put into prison. SEE CORPORAL PUNISHMENT.

## Boece (Boyce, Boys, Etc.), Hector[[@Headword:Boece (Boyce, Boys, Etc.), Hector]]

             an eminent Scottish clergyman and historian, was born at Dundee about 1465. He received his early education in his native place, and completed his course of study at the University of Paris, where he took the degree of B.D. He became professor of philosophy in the College of Montaigu, but was called back to Scotland to become principal of the newly founded Kings College at Aberdeen, about 1500. It was a part of his duties in this office to read the divinity lectures. He was at the same time a canon of Aberdeen and rector of Tyrie in the same county. He died at Aberdeen, aged about seventy. His principal works are the lives of the bishops of Aberdeen and a Latin history of Scotland, entitled respectively Vite Episcoporum Murthlacensium et Aberdonensium (Paris, 1522), and Scotorum Historia ab illius Gentis Origine (1526). See Encyclop. Brit. (9th ed), s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v. “Boethius.”

## Boece, Vulfin[[@Headword:Boece, Vulfin]]

             bishop of Poitiers about 830, during the reign of Louis the Debonair, wrote a Vie de Saint Junien, abbot of Maire-l'Evescant, who lived in the 16th century; Mabillon published it in the Acta Sanctoruim Ord. Sanc. Ben. p. 307. See Hoefer, Nouv. Biog. Generale, s.v.

## Boedromia[[@Headword:Boedromia]]

             in Greek worship, was a festival celebrated yearly in memory of the assistance which Ion, or, according to others, his father Apollo, gave to the Athenians against Eleusis. It fell in the month Boedromion, which began in the middle of August. Boehm, Henry, a noted Methodist Episcopal minister, was born in Lancaster County, Pa., June 8, 1775. In 1798 he united with the Church, in 1800 received license to preach, and entered the Philadelphia Conference. After the General Conference of 1808, for five years he was bishop Asbury's travelling companion and assistant. He next served as presiding elder on Schuylkill, Chesapeake, and Delaware districts, and then again entered upon the pastorate, wherein he labored faithfully until his superannuation on account of the infirmities of age. On the division of the Philadelphia Conference he became a member of the New Jersey portion, and on its division identified himself with the Newark portion. On June 8, 1875, by direction of the Annual Conference, his centennial anniversary was celebrated in Trinity Church, Jersey City. He died Dec. 29 of that year. Mr. Boehm was remarkable for his gentleness of spirit and uniform courtesy. He had a vigorous, well-balanced mind, and showed no signs of speedy departure until his last sickness. He preached fluently both in German and English. His Autobiography was edited by Dr. J. B. Wakely (N.Y. 1875, 8vo). See Minutes of Annual Conferences, 1876, p. 43; Simpson, Cyclop. of Methodism, s.v.

## Boeheim[[@Headword:Boeheim]]

             SEE BOHEIM.

## Boeheim (2)[[@Headword:Boeheim (2)]]

             SEE BOHEIM.

## Boehler, Peter[[@Headword:Boehler, Peter]]

             an eminent Moravian minister, was born Dec. 31, 1712, at Frankfort-on- the-Main, and was educated at Jena. On the 16th of December, 1737, Boehler received ordination as a minister from the hands of Count Zinzendorf, with whose benedictions and instructions he was dispatched, via London, on a mission to the negro population of Carolina and Georgia. On reaching London he met John Wesley, and .here began an intimacy which had great results in fixing Wesley's religious experience. SEE WESLEY. Boehler's mission was not very successful in Georgia; and the colonists, under his direction, removed to Pennsylvania about 1740. At the forks of the Delaware he was joined by Count Zinzendorf, Bishop Nitzschmann, David Nitzschmann, and his daughter Anna, who were engaged in the visitation of the North American churches, and whom he accompanied in their perilous enterprise. In the toils and privations peculiar to the earliest missionary settlements among the savages of North America, Boehler took his full share. His most peaceful labors were those in Bethlehem, where he labored as pastor with great diligence and success. Returning to England, he received ordination as a bishop. He had already been recognised as one of the superintendents of the North American congregations, and at the time of his death he was a director of the Brethren's "Unity" offices of no ordinary trust and responsibility. His episcopal visitations were extensive, including the oversight of the Brethren's congregations in England, Ireland, and Wales. He also attended, officially, several foreign synods, and took part in their important deliberations. The archives of several settlements contain affectionate mention of the holy influence by which his public ministrations and pastoral counsels were attended. The March and April of the year in which he died were spent in the visitation of the settlement at Fulneck. A stone in the Moravian cemetery at Chelsea bears the following inscription: "Petrus Boehler, a Bishop of the Unitas Fratrum, departed April 27th, 1775, in the sixty-third year of his age." Wesleyan Magazine, Aug. 1854; Stevens, History of Methodism, i, 100; Wesley, Works, 3:61, 62, etc.; Moravian (newspaper), Nov. and Dec. 1861; Stevens, Hist. of M. E. Church, i, 34.

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## Boehm, John Philip[[@Headword:Boehm, John Philip]]

             a German Reformed minister, came to America from the Palatinate early in 1726. He had been a school-master in Germany, and was licensed by the Reformed (Dutch) ministers of New York city in 1729, by direction of the Classis of Amsterdam, Holland. Soon after his arrival in America, his ministry began at Whitpain, near Philadelphia. The erection of “Boehm's Church” occurred while he was there, and he served as its pastor until near the time of his death, May 1, 1749. “He was a man of strong will-power and decided character and doctrines.” He held different doctrinal views from those of most of the members of his Church, and consequently had to resign some time before his death. See Harbaugh, Fathers of the Germ. Ref. Church, 1, 275; Corwin, Manual of the Reformed Church in America (3d ed.), p. 185.

## Boehme, Anton Wilhelm[[@Headword:Boehme, Anton Wilhelm]]

             a Lutheran theologian of Germany and England, was born at Oestorff, in the County of Pyrmont, June 1, 1673. He studied at Halle, and went in 1701 to England, at the request of several German families residing there, who intrusted to him the education of their children. In 1705 he was appointed court-preacher to the prince George of Denmark; a position which he retained under queen Anne and George I. He died May 27, 1722. He wrote, Discourses and Tracts for Promoting the Common Interest of True Christianity: — The Duty of Reformation: — The Doctrine of Godly Sorrow: — Plain Directions for Reading the Holy Bible: — The First Principles of Practical Christianity. He also translated into English Arnd's True Christianity. His writings were published at Altona in 1731, with Rambach's preface, containing also a biography of Boehme. (B. P.)

## Boehme, Christopher Frederick[[@Headword:Boehme, Christopher Frederick]]

             a German theologian, was born in Eisenberg in 1766; in 1793 he became professor of the gymnasium at Altenberg; in 1800 he was made pastor of the Church of Magdalene, and in 1813 head pastor of Lucka. He died in 1844. Among his numerous works are, Die Sache d. rationalen Supernaturalismus (Neust. ab. Oder 1823); Die Religion Jesu (Halle, 1825, 2d ed. 1827); Die Religion d. Apostel Jesu (Halle, 1820); Die Religion d. christlichen Kirche unserer Zeit (Halle, 1832); Die Lehre v. d. gottlichen Eigenschaften (1821, 2d ed. 1826); Briefe Pauli a. d. Romer (Leipz. 1806); and a. d. Hebrder (Leipz. 1825).

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## Boehme, Jacob[[@Headword:Boehme, Jacob]]

             (Germ. BOHME; often written BEHMEN in English), a theosophist or mystical enthusiast, was born at Old Seidenburgh, a short distance from Gorlitz, in Upper Lusatia, 1575. His parents being poor, he was employed in tending cattle from a very early age, and afterward apprenticed to a shoemaker, a business which he continued to follow after his marriage in 1594. He had the good fortune, for one in his station at that period, to learn reading and writing at the village school, and this was all the education he received; the terms from the dead languages introduced into his writings, and what knowledge he had of alchemy or the other sciences, being acquired in his own rude way subsequently, chiefly, perhaps, from conversation with men of learning, or a little reading in the works of Paracelsus and Fludd. He tells several marvellous stories of his boyhood: one of them is, that a stranger of a severe but friendly countenance came to his master's shop while he was yet an apprentice, and warned him of the great work to which God should appoint him. His religious habits soon rendered him conspicuous among his profane fellow-townsmen; and he carefully studied the Bible, especially the Apocalypse and the writings of Paul. He soon began to believe himself inspired, and about 1660 deemed himself the subject of special revelations. Acquiring a knowledge of the doctrines of Paracelsus, Fludd, and the Rosicrucians, he devoted himself also to practical chemistry, and made good progress m natural science. Revolving these things in his mind, and believing himself commissioned to reveal the mysteries of nature and Scripture, he imagined that he saw, by an inward light, the nature and essences of things.

Still he attended faithfully to the duties of his humble home, publishing none of his thoughts until 1610, when he had a fresh "revelation," the substance of which he wrote in a volume called Aurora, or the Morning-Red, which was handed about in MS. until the magistrates, instigated by Richter, dean of Gorlitz, ordered Boehme to "stick to his last" and give over writing books. In seven years he had another season of "inward light," and determined no longer to suppress his views. In five years he wrote all the books named below, but only one appeared during his life, viz. Der Weg zu Christo (1624, translated into English, The Way to Christ, Lond. 1769, 12mo). Richter renewed his persecutions, and at last the magistrates requested Boehme to leave his home. To avoid trouble Boehme went to Dresden. It is said that he had not been there long before the Elector of Hanover assembled six doctors of divinity and two professors of the mathematics, who, in presence of the elector, examined Boehme concerning his writings and the high mysteries therein. "They also proposed to him many profound queries in divinity, philosophy, and the mathematics, to all which he replied with such meekness of spirit, depth of knowledge, and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction." Soon after Boehme's return to Gorlitz, his adversary Richter died; and three months after, on Sunday, November 18, 1624, early in the morning, Boehme asked his son Tobias if he heard the excellent music. The son replied "No." "Open," said he, "the door, that it may be better heard." Afterward he asked what the clock had struck, and said, "Three hours hence is my time." When it was near six he took leave of his wife and son, blessed them, and said, "Now go hence into Paradise;" and, bidding his son to turn him, he fetched a deep sigh and departed. His writings (all in German) are as follows:

1. Aurora

2. Of the Three Principles (1619) :

3. Of the Threefold Life of Man (1620):

4. Answers to the Forty Questions of the Soul:

5. Of the Incarnation of Jesus Christ; Of the Suffering, Death, and Resurrection of Christ; Of the Tree of Faith:

6. Of the Six Points, great and small:

7. Of the Heavenly and Earthly Mystery:

8. Of the Last Times, to P. K.:

9. De Signatura Rerum:

10. A Consolatory Book of the Four Complexions:

11. An Apology to Balthasar Tilken, in two parts:

12. Considerations upon Isaias Stiefel's Book:

13. Of True Repentance (1622):

14. Of True Resignation:

15. A Book of Regeneration:

16. A Book of Predestination and Election of God (1623):

17. A Compendium of Repentance:

18. Mysterium A Magnum, or an Exposition upon Genesis:

19. A Table of the Principles, or a Key of his Writings:

20. Of the Supersensual Life:

21. Of the Divine Vision:

22. Of the Two Testaments of Christ, Baptism and the Supper:

23. A Dialogue between the Enlightened and Unenlightened Soul:

24. An Apology for the Book on True Repentance, against a Pamphlet of Gregory Richter:

25. A Book of 177 Theosophic Questions:

26. An Epitome of the Mysterium Magnum:

27. The Holy Weeks, or the Prayer Book:

28. A Table of the Divine Manifestation:

29. Of the Errors of the Sects of Ezekiel A Meths and Isaias Stiefel, or Antistiefelius II:

30. A Book of the Last Judgment

31. Letters to Divers Persons, with Keys for Hidden Words.

These works certainly contain many profound philosophical truths, but they are closely intermingled with singular and extravagant dreams respecting the Deity and the origin of all things. He delivered these as Divine revelations. Swedenborg, St. Martin, and Baader are his legitimate successors. A large part of the matter of his books is sheer nonsense. After his death his opinions spread over Germany, Holland, and England. Even a son of his persecutor Richter edited at his own expense an epitome of Boehme's works in eight volumes. The first collection of his works was published by Heinrich Betke (Amst. 1675,4to). They were translated into Dutch by Van Beyerland, and published by him (12mo, 8vo, and 4to). More complete than Beyerland's is the edition by Gichtel (10 vols. 8vo, Amst. 1682). This was reprinted with Gichtel's manuscript Marginalia (Altona, 1715, 2 vols. 4to), and again, with a notice of former editions and some additions from Gichtel's Memorial/a (1730). More recently an edition of his complete works was published by Schiebler (Leipz. 1831-47, 7 vols.; new edit. 1859 sq.). The best translation of his works into English is that by the celebrated William Law (Lond. 1764, 2 vols. 4to). Several accounts of his views were published about the end of the 17th century; among these the following may be mentioned: Jacob Boehme's Theosophic Philoscphy, unfolded by Edward Taylor, with a short Account of the Life of J. B. (Lond. 1691-4). The preacher and physician John Pordage, who died in London 1698, endeavored to systematize the opinions of Boehme in Metaphysica vera et divina, and several other works. The Mletaphysica was translated into German in three volumes (Francf. and Leipzig, 1725- 28). Henry More also wrote a Censura Philosophice Teutonicce on the mystical views of Boehme. Among the most zealous supporters of Boehme's theosophy in England were Charles and Durand Hotham, who published Ad Phiosophiam Teutonicam, a Carlo Hotham (1648); and Mysterium Magnum, with Life of Jacob Behmen, by Durand Hotham, Esq. (1654, 4to). We have also Mlmoirs of the Life, Death, Burial, and Wonderful Writings of Jacob Behmen, by Francis Okely, formerly of St. John's College, Cambridge (Northampton, 1780, 8vo). Claude St. Martin published French translations of several of Boehme's writings. Sir Isaac Newton, William Law, Schelling. and Hegel were all readers of Boehme. William Law, in the app. to the 2d ed. of his Appeal to all that Doubt or Disbelieve the Truths of the Gospel (1756), mentions that among the papers of Newton were found many autograph extracts from the works of Boehme. Law conjectures that Newton derived his system of fundamental powers from Boehme, and that he avoided mentioning Boehme as the originator of his system, lest it should come into disrepute; but this may well be doubted. It is said that Schelling often quotes Boehme without acknowledgment. Boehme's writings have certainly influenced both theology and philosophy to a considerable extent. In Germany he has followers still. For modern expositions of his system, more or less correct, see Hegel, Gesch. d. Philosophie, 3:300327; Baur, Christl. Gnosis, 558 sq.; Fouque, J. Bohme, ein biog. Denkstein (Greiz, 1831); Umbreit, J. Bohme (Heidelb. 1835); Hamberger, Die Lehre J. Bohme's, etc. (Munich, 1844); Fechner, J. Bohme (Gorlitz, 1857); Pcip, J. Bohme, der deutsche Philosoph (Leipz. 1860). See also Wesley, Works, 3:254; 4:74, 400; v, 669, C99, 703; Hagenbach, History of Doctrines, ii, 168, et al.; Mosheim, Ch. Hist. 3:391; Tennemann, Man. Hist. Phil. § 331; Hurst, History of Rationalism, ch. i; Dorner, Person of Christ, div. ii, vol. ii, 319 sq.; English Cyclopcedia, s.v.

## Boehme, Jacob (2)[[@Headword:Boehme, Jacob (2)]]

             (Germ. BOHME; often written BEHMEN in English), a theosophist or mystical enthusiast, was born at Old Seidenburgh, a short distance from Gorlitz, in Upper Lusatia, 1575. His parents being poor, he was employed in tending cattle from a very early age, and afterward apprenticed to a shoemaker, a business which he continued to follow after his marriage in 1594. He had the good fortune, for one in his station at that period, to learn reading and writing at the village school, and this was all the education he received; the terms from the dead languages introduced into his writings, and what knowledge he had of alchemy or the other sciences, being acquired in his own rude way subsequently, chiefly, perhaps, from conversation with men of learning, or a little reading in the works of Paracelsus and Fludd. He tells several marvellous stories of his boyhood: one of them is, that a stranger of a severe but friendly countenance came to his master's shop while he was yet an apprentice, and warned him of the great work to which God should appoint him. His religious habits soon rendered him conspicuous among his profane fellow-townsmen; and he carefully studied the Bible, especially the Apocalypse and the writings of Paul. He soon began to believe himself inspired, and about 1660 deemed himself the subject of special revelations. Acquiring a knowledge of the doctrines of Paracelsus, Fludd, and the Rosicrucians, he devoted himself also to practical chemistry, and made good progress m natural science. Revolving these things in his mind, and believing himself commissioned to reveal the mysteries of nature and Scripture, he imagined that he saw, by an inward light, the nature and essences of things.

Still he attended faithfully to the duties of his humble home, publishing none of his thoughts until 1610, when he had a fresh "revelation," the substance of which he wrote in a volume called Aurora, or the Morning-Red, which was handed about in MS. until the magistrates, instigated by Richter, dean of Gorlitz, ordered Boehme to "stick to his last" and give over writing books. In seven years he had another season of "inward light," and determined no longer to suppress his views. In five years he wrote all the books named below, but only one appeared during his life, viz. Der Weg zu Christo (1624, translated into English, The Way to Christ, Lond. 1769, 12mo). Richter renewed his persecutions, and at last the magistrates requested Boehme to leave his home. To avoid trouble Boehme went to Dresden. It is said that he had not been there long before the Elector of Hanover assembled six doctors of divinity and two professors of the mathematics, who, in presence of the elector, examined Boehme concerning his writings and the high mysteries therein. "They also proposed to him many profound queries in divinity, philosophy, and the mathematics, to all which he replied with such meekness of spirit, depth of knowledge, and fulness of matter, that none of those doctors and professors returned one word of dislike or contradiction." Soon after Boehme's return to Gorlitz, his adversary Richter died; and three months after, on Sunday, November 18, 1624, early in the morning, Boehme asked his son Tobias if he heard the excellent music. The son replied "No." "Open," said he, "the door, that it may be better heard." Afterward he asked what the clock had struck, and said, "Three hours hence is my time." When it was near six he took leave of his wife and son, blessed them, and said, "Now go hence into Paradise;" and, bidding his son to turn him, he fetched a deep sigh and departed. His writings (all in German) are as follows:

1. Aurora

2. Of the Three Principles (1619) :

3. Of the Threefold Life of Man (1620):

4. Answers to the Forty Questions of the Soul:

5. Of the Incarnation of Jesus Christ; Of the Suffering, Death, and Resurrection of Christ; Of the Tree of Faith:

6. Of the Six Points, great and small:

7. Of the Heavenly and Earthly Mystery:

8. Of the Last Times, to P. K.:

9. De Signatura Rerum:

10. A Consolatory Book of the Four Complexions:

11. An Apology to Balthasar Tilken, in two parts:

12. Considerations upon Isaias Stiefel's Book:

13. Of True Repentance (1622):

14. Of True Resignation:

15. A Book of Regeneration:

16. A Book of Predestination and Election of God (1623):

17. A Compendium of Repentance:

18. Mysterium A Magnum, or an Exposition upon Genesis:

19. A Table of the Principles, or a Key of his Writings:

20. Of the Supersensual Life:

21. Of the Divine Vision:

22. Of the Two Testaments of Christ, Baptism and the Supper:

23. A Dialogue between the Enlightened and Unenlightened Soul:

24. An Apology for the Book on True Repentance, against a Pamphlet of Gregory Richter:

25. A Book of 177 Theosophic Questions:

26. An Epitome of the Mysterium Magnum:

27. The Holy Weeks, or the Prayer Book:

28. A Table of the Divine Manifestation:

29. Of the Errors of the Sects of Ezekiel A Meths and Isaias Stiefel, or Antistiefelius II:

30. A Book of the Last Judgment

31. Letters to Divers Persons, with Keys for Hidden Words.

These works certainly contain many profound philosophical truths, but they are closely intermingled with singular and extravagant dreams respecting the Deity and the origin of all things. He delivered these as Divine revelations. Swedenborg, St. Martin, and Baader are his legitimate successors. A large part of the matter of his books is sheer nonsense. After his death his opinions spread over Germany, Holland, and England. Even a son of his persecutor Richter edited at his own expense an epitome of Boehme's works in eight volumes. The first collection of his works was published by Heinrich Betke (Amst. 1675,4to). They were translated into Dutch by Van Beyerland, and published by him (12mo, 8vo, and 4to). More complete than Beyerland's is the edition by Gichtel (10 vols. 8vo, Amst. 1682). This was reprinted with Gichtel's manuscript Marginalia (Altona, 1715, 2 vols. 4to), and again, with a notice of former editions and some additions from Gichtel's Memorial/a (1730). More recently an edition of his complete works was published by Schiebler (Leipz. 1831-47, 7 vols.; new edit. 1859 sq.). The best translation of his works into English is that by the celebrated William Law (Lond. 1764, 2 vols. 4to). Several accounts of his views were published about the end of the 17th century; among these the following may be mentioned: Jacob Boehme's Theosophic Philoscphy, unfolded by Edward Taylor, with a short Account of the Life of J. B. (Lond. 1691-4). The preacher and physician John Pordage, who died in London 1698, endeavored to systematize the opinions of Boehme in Metaphysica vera et divina, and several other works. The Mletaphysica was translated into German in three volumes (Francf. and Leipzig, 1725- 28). Henry More also wrote a Censura Philosophice Teutonicce on the mystical views of Boehme. Among the most zealous supporters of Boehme's theosophy in England were Charles and Durand Hotham, who published Ad Phiosophiam Teutonicam, a Carlo Hotham (1648); and Mysterium Magnum, with Life of Jacob Behmen, by Durand Hotham, Esq. (1654, 4to). We have also Mlmoirs of the Life, Death, Burial, and Wonderful Writings of Jacob Behmen, by Francis Okely, formerly of St. John's College, Cambridge (Northampton, 1780, 8vo). Claude St. Martin published French translations of several of Boehme's writings. Sir Isaac Newton, William Law, Schelling. and Hegel were all readers of Boehme. William Law, in the app. to the 2d ed. of his Appeal to all that Doubt or Disbelieve the Truths of the Gospel (1756), mentions that among the papers of Newton were found many autograph extracts from the works of Boehme. Law conjectures that Newton derived his system of fundamental powers from Boehme, and that he avoided mentioning Boehme as the originator of his system, lest it should come into disrepute; but this may well be doubted. It is said that Schelling often quotes Boehme without acknowledgment. Boehme's writings have certainly influenced both theology and philosophy to a considerable extent. In Germany he has followers still. For modern expositions of his system, more or less correct, see Hegel, Gesch. d. Philosophie, 3:300327; Baur, Christl. Gnosis, 558 sq.; Fouque, J. Bohme, ein biog. Denkstein (Greiz, 1831); Umbreit, J. Bohme (Heidelb. 1835); Hamberger, Die Lehre J. Bohme's, etc. (Munich, 1844); Fechner, J. Bohme (Gorlitz, 1857); Pcip, J. Bohme, der deutsche Philosoph (Leipz. 1860). See also Wesley, Works, 3:254; 4:74, 400; v, 669, C99, 703; Hagenbach, History of Doctrines, ii, 168, et al.; Mosheim, Ch. Hist. 3:391; Tennemann, Man. Hist. Phil. § 331; Hurst, History of Rationalism, ch. i; Dorner, Person of Christ, div. ii, vol. ii, 319 sq.; English Cyclopcedia, s.v.

## Boehringer, Emmanuel C.[[@Headword:Boehringer, Emmanuel C.]]

             a German Reformed minister, was born in Buergach, Germany; May 29, 1823. He emigrated to the United States in 1858; studied privately, and was ordained by the Classis of Philadelphia in 1859, and sent as missionary to Norfolk, Va. He returned to Philadelphia in 1863, and established the “Orphans' Home of the Shepherd of Lambs.” He died Oct. 25, 1864, only four weeks after burying his wife, leaving six children as inmates of the Home which he had founded. He was a good man, and died universally esteemed. See Harbaugh, Fathers of the Germ. Ref. Church, 4:433-438. (D. Y. H.)

## Boelen, Hermanus Lancelot[[@Headword:Boelen, Hermanus Lancelot]]

             a minister of the Reformed (Dutch) Church, was pastor at Jamaica, Newtown, Oyster Bay, and Success, L. I., from 1766 to 1772, and from 1772 to 1780 at Oyster Bay and Newtown. In the time of the Revolutionary war in America, he was in sympathy with the English, and his prayers for the king greatly exasperated the Whigs, who were opposed to the English; so great was this exasperation that he left America in 1780 and returned to Holland. His language is said to have been “too pure and highflown for the people.” He had a stentorian voice, though small of stature. Dr. Livingston desired and earnestly exhorted him to attend the meeting for union held in 1771, but he did not attend. The time of Boelen's death is unknown. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 187.

## Boelwerk[[@Headword:Boelwerk]]

             in Norse mythology, is a name which Odin gave himself, when he entered the service of Bangi as a servant, in order to gain admission to the cave in which the beautiful Gunlode, a giant-maiden, guarded the poetic nectar. Boelwerk came to her in the form of a snake, and changed himself into a beautiful youth, won her love, and remained three nights withher, for which she allowed him take three draughts of the nectar. He thus emptied all the vessels which contained the costly liquid, and fled.

## Boer[[@Headword:Boer]]

             in Norse mythology, was the son of Bure; his wife was a Jote-woman, Bestla, the daughter of Baulthorn; she presented him with three sons — Odin, Wili, and We. By these the giant Ymer was slain, whose blood drowned the earth, and from whose body a new world was formed. The bones became mountains and rocks, the blood water, and the skull the arched heaven.

## Boerner Manuscript (Codex Boernerianus)[[@Headword:Boerner Manuscript (Codex Boernerianus)]]

             an important uncial MS. of the Greek Test., containing (with some lacunea) Paul's epistles (of which it is generally designated as cod. G), with an interlinear Latin version. It belonged to Paul Junius, of Leyden, at whose death (1670) it became the property of Peter Francius, professor at Amsterdam; at the sale of his books in 1705, it was bought at a high price by C. F. Boerner, professor at Leipzig, from whom it takes its name. He lent it in'1719 to Bentley, who kept it for five years, endeavoring in vain to purchase it. It is now deposited in the library of the king of Saxony at Dresden. Rettig has proved that, as it is same size and style with the Codex Sangallensis (Δ of the Gospels), the two once formed one volume together, being probably written toward the end of the ninth century in the monastery of St. Gall by some of the Irish monks who flocked thither, one of whom has left a curious Celtic epigram on one of the leaves. SEE GALL (ST.) MANUSCRIPT. Scrivener has likewise shown its remarkable affinity with the Codex Augiensis (F of the Pauline Epistles), implying that they were both copied from the same venerable archetype, as they either supply each other's defects, or fail at the same passages. Kuster first published readings from it in his reprint of Mill's Gr. Test. Among Bentley's papers has been found a transcription of the whole of it, but not in his own handwriting. It was very accurately published in full by Matthaei in 1791, in common type, with two facsimile pages. Anger, Tischendorf, Tregelles, Bottiger, and Scrivener have since carefully collated it. It betrays certain marks of having been copied with a polemical view, but, in connection with the two MSS. named above, it forms a valuable aid to textual criticism.- Tregelles, in Horne's Introd. 4:199; Scrivener, Introd. p. 135 sq. SEE MANUSCRIPTS, BIBLICAL.

## Boerner Manuscript (Codex Boernerianus) (2)[[@Headword:Boerner Manuscript (Codex Boernerianus) (2)]]

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## Boethius (Anicius Manlius Torquatus Severinus)[[@Headword:Boethius (Anicius Manlius Torquatus Severinus)]]

             a celebrated Roman statesman and philosopher. Sprung from an illustrious house, he was born at Rome about 470, and went (according to one account) to study at Athens in 480. His father's death compelled him, in 490, to return to Rome. He was once elected consul (A.D. 510), was happily married, and had two sons, who in 522 were elevated to the consulate. He for a time enjoyed the high favor of Theodoric; but about 523, having been accused of treasonable attempts against the emperor, and of sacrilege and magic, he was condemned to exile and sent to Pavia, where he was cast into prison. Here he spent his solitary hours, amid the miseries and confinement of his cell, in literary labors, and during this period were composed his books De Consolatione Philosophie. In the following year he was beheaded in his prison. Baronius relates, upon the authority of Julius Marcianus, that after the head of Boethius had been struck off, he took it up in his two hands and carried it to an adjoining church, when he sank upon his knees before the altar and expired! Well may Cave add, "Nugatur plane infra viri prudentis gravitatem, purpurse sume dignitatem Card. Baronius!" His works are-1. In Porphyrium a Victorino translatum dialogi II:-2. In Porsphyrium a se Latine versum libriII:-3. In Categorias Aristotelis libri II, and other Commentaries on Aristotle :-4. Introductio ad Catholicos syllogismos, etc. :-5. De Consolatione Philosophib libri V (Lyons, 1502, 4to, with the commentaries of St. Thomas Aquinas; ibid. 1514; Basle, 1536, 8vo, by Murmellius; Antwerp, 1607, 8vo; Lyons, 1633, and with the Annotations of Renatus Vallinus, 1656; Riga, 1794, by Freitag; Linz, 1827, by Weingartner; Jena, 1843, by Obbarius). The Saxon version, by king Alfred, was published at Oxford, by Rawlinson, in 1698, from a modern transcript of the Cottonian MS., of which a few fragments only were saved. A number of theological treatises (especially three on the Trinity) are attributed to Boethius; but they were probably written by some other writer of the same name. It is not even satisfactorily established that he was a Christian at all. The De Consolatione was translated into English by Preston (1695), and into German by Freytag (Riga, 1794). The works of Boethins were collected and published at Venice, 1491; Basle, 1546, and, with virriorum commentaries, in 1570 (2 vols. fol.); Leyden, 1671; Paris, 1680.-Landon, Eccl. Dict. ii, 300.

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## Boethius (Buite, Boetius, Beode, Or Boich)[[@Headword:Boethius (Buite, Boetius, Beode, Or Boich)]]

             a Scotch saint commemorated Dec. 7, was the son of Bronach of Mainister-Buithe, of the race of Comla. He died upon the day on which St. Columba was' born, whose birth he is said to have foretold, and who afterwards came to the monastery and disinterred his remains. The Four Masters give the obit of Buit Mac Bronaigh, bishop of Mainister, at A.D. 521, which is generally accepted as the true date. A poor copy of St. Buite's Life, in Latin, is preserved in the British Museum.

## Boethius, Hector[[@Headword:Boethius, Hector]]

             SEE BOECE, HECTOR.

## Boethius, Heinrich[[@Headword:Boethius, Heinrich]]

             a Protestant theologian of Germany, who died May 5, 1622, is the author of, De Religione Vera, Falsa, Pagana, Mahumedana, Judaica, Pontificia: — De Resurrectione, utrum ea Virtute Meritorum et Resurrectionis Christi, utrum ex Causa quadam Alia Futura: — Dissertatio de Persona Christi:Homilice Septema de Nativitate Christi super Vaticinium Jesaice cap. ix. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Boethius, Jacob[[@Headword:Boethius, Jacob]]

             a Swedish theologian and scholar, was born at Kila-Sockn in 1647. He was successively professor of theology at Upsal, and pastor of Mora in Dalecarlia. He wrote a memorial against the unlimited power which Charles XI had introduced. He was arrested and condemned to perpetual imprisonment in the fortress of Noteborg. The Russians rescued him in 1702, but he was again imprisoned until 1710. He died at Vesteras in 1718. He wrote, De Orthographia Lingua Succance Tractatus: — Murensius Bilinguis: — Epitome Logicce Aurivilli: — some dissertations. See Hoefer, Nouv. Biog. Generale, s.v.

## Boetius[[@Headword:Boetius]]

             Saint, was a disciple of St. Fursey, and probably one of the three companions of St. Foillan (the brother of St. Fursey) who were killed with him, and buried with him in the Church of the Canons of St. Gertrude, in Belgium. SEE BOTHIUS, Saint.

## Boettcher[[@Headword:Boettcher]]

             SEE BOTTCHER.

## Boetticher, Frederick William[[@Headword:Boetticher, Frederick William]]

             a German Reformed minister, was educated and ordained in his native country, Prussia. He is first met with in America at the Synod of Ohio, in 1835. While there he was admitted as advisory member of this body. He visited congregations in Ohio; served two in Belmont and Captains Creek during the years 1835 and 1836; after which nothing more is known of him. See Harbaugh, Fathers of the Germ. Ref. Church, 3, 487.

## Boeye, Andre De[[@Headword:Boeye, Andre De]]

             a learned Flemish Jesuit, who was born in 1571 at Fumes, and died Jan. 24, 1650, at Antwerp, is the author of Vitae Sanctorum Conjugatorum, qui in Matrimonio Virtutibus Illustres Vixerunt:Gloria Magnorum Patriarcharum, Joachimi et Annas: Vitce Sanctorumn et Aliorum Illustrium Hominum Veteris Testamenti ab Adamo et Eva usque ad Joachimunm et Annan. See Alegambe, Bibliotheca Scriptorumn Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Boeyermaus, Theodore[[@Headword:Boeyermaus, Theodore]]

             SEE BOYERMAUS.

## Bog[[@Headword:Bog]]

             (Slavic for god) is the etymon of the large number of names of deities joined to this syllable, as Czernebog, Ipabog, etc. Bog-Triglaw seems to have been pre-eminently worshipped as supreme god by the Slavonic nations. However, as there has been found not the least trace of a representation of this god among the monuments of the Wendian, and especially none among those of the Obotritian, heathens which were found in the early part of the 17th century near Prilwiz, in Mecklenburg-Strelitz, on the site of the ancient famous Rethra, the capital of the Obotrites, it is thought that Bog-Triglaw was an unknown god, and, as his worship did not promise immediate temporal blessings, he was worshipped very meagrely.

## Bog (2)[[@Headword:Bog (2)]]

             are favorite saints among the Russians. A figure of some patron saint, stamped in copper, is carried about in the pocket, or fixed in some small chapel in the house. The household bog is usually painted on wood; and in the houses of men of wealth and rank it is surrounded with precious stones, and tapers are burned before it. Among all classes they are held in the highest veneration. The most popular of the patron saints are St. Nicholas, St. John the Baptist, St. Sergius, and St. Alexander Newski.

## Boga[[@Headword:Boga]]

             SEE BOGHA.

## Bogan, Zachary[[@Headword:Bogan, Zachary]]

             a learned Puritan writer, was born at Little Hempston, in Devonshire, in 1625. He was educated at St. Alban's Hall and at Corpus-Christi College, Oxford, of which he became a fellow. He died from the effects of too close mental application, Sept. 1, 1659. He wrote, Additions to Rous's Archeologice Atticsc (5th ed. Oxford, 1658): — View of Scriptural Threats and Punishments (1653): — Meditations of the Mirth of a Christian Life (eod.): — Help to Prayer (1650): — Homerus ἑβραίζων; sive Comparatio Homeri cum Scriptoribus Sacris quoad Normam Loquendi (1658): — and other works.

## Bogardines[[@Headword:Bogardines]]

             SEE FRANCISCANS.

## Bogardus, Cornelius (1)[[@Headword:Bogardus, Cornelius (1)]]

             a minister of the Reformed (Dutch) Church, was born Sept. 25, 1780. He studied theology under Dr. Livingston, and was licensed by the Classis of New York in 1808. He was pastor at Schenectady from 1808 to 1812,  where he died, Dec. 13, 1812. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 187; Sprague, Annals of the Amer. Pulpit, 2, 187.

## Bogardus, Cornelius, (2)[[@Headword:Bogardus, Cornelius, (2)]]

             a clergyman of the Reformed (Dutch) Church, was born at Fishkill, N. Y., in 1785. He graduated from Union College in 1816, and from the seminary at New Brunswick in 1818, and engaged at once in the work of domestic missions in Madison and Warren counties, N. Y. He afterwards settled in small churches in Albany and Schoharie counties-Beaver Dam, 1821 to 1825; Wynantskill, 1826 to 1832; Boght, 1834 to 1838; Gilboa and Conesville, 1838 to 1842. Subsequently he taught school. He was a man of vigorous mind, and a writer of considerable power-especially in theological controversy. His work on Baptism, now out of print, is a good specimen of critical and logical ability. He was a plain, earnest, devout man, lacking in cultivation and refinement of manner, but well suited to the people among whom he ministered. He died in 1854. See Corwin, Manual of the Ref. Church in America, p. 187. (W. J. R. T.).

## Bogardus, Everardus[[@Headword:Bogardus, Everardus]]

             the second minister of the Reformed (Dutch) Church in New York, Jonas Michaelius being the first. Mr. Bogardus arrived at New Amsterdam in 1633, with governor Van Twiller, and with Adam Roeland, Sr., the first teacher, and founder of the School of the Collegiate Church. Upon the reception of their minister, the people, who had hitherto worshipped in a loft over a horse-mill, erected a church edifice near the East River, in what is now Broad Street. Mr. Bogardus soon became involved in unfortunate conflicts with individuals and, with governor Van Twiller, whom he severely reprimanded from the pulpit as “a child of the devil.” He came also into collision with governor Kieft, who caused charges against him to be preferred before the Classis of Amsterdam. The governor, who had been superseded by Peter Stuyvesant, and the domiinie sailed for Holland in the same vessel, Aug. 16, 1647, to account for their conduct; but the vessel was wrecked in Bristol Channel, off the coast of Wales, and both of them were lost. See De Witt, Historical Discourse Corwin, Manual of the Ref. Church in America (3d ed.), p. 187. (W. J. R. T.)

## Bogardus, Nanning[[@Headword:Bogardus, Nanning]]

             a minister of the Reformed (Dutch) Church, was pastor of the Church at Helderberg, Albany County, N. Y., from 1830 to 1833, and at Fort' Plain from 1834 to 1835. Next he was stated supply at Plattekill. From 1838 to 1842 he was pastor at Woodstock, Ulster County; Sharon, Schoharie County, from 1846 to 1848; Westerlo, Albany County, from 1849 to 1850; Gallupville, Schoharie County, front 1852 to 1856; stated supply at Canastota, Madison County, from 1858 to 1859; and stated supply at Spraker's Basin from 1861 to 1866. He died in 1868. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 188.

## Bogardus, William R[[@Headword:Bogardus, William R]]

             a prominent minister of the Reformed (Dutch) Church, graduated at Union College in 1813 and at the New Brunswick Theological Seminary in 1816. He was settled in Ulster County, N.Y., from 1817 to 1831, and at New Paltz and New Hurley, and at Acquackanonck, N. J. (now Passaic), from 1831 to 1856. He retired from active life in 1856, and died in perfect peace in 1862. He was a fearless, sound; and eloquent preacher, a successful pastor, and a man thoroughly fitted for his work. Hundreds of souls were converted under his ministry. He was the pioneer of the temperance reform in Ulster County. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 189; Christian Intelligencer, 1862. (W. J. R. T.)

## Bogart, David Schuyler[[@Headword:Bogart, David Schuyler]]

             a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1790, studied theology under Dr. J. H. Livingston, and was licensed by the Synod in 1792. He was missionary “along the Hudson and to the North as far as St. Croix” in 1792, and was assistant at Albany from 1792 to 1796. He then served the Presbyterian Church at Southampton, L. I., from 1796 to 1806. His next charge in the Reformed Church was at Bloomingdale during 1806 and 1807, when he returned to Southampton and remained there until 1813. In that year he again left Southampton and was pastor in the Reformed Church at Success and Oyster Bay until 1826. He died in 1839. As a student he was zealous and indefatigable. In many departments of science and literature he extended his researches, and in all he sought truth rather than mere knowledge. See Corwin, Manual of the Ref, Church in America (3d ed.), p. 189.

## Bogatzky, Karl Heinrich Von[[@Headword:Bogatzky, Karl Heinrich Von]]

             a German writer was born at Jankow, Silesia, Sept. 7,1690. His father designed him for the army; but, having been taught by a pious mother, his religious life was decided at an early age, and he refused to be a soldier. He studied law at Jena and theology at Halle. In 1718 he returned to Silesia, and lived for several years in noble families, every where leading men to Christ. He finally returned to Halle, and remained there, doing works of charity, and writing hymns and books of devotion, until his death, June 15,1774. He is chiefly remembered for his hymns, and for his Goldenes Schatzk Motlein d. Kinder Gottes (Breslau, 1718), which has had an immense circulation. It is translated into English -Golden Treasury of the Children of God (York, 1821, and many editions-one by the American Tract Society, N. Y.). His autobiography was published by Knapp (K. H. von Bogatzkys Lebenslauf von ihm selbst beschrieben, Halle, 1801). See also Ledderhose, Das Leben K. 11. von Bogatkys (Heidelb. 1846).

## Bogatzky, Karl Heinrich Von (2)[[@Headword:Bogatzky, Karl Heinrich Von (2)]]

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## Bogdo Lama[[@Headword:Bogdo Lama]]

             in Mongolian religion, is the personification of the eternally lasting incarnation of the god Xaka, or Fo. He was one thousand years old before our time of reckoning, born of a pure maiden, spread a purified doctrine, and was translated alive into heaven; but his spirit rested upon an innocent boy, who now represents him. SEE LAMA.

## Bogehold, Philip Wilhelm Moritz[[@Headword:Bogehold, Philip Wilhelm Moritz]]

             a Protestant theologian of Germany, was born May 24, 1815, at Miulheim, on the Rhine. He studied at Bonn and Berlin, and in 1839 was appointed rector of the Latin school at Dierdorf and second preacher there. The many duties connected with his twofold position obliged him to retire to Oberdreis, a quiet place where le could recruit. his broken health. In 1845 he went to Altwied, and here it was that he commenced his inner- missionary work among the poor and destitute, for which he became afterwards so well known. In 1848 he was called as pastor of the prison at Dusseldorf, and in 1857 he accepted the same appointment at Moabit, near Berlin. In 1863 he received the pastorate of St. Elisabeth at Berlin, and in the capital of the German empire he founded those Christian institutions for both young and old, which have endeared his name to the whole Christian community. He died Oct. 16, 1873. See Erinnerungen an Ph. W. M. Bogehold, etc. (1873). (B. P.)

## Boger, George[[@Headword:Boger, George]]

             a German Reformed minister, was born in North Carolina, Dec. 15, 1782. In early life he was admitted to the Church, and in 1798 was ordained and received as a member of the Synod of Carlisle, Pa. During the year 1818 he preached at Rowan and Cabarras, in North Carolina. While in that state, a period of twenty years, he preached 308 funeral sermons, baptized 1919 children, confirmed 607 persons, and solemnized 301 marriages. After living many years in retirement, he died June 19, 1865. See Harbaugh, Fathers of the Germ. Ref Church, 4:41.

## Bogermann, Jan[[@Headword:Bogermann, Jan]]

             a Dutch theologian, noted as president of the Synod of Dort, was born in-

1576, at Oplewert, in Friesland. " He took a violent part in the religious controversies which inflamed, with unwonted fire, the Dutch mind at the beginning of the seventeenth century. His hatred of Arminianism extended itself (as theological hatred generally does) to the persons who upheld it, and his zeal was on various occasions gratified by securing the punishment of those who had the misfortune to differ in opinion from him." He translated Beza's book, De la Punition des Heretiques (Punishment of Heretics), and assailed Grotius in a polemical treatise, Annotationes contra H. Grotium. In 1618 he was elected president of the Synod of Dort; "but his conduct there does not seem to have given satisfaction to the Frieslanders who had delegated him, for he was accused on his return of having exceeded his instructions." His most useful work was the translation of the Bible. Four other persons were associated with him in the task, but the translation of the Old Testament is chiefly his work, and is characterized by taste, fidelity, and purity of language. It is still used in the Dutch churches. He died Sept. 11, 1637, at Franeker, in the university of which he was professor of divinity.-Hoefer, Biographie Generale, 6:379; Chambers, Encyclopedia, s.v.

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## Boggs, John M[[@Headword:Boggs, John M]]

             a Presbyterian minister, was a native of Pennsylvania. He graduated at Frankliln College in 1840, and spent over one year in Princeton Seminary. He was pastor at Millersburg and Clark, at Paxton, Pa.; and at  Independence, Ia., where he died, Sept. 1, 1872, aged fifty-three years. See Princeton Sem. Gen. Catalogue; Presbyterian, Sept. 21, 1872.

## Boggs, William[[@Headword:Boggs, William]]

             a Methodist Episcopal minister, was born in Belmont County, O., May 17, 1811. He was converted when about twenty-one, was educated at Norwalk Seminary, and in 1841 entered the North Ohio Conference. In 1864 his health gave way, and compelled him to become a superannuate, which relation he held until his death, June 7, 1869. Mr. Boggs was upright, straightforward, and guileless, as a man; plain, logical, and scriptural, as a preacher. See Minutes of Annual Conferences, 1869, p. 284.

## Bogha (Or Boga)[[@Headword:Bogha (Or Boga)]]

             a virginl of Leitir, in Dalaradia, commemorated as a saint on Jan. 22. In Dr. Todd's note, Mart. Doneg. p. 24, he says that AEngus, in the Felire, mentions “the decease of the daughters of Comhgall.” Among the saints descended from the. family of Maccarthenus and the race of Eochaidh are given Sts. Boga, Colma, and Lassara, virgins, with their genealogy, etc., Jan. 22. See Colgan, Acta Sanc., App. 3, 741; Reeves, Eccles. Antiq. p. 237.

## Bogie, James[[@Headword:Bogie, James]]

             an English Wesleyan minister, was born at Capheaton, Northumberland, Feb. 28, 1757. He was converted at fifteen, and died in Liverpool, Oct. 4, 1837. His piety was genuine and his ministrations successful. See Minutes of the British Conference, 1838.

## Bogomiles[[@Headword:Bogomiles]]

             an important sect of the twelfth century, kindred to the Massilians (q.v.), or perhaps the same. They seem to have represented parts, at least, of the Paulician (q.v.) heresy. Their name is derived by some from their constant use of the prayer "Bog Milui" (Lord have mercy); by others from the Slavic word Bogomil (Beloved of God). Our knowledge of them rests chiefly on the Panoplia of Euthymius Zigabenus, published by Gieseler (Gottingen, 1852). Issuing from Thrace, they obtained a footing in the patriarchate of Constantinople and in some dioceses of Egypt (Neale, Eastern Church, ii, 240).

Their theological system was a modified or quasi dualism; admitting, indeed, but one Supreme principle, the good, but holding that the Supreme had two sons, Satanael and Jesus. Satanael, the first-born, had the government of the world, but, becoming intoxicated with the pride of power, he rebelled, in order to organize a kingdom of his own, and many celestial spirits joined him. Driven from heaven, he formed the earth from pre-existing elements, and also created man. The human soul, however, was inspired directly by the Lord of Heaven, Satanael having sought in vain to animate the works without help from the Author of all Good. The very excellencies now apparent in mankind inflamed the envy of Satanael. He seduced Eve; and Cain, their godless issue, became the root and representative of evil; while Abel, the son of Adam, testified to the better principle in man. This principle, however, was comparatively inefficacious, owing to the craft of the Tempter; and at length an act of mercy on the part of God was absolutely needed for the rescue and redemption of the human soul. The agent whom he singled out was Christ. A spirit, called the Son of God, or Logos, and identified with Michael the Archangel, came into the world, put on the semblance of a body, baffled the apostate angels, and, divesting their malignant leader of all superhuman attributes, reduced his title from Satanael to Satan, and curtailed his empire in the world. The Saviour was then taken up to heaven, where, after occupying the chief post of honor, he is, at the close of the present dispensation, to be reabsorbed into the essence out of which his being is derived. The Holy Spirit, in like manner, is, according to the Bogomiles, an emanation only, destined to revert hereafter to the aboriginal source of life.

The authors of this scheme had many points in common with the other mediaeval sects. They looked on all the Church as anti-Christian, and as ruled by fallen angels, arguing that no others, save their own community, were genuine "citizens of Christ." The strong repugnance which they felt to every thing that savored of Mosaism urged them to despise the ritual system of the Church for instance, they contended that the only proper baptism is a baptism of the Spirit. A more healthy feeling was indeed expressed in their hostility to image-worship and exaggerated reverence of the saints, though even there the opposition rested mainly on Docetic views of Christ and his redemption. These opinions had been widely circulated in the Eastern empire when Alexius Comnenus caused inquiries to be made respecting them, and, after he had singled out a number of the influential misbelievers, doomed them to imprisonment for life. An aged monk, named Basil (q.v.), who came forward as the leader of the sect, resisted the persuasions of Alexius and the patriarch. He ultimately perished at the stake in Constantinople in 1119. His creed, however, still survived, and found adherents in all quarters, more especially in minds alive to the corruptions of the Church and mystic in their texture.-Hardwick, Ch. Hist. p. 302-305; Neander, Ch. Hist. 4:552 sq.; Gieseler, Ch. Hist. per. 3, div. 3:§ 93; Gieseler, De Bogomilis Commentatio; Engelhardt, De Origine Bogomilorum (Erlang. 1828). SEE CATHARI.

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## Bogos Version Of The Scriptures[[@Headword:Bogos Version Of The Scriptures]]

             Bogos is a language or dialect spoken by a tribe numbering about 20,000 souls, and dwelling at the northern apex ofthe table-land of Abyssinia. One third of the tribe are Roman Catholics, and the remainder are Mohammedans and Abyssinian Christians, but without churches or priests, and in neglect of all religion. The British and Foreign Bible Society undertook, in 1880, to print a small tentative edition of the Gospel of St. Mark for that tribe. The translation was made by professor Rheinish, an Egyptologist, from Dr. Krapf's Amharic Bible, by the assistance of Stefanos, a youth who was educated at Gondar, in Abyssinia. The translation is in the Abyssinian character. (B. P.)

## Bogr[[@Headword:Bogr]]

             is the name of a sect of the Albigenses who appeared in the neighborhood of Cambray. about the year 1225. Many of them were burned. See Landon, Eccles. Dict. s.v.

## Bogue, David, D.D.[[@Headword:Bogue, David, D.D.]]

             an Independent minister of England, and one of the founders of the London Missionary Society, was born at Halydown, Berwickshire, March 1, 1750. He was sent in 1762 to the University of Edinburgh, where he remained nine years, and graduated A.M. in 1771. Soon after, he was licensed to preach in the Kirk of Scotland, and he was ordained at Gosport June 18, 1777. He remained pastor of the Independent congregation in that place for fifty years. In 1789 he opened a theological school at Gosport, which was afterward adopted as the training-school for missionaries sent out by the London Missionary Society. Besides his share in founding the London Missionary Society, he was one of the chief originators of the " Religious Tract Society;" and wrote the first tract published by that institution. He died at Brighton Oct. 25, 1825. He wrote, in conjunction with Dr. Bennett, a History of the Dissenters from the Revolution of 1688 to 1808 (2d ed. Lond. 1833, 2 vols. 8vo); Essay on the Divine Authority of the New Testament (Lond. 1802, 8vo); Discourses on the Millennium (2 vols. 1816). His Life was written by Dr. Bennett, and there is also a full memoir in Morrison, Missionary Fathers, p. 156213.

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## Bogue, Horatius Publius D.D.[[@Headword:Bogue, Horatius Publius D.D.]]

             a Presbyterian minister, was born at Winchester, Conn., Dec. 22, 1796. He graduated from Hamilton College in 1820, and studied at Andover Seminary in 1823. He settled successively at Butternuts, 1823 to 1829; Norwich, 1829 to 1833; Vernon village, 1833 to 1840; and Seneca Falls and as stated supply in Prebie, 1862 to 1864; East Hamburg, N. Y., 1864 to 1866. On the failure of his health he gave up regular ministerial labor, and for several years filled agencies for the Colonization and Jews' societies, making his headquarters in Syracuse. He finally laid aside all regular labor and removed to Buffalo, occasionally preaching, as his health allowed. He died there Jan. 23, 1873. His convictions were positive; his sermons commanded attention. See Presbyterianism in Central N. Y. p. 465; Triennial Cat. of Andover Theol. Seminary, 1870, p. 56.

## Bogue, Publius Virgilius[[@Headword:Bogue, Publius Virgilius]]

             a Presbyterian minister, was born at Farmington, Conn., March 30, 1764. He graduated from Yale College in 1787, and studied theology with his brother at Granville, Mass. He began his ministry at Winchester, Conn., and, after several prosperous years, he accepted a call to Hanover, now Kirkland; then, after a number of years, took charge of the Church in Vernon Centre. He next resided in Vermont a short time to recruit his health, and resumed his pastoral service at Georgia, in that state, and continued for twelve or fourteen years. He was then called to Sauquoit,  Central N.Y; after a successful period here, being disabled by the infirmities of age, he removed to Clinton, where he died, Aug. 22, 1836. See Presbyterianism in Central N. Y. p. 464.

## Boguphal[[@Headword:Boguphal]]

             a Polish prelate and historian, who died in 1253, as bishop of Posnania, left a Chronicun Polonice (printed in Sommertag's Scriptores Rerum Silesice [Leipsic, 1739], and separately [Varsovia, 1752]), which gives a history of Poland down to 1253; and was continued by Godislas Backso down to 1271. See. Hoefer, Nouv. Biog. Generale, s.v.

## Bohan[[@Headword:Bohan]]

             (Heb. Bohan', בֹּהִן, a thumb; Sept. Βαιών), a Reubenite, SEE BEN- BOHAN, in whose honor a stone was erected which afterward served as a boundarymark on the frontier of Judah and Benjamin (Jos 15:6; Jos 18:17). It does not appear from the text whether this stone was a sepulchral monument, or set up to commemorate some great exploit performed by this Bohan in the conquest of Canaan (comp. 1Sa 7:12). See STONE. Bunting(Itinerar. tot. S. Script. p. 144), mentioning Bahurim, says that near to it, in the valley, is a stone called Bohan, of extraordinary size, and shining like marble; but this wants confirmation (yet comp. Schwarz, Palest. p. 94). It was situated in the valley of Achor, between Beth-Arabah and Debir, apparently along the eastern side of the present Wady Dabr running into the Dead Sea. SEE TRIBE.

## Bohan (2)[[@Headword:Bohan (2)]]

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## Bohan, STONE OF[[@Headword:Bohan, STONE OF]]

             Mr. Clermont Ganneau thinks he discovered this ancient landmark in the present “Hajar el-Asbah (stone of the finger) of the Bedawin, not far from the place where the Wady Daber enters into the narrow plain which separates it from the Dead Sea “(Quarterly Statement, of the “Pal. Explor. Fund,” April, 1871, p. 105). Subsequently he describes it (ibid. April, 1874, p. 80 sq.) as “the most northerly of four or five great blocks of rocks, probably fallen from the summit or flank of the mountain;” “very nearly cubical in form, and measuring two metres and a half in height,” and “cloven in the middle.” Dr. Tristram, however, thinks this conjecture, “though ingenious, yet hardly satisfactory” (Bible Places, p. 94).

## Boheim (Or Behem), Hans[[@Headword:Boheim (Or Behem), Hans]]

             a forerunner of the Peasant War in Germany, was born at Niklashausen, in Baden, about the middle of the fifteenth century. In his youth he was a farm-servant and a drummer at wakes and fairs. Awakened by the preaching of a Franciscan, he burnt his drum. He believed that the Virgin appeared to him, and revealed certain ascetic and extravagant doctrines to him, which about 1476 he began to preach. He soon gained influence among the lower classes by preaching against the vices of priests and princes, and against Purgatory. He probably had heard the teachings of the Hussites. Multitudes were stirred to enthusiasm by his preaching. He was burnt at the stake in 1482.-Ullmann, Reformers before the Reformation, i, 384 sq.

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## Bohemia[[@Headword:Bohemia]]

             (Boiemum, Boiohemum, Boemia; Germ. Bohmen, Boheim), a kingdom of Germany, in the Austrian dominions, bounded on the north by Misnia and Lusatia, east by Silesia and Moravia, south by Austria, and west by Bavaria. Two thirds of the inhabitants are Sclavonians, and call themselves Czechs; the remainder are chiefly Germans. As early as 845, many Bohemians had embraced Christianity through the medium of the Germans and Romans, in consequence of the wars of the German king Lewis. In 871, Duke Borzivoy, upon a visit to Svatopluk, governor of the Moravians, became acquainted with the Christian religion, and he, his wife Ludmila, and their attendants, received baptism, probably at Olmutz. On that occasion he became acquainted with Methodius, a monk and painter, who had been sent in 862 from Constantinople to Moravia as missionary, with his brother monk Cyrillus, who invented the Sclavonic alphabet. Methodius accompanied the Bohemian duke to his own country, where many were converted and several churches built. The good work which Borzivoy had begun, Drahomira, the heathen wife of his son Vratislav, sought afterward to destroy. Ludmila, Bierzivoy's widow, and her grandson, Dtke Wenzel, fell victims to her fury. It was not till the reign of Boleslav the Pious (967-999) that Christianity obtained security and peace in Bohemia.

In 968 a distinct bishopric was formed at Prague for Bohemia, which until that period had been subject to the Bishop of Regensburg; and Hatto, archbishop of Mavence, consecrated the Saxon Dethmar bishop of Bohemia. Then the pope required (though the Christianity brought in by Methodius was properly derived from the Greek Church, and the Sclavonian liturgy had been introduced in several places) that every thing should be arranged in conformity with the Romish ritual. The use of the Latin language in divine service, the celibacy of the priests, and the Lord's Supper without the cup, were especially enforced. But the Bohemians made great resistance, and in 977 the Bohemian delegates obtained a temporary permission for the use of the liturgy in the Sclavonic language. But it was soon afterward resolved at Rome that the vulgar tongue should be expelled from the churches. An order to that effect by Pope Gregory VII, 1079, asserts that " it is the pleasure of Almighty God that divine worship should be held in a private language, though all do not understand it; for, were the singing general and loud, the language might easily fall into contempt and disgust." Nevertheless, both liturgies continued in use up to the middle of the 14th century.

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The peculiarities of their religious belief are exhibited in their Confession of Faith (A.D. 1504), especially their opinion as to the Lord's Supper. They rejected the idea of transubstantiation, and admitted only a mystical spiritual presence of Christ in the Eucharist. On all points they professed to take the Scriptures as the ground of their doctrines; and for this, but more especially for the constitution and discipline of their churches, they received the approbation of the reformers of the 16th century. They distributed their members into three classes, the beginners, the proficients, and the perfect. To carry on their system they had clergy of different degrees: bishops (seniors and conseniors or assistants); presbyters and deacons: and, of lay officers, sediles and acolytes, among whom the civil, moral, and ecclesiastical affairs were judiciously distributed. Their first bishop received his ordination from a Waldensian bishop, though their churches held no communion with the Waldenses in Bohemia. They numbered 200 churches in Bohemia. Persecution raged against them even up to the middle of the 17th century, and thousands of the best citizens of Bohemia were driven into Poland and Prussia. They subsequently obtained toleration, and entered into agreement with the Polish Lutherans and Calvinistic churches. Those who remained in Bohemia and Moravia recovered a certain degree of liberty under Maximilian II, and had their principal residence at Fulneck, in Moravia, and hence have been called Moravian Brethren. SEE MORAVIANS. Though the Old Bohemian Brethren must be regarded as now extinct, this society deserves ever to be had in remembrance as one of the principal guardians of Christian truth and piety in times just emerging from the barbarism of the Dark Ages, and as the parent of the United Brethren. Their Catechism has been republished by Dr. Von Zezschwitz (Die Catechismen der Waldenser u. Bohmischen Briider, Erlangen, 1863). The Jesuits, supported by Ferdinand II, carried through the "counter-Reformation" in Bohemia effectually in the 17th century. Protestantism was crushed at the expense of civilization. There was no legal toleration for it until the philosophical emperor Joseph II issued his l'Edict of Toleration," Oct. 13, 1781 (Pescheck, ii, 335). Protestant congregations, both Lutheran and Reformed, soon sprang up.

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## Bohemian Brethren[[@Headword:Bohemian Brethren]]

             SEE BOHEMIA.

## Bohemian Brethren (2)[[@Headword:Bohemian Brethren (2)]]

             SEE BOHEMIA.

## Bohemian Version[[@Headword:Bohemian Version]]

             SEE SLAVONIC VERSIONS.

## Bohemond, Marc[[@Headword:Bohemond, Marc]]

             one of the leaders of the Crusades, was born about 1056. He was the eldest son of Robert Guiscard, a Norman, who had obtained by conquest the dukedom of Apulia and Calabria. From 1081 to 1085 he served under his father in a war against the Byzantine emperor Alexils Comnenus. At the death of his father, in 1085, he became involved in a war with his younger brother over the division of his dominions, but, he was speedily diverted from this strife by the Crusades. Accompanied by his cousin Tancred, he led an army of 10,000 cavalry and 20,000 infantry, with which he would have besieged Constantinople had he been able to persuade Godfrey of Bouillon to join him. In 1098 he besieged and took Antioch, of which he  assumed the principality. In 1101 he was defeated and taken prisoner by the Turks. After a captivity of two years he was released, and he returned to Europe to raise troops. He levied an army in France, with which he renewed the war with Alexius, but was unsuccessful, and was obliged to conclude a peace in 1108. He died at Canossa, in Apulia, in 1111. See Gibbon, Decline and Fall of the Roman Empire, 58, 60; Michaud, Histoire des Croisades.

## Bohle, Samuel[[@Headword:Bohle, Samuel]]

             a Lutheran theologian of Germany, was born at Greiffenberg, in Pomerania, May 26, 1611, He studied at different universities, and died as professor of theology at Rostock, May 10, 1639. He published, Tabulke Gram. Hebr. (Rostock, 1638; Leipsic, 1637). — Grammatica Ebrcea (ibid. 1636): — Scrutinium S.S. ex Accentibus (ibid. eod.): — Vera Divisio Decalogi ex Infallibili Principio Accent. (ibid. 1637): — Disputt. XIII pro Formali Significatione S.S. Cruenda (ibid. eod.); — Comment. Biblico- Rabbinic. in Es. Comment. in Malachiamz: — Ethica Sacra, sive Commentarium in Proverbia Solomonis. See Winer, Handbuch der theol. Lit. i, 118; First, Bibl. Jud. i, 125; Steinschneider, Bibliogr. Handbuch, p. 25; Jocher, Allgemeines Gelehrten Lexikon, s.v. Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bohlen, Peter Von[[@Headword:Bohlen, Peter Von]]

             a Lutheran theologian of Germany, was born March 9, 1796, at Woppels in Westphalia; and died at Halle, Feb. 6, 1840, as professor of theology and Oriental languages. He published, Symbolce ad Interpretationem S. Cod. ex Lingua Persica (Leipsic, 1822) — Die Genesis, histokrsch-kritisch erldutert (Konigsberg, 1835; transl. by Heywood, Lond. 1862, 2 vols.). See Furst, Bibl. Jud. i, 125; Zuchold, Bibl. Theol. 1, 166, Winer, Handbuch der theol. Lit.i, 192, 199. (B. P.)

## Bohler, Peter[[@Headword:Bohler, Peter]]

             SEE BOEHLER.

## Bohler, Peter (2)[[@Headword:Bohler, Peter (2)]]

             SEE BOEHLER.

## Bohm, Johann[[@Headword:Bohm, Johann]]

             a German religious fanatic, known under the name "der Pauker von Niklashausen," came before the public in the name of the mother of God, at whose direction 'he commenced preaching. He was especially severe against the clergy, whom he charged with avarice and other vices. The people, poor as well as rich, flocked from all parts, (till at last bishop Rudolf of Wurzburg: made him a prisoner, and ordered him to be burned, July 19, 1476. See Archiv des historischen Vereins von Unterfranken und Aschaffenburg (Wurzburg, 1858), 14, No. 3, 1-108; Liliencron, Histor. Volkslieder, 2, No. 148; Ludewig, Geschichtsschr. von dem Bischofthumn Wuirzburg, pages 852-855; Langhorst, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bohme, Charles Lewis[[@Headword:Bohme, Charles Lewis]]

             a German Reformed minister, arrived in the United States in February, 1771. He was located in the congregation at Lancaster, Pa., on trial; and being successful he was retained until July, 1775, when he went to Hanover. There he remained until 1781, and then accepted a call from Baltimore. While there he became physically unable to perform his duties as a minister, and was compelled to resign. He was poor, and dependent on  his friends and church members for aid. The Church and the fathers in Holland contributed much to his relief. When he died is unknown. See Harbaugh, Fathers of the Germ. Ref. Church, 2, 391.

## Bohmer, Just Henning[[@Headword:Bohmer, Just Henning]]

             a celebrated jurist of Germany, was born Jan. 29, 1674, at Hanover, After having occupied the highest positions in. the University of Halle, he died Aug. 23, 1749. He wrote, Dissertatt. Juris Ecclesiastici Antiqui, ad Plinium Sec. et Tertullisnunm, Genuinas Origines Prcecipuar. Material. Juris Ecclesiastici Demonstrantes (Leipsic, 1711): — Entwicke lung des Kirchenstaats der ersten Jahrhhunderte (Halle, 1733): — Institutt. Juris. Canon., Methodum Decretalium nec non ‘ad Fera Catholicor. atque Protestantium Coimpos. (ibid. 1738; 5th ed. 1770): — Jus. Eccles. Protestantiunz. etc. (ibid; 1714. 4 vols.; 5th ed. 1756-89). He edited Corpus Jut . Can. Gregorii XIII Auctorit. post Emendcationem Absolutum Editium, Recensuit (ibid. 1747, 2 vols.; new edition by E. L. Richter, Leipsic, 1834-38). He i' also the author of a few hymns, two of which have been translated into English — viz.: anlerstandner Siegesfirst (Lyra Germanica, ii, 68: “O risen Lord! O conquering King!”) and Brich durch, meizn angefochtnes Herz (ibid. p. 192: “Courage, my sorely tempted heart!”). See Dreyhaupt, Beschreibung des Saal-Kreises (Halle, 1751), 2, 589; Koch, Gesch. des deutschen Kirchenliedes, 4:373 sq. Winer, Handbuch der theol. Lit. i, 609 sq.; ii, 4, 8, 12, 28; Herzog, Real- Encyklop. s.v.; Lichtenberger, Encyclopedic des Sciences Religieuses, s.v. Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bohmer, Wilhelm[[@Headword:Bohmer, Wilhelm]]

             a Protestant theologian of Germany, was born at Burg, near Magdeburg, March 5, 1800. In 1824 he commenced lecturing at Berlin; was in 1825 professor at Greifswalde, in 1828 at Halle, and in 1829 again in Greifswalde. In 1832 he was called to Breslau, and died Nov. 25, 1864. He published, Isagoge in Epistolam ad Colossenses (Berlin, 1829): — Die christlich-kirchliche Alterthunmzswissenschaft (Breslau, 1830, 2 vols.): — Hermogenes Africanus (Stralsund, 1832): — Symbolce Biblicea ad Dogmaticen Christianam (Vatislav, 1833) — Theologische Auslegung des Sendschreibens an die Colosser (ibid. 1835): — Die christliche Dogmatik oder Glaubenslehre (ibid. 1840, 2 vols.): — Die theologische Ethik, christlichen Lebens (ibid. 1847): — System des christlichen Lebens (ibid.  1853): — Die Lehrunterschiede der katholischen und evangelischen Kirchen. See Winer, Handbuch der theol. Lit. i, 89, 264, 608, 642, 644, Ztchold, Bibl. Theol. i, 167 sq. (B. P.)

## Bohringer, Georg Friedrich[[@Headword:Bohringer, Georg Friedrich]]

             a German Protestant theologian, who died at Basle, Switzerland, in 1879, is best known as the author of the history of the Church in biographies. In 1833 he had to leave Germany, on account of his liberal political and religious views. He went to Switzerland, and was in 1842 elected pastor at Glattfelden in Zurich. After 1853 he entirely devoted himself to historical studies, and when he had lost his sight his wife and son assisted him in his labors. The work which he left comprises twenty-four volumes, viz.;

Vol. i, Ignatius, Polykarpus, Perpetua; ii, Ireneus; iii,. Tertullianus; 4:Cyprianus; v, Origines. und slelmens; 6:Athanasius und Arius; 7:Basilius; 8:Gregor von Niyssa, Gregor von -Nazianz 9:Chrysostonmus und Olympias; 10:Ambrbosius; 11:Anugustinnts; 12:Leo, Gregor der Grosse; 13:Kolumban und St. Gall, Bonifazius und Ansgar; 14:Ansnelm von Canterbury, Bernhard von Clairvaux, Arnold von Brescia; 15:Peter Abilard; 16:Heloese, Innozenz III, Franziskus von Assisi, Elisabeth von Thiiringen; xvii,Johannes Tauler; 18:Heinrich Suso, Johannes Rusbroek, Gerhard Groot; 19:Florentinus Radevynzoon, Thomas von Kemspen; 20:Johannes von' Wykliffe; 21:Konrad Waldhauser/Miliec on Kremsier, SMatthias von Janow; 22:Johann Huss; 23:Hieronymus von Prag. Das Conzil von Konstanz; 24:Hieronymus Savonarola. See Zuchold, Bibl. Theol. i, 169. (B. P.)

## Boias[[@Headword:Boias]]

             are medical priests among the native Indians of the Caribbee Islands. They are also conjurors, each of whom has a particular genius, which he invokes. In order to become a Boia the candidate must abstain from certain kinds of meats from his infancy, and, while under instruction, live in a little hut where he is visited by no one except his instructor, subsisting on bread and water alone. He is purified by making incisions in his skill and administering tobacco juice freely. His body is afterwards rubbed over with gumor oil and then covered with feathers. When a Boia is summoned in case of sickness he immediately orders the fire extinguished; he then goes into a corner, where the patient is carried to him. After various incantations, of which tobacco-smoking is the principal ceremony, he  applies his mouth to the diseased part, pretending to suck away the disease. If the patient fails to get relief, he then turns priest and administers consolation to the afflicted, endeavoring to reconcile him to impending death.

## Boice, Ira Condict[[@Headword:Boice, Ira Condict]]

             a minister of the Reformed (Dutch) Church, was born in Somerset County, N. J. In 1823 he graduated from Dickinson College, and in 1826 from New Brunswick Seminary. He was licensed by the Classis of New Brunswick in 1826. He was pastor at Salem and Union from 1826 to 1829; at Bergen Neck from 1829 to 1844; at Claverack from 1844 to 1859; and at North Hempstead from 1859 to 1870. He died in 1872. He was an honest, straightforward, earnest man, without guile or hypocrisy. His preaching was, in a sense, the reflection of his personal character. See Corwin, Manual of the Ref. Church in America, 3d ed. p. 190.

## Boich[[@Headword:Boich]]

             SEE BOITHIUS.

## Boies, Artemas[[@Headword:Boies, Artemas]]

             a Congregational minister, was born at Blandford, Mass., Sept. 8, 1792, and graduated at Williams College 1816. In 1819 he was ordained pastor in Wilmington, N. C. In 1821 he accepted a call from Charleston; on account of ill health, he resigned 1823. In 1824 he was ordained pastor of the church in South Hadley, Mass. In 1884 he went to Boston as pastor of Pine Street Church, which position he resigned in 1840, and in 1841 removed to New London, where he remained until his death, Sept. 25, 1844. He published a Thanksgiving Sermon, Characteristics of the Times (1828), and an Address before the Society 0f Inquiry in Amherst College (1834).-Sprague, Annals, ii, 664.

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## Boies, Charles Alfred[[@Headword:Boies, Charles Alfred]]

             a Congregational minister, was born in Boston, in June, 1838. For a year after the close of his college course at Yale (1860), he was an instructor in Florida. In the fall of 1861 he entered the seminary at Princeton, where he remained through the winter and then went to Keene, N. H. He at once began to preach in the neighboring town of Roxbury, taking also an active part in the Sunday-schools of that neighborhood. In Sept. 1862, he entered the seminary at Andover, and remained there till January, when his health gave way. He died at Keene, May 14, 1863. See Obituary Record of Yale College, 1863.

## Boies, Harper[[@Headword:Boies, Harper]]

             a Congregational minister, was born at Blandford, Mass., April 21, 1797. He was a graduate of Williams College and of Auburn Theological Seminary. His ministerial career began in Tolland, Mass., where he labored for nearly one year; removing to Harpersfield, N. Y., he was installed pastor of the Church there in the summer of 1830. In Feb: 1835, he left Harpersfield for Dalton, Mass., where he preached about three years. Compelled to relinquish the ministry by failing health, he commenced  teaching in Granville; but in 1850 he returned to Harpersfield, by the invitation of the Church, where he remained until the close of his life, March 7, 1867. See Cong. Quarterly, 1868, p. 214.

## Boil[[@Headword:Boil]]

             (שְׁחַין, shechin', rendered "botch" in Deu 28:27; Deu 28:35), a burning sore or inflamed ulcer of an aggravated description, either local (as in the case of Hezekiah, 2Ki 20:7; Isa 38:21), or covering an extensive surface (as in the case of the Egyptians, Exo 9:9-11; Deu 28:27; Deu 28:35). SEE BLAINS. It is also applied to the ulcerated spots indicative of leprosy (Lev 13:18-20; Lev 13:23), and is the term used to designate the disease of Job (Job 2:7), probably the elephantiasis, or black leprosy. SEE LEPROSY.

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## Boil (Or Bono), Andrea[[@Headword:Boil (Or Bono), Andrea]]

             an Italian theologian, general of the lay monks of St. Ambrose of Milan, was born ini 1575 at Verdetto Minore, in the territory of Bergamo, anid died in 1618. He wrote, Breve tattato delle Indulgenze (Milan, 1610): — Esostazione al giovine Christiano, perfuggire la Strdda del Mondo (ibid. 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Boileau, Charles[[@Headword:Boileau, Charles]]

             a French abbot and priest, was born at Beauvais, and died in 1704. He wrote, Des Pensees Choisies, sur Differens Sujets de Morale (Paris, 1707): — Homelies et Sermons sur les Evangiles du Careme (ibid. 1712, 2 vols.): — Panegyriqus es des Saints (1718). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boileau, Jacques[[@Headword:Boileau, Jacques]]

             a French Roman Catholic theologian, was born in Paris, March 16, 1635. In 1662 he took his degree as doctor of theology, was in 1671 dean and grand-vicar at Sens, in 1694 canon at SainteChapelle and dean of the Sorbonne, and died Aug. 1, 1716. He published, De Tactibus Impudicis (Paris, 1695): — Historia Flagellantium (ibid. 1700): — De Re Vestiana Hominis Sacri (Amsterdam, 1704), and other treatises. See Du Pin, Bibl. Ecclesialstique du dix-septieme Siecle, torn. v; Niceron, Memoires, xii; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 456, 457 603, 612, 648, 918; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Boileau, Jean Jacques[[@Headword:Boileau, Jean Jacques]]

             a French theologian and biographer, was born near Agen in 1649. He was canon of the collegiate Church of St. Honore at Paris, where he died, March 10, 1735. His principal works are, Lettres sur Diffieens Sujets de Morale et de Piete (Paris, 1737): — Vie de Madame de Liancourt (ibid. 1698, 1779). See Hoefer, Nouv. Biog. Generale, s.v.

## Boiled[[@Headword:Boiled]]

             (גַּבְעוֹל, gibol', the calyx or corolla of flowers), a participial adjective from the old word boll, signifying pod or capsule; applied to the blossoms of flax (q.v.) in Exo 9:31.

## Boiled (2)[[@Headword:Boiled (2)]]

             (גַּבְעוֹל, gibol', the calyx or corolla of flowers), a participial adjective from the old word boll, signifying pod or capsule; applied to the blossoms of flax (q.v.) in Exo 9:31.

## Boinest, T. S[[@Headword:Boinest, T. S]]

             a Lutheran minister, was pastor of the Bethlehem Church, Pamaria, S. C. He died Sept. 3, 1871 aged forty-three years.; See Lutheran Observer, Sept. 22, 1871.

## Bois, Du[[@Headword:Bois, Du]]

             SEE DUBOIS.

## Bois, Du (2)[[@Headword:Bois, Du (2)]]

             SEE DUBOIS.

## Bois, John, D.D.[[@Headword:Bois, John, D.D.]]

             an English prelate, was descended from an ancient family in Kent. He was educated fellow of Clare Hall, Cambridge; was preferred dean of Canterbury; became famous for his postils in defence of the Anglican liturgy, and died about 1625. His life was pious, though “a great prelate in the Church did bear him no great good-will for mutual animosities between them, while gremiais in the university; the reason perchance he got no higher preferment.” See Fuller, Worthies of England (ed. Nuttall), 2, 155.

## Boise, John[[@Headword:Boise, John]]

             a divine of the first part of the 17th century, was born at Elmeseth, Suffolk, being the son of the minister of that place. He was educated at Hadley School and St. John's College, Cambridge, of which he was chosen fellow. Here he read in bed a Greek lecture to such young scholars as preferred antelucana studia before their own ease. He was one of the translators of the Bible appointed by king James, and wrote learned notes, etc., for Sir Henry Savill's edition of Chrysostom. He became parson of Boxworth, Cambridgeshire, and prebendary of Ely. He died “about the beginning of our war-like disturbances.” See Fuller, Worthies of England (ed. Nuttall), 3, 187.

## Boisgelin, Jean De[[@Headword:Boisgelin, Jean De]]

             Dieu Raymiond de Cuce de, a French prelate and theologian, was born at Renies, Feb. 27, 1732. Destined from infancy for the ecclesiastical profession, he was appointed successively grandvicar of Pontoise, bishop of Lavaur, and archbishop of Aix. While president of the States, a canal was built, which bore his name; he also founded an:institution for the education of poor girls, and several other useful establishments. In 1789-97 he was sent as deputy of the clergy of Aix to the States-General, where he jealously fought against the union of the three orders, and voted for the abolition of the feudal privileges, and for the annual assessment of the tax. He was elected president of the assembly Nov. 23, 1790, where he combated the motion which gave to the assembly the power to dispose of all the goods of the Church. He proposed the convocation of a general council, and published a writing entitled, Exposition des Principes des Eveques de l'Assemblee. After the session of the constituent assembly, a constitutional archbishop having been appointed to Aix, M. de Boisgelin retired to England, and did not return to France until after the signature of  the Concordat. In 1802 he was appointed archbishop of ours, and a little later wase made cardinal. In 1765 he pronounced the funeral oration of the Dauphin, son of Louis XV; in 1766 that of Stanislas, king of Poland; in 1769 that of the Dauphin, and the discourse at the coronation of Louis XVI at Rheims. In 1776 he became member of the French Academy, in place of the abbot of Voisenon. He died at Angeryilliers, Aug. 22, 1804. He wrote, among other works, Art de Juger par L' Analyse des Idles (Paris, 1789): — Discours sur le Retablissement de la Religion: — Heroaides d'Ouide, translated into French verse without the name of the author (ibid. 1786): — Le Psalmiste, traduction des Psaumnes en vers, precedee d'un Discours sur la Poesie Sacree des Hebreux (Lond. 1799). This work was published in order to supply the wants of some families of French emigrants. See Hoefer, Nouv. Biog. Generale, s.v.

## Boisil[[@Headword:Boisil]]

             praepositus (or prior) of the monastery of Mailros, under abbot Eata, is described by Bede (Hist. Eccl. 4:27) as a man of great virtues and of a prophetic spirit; several instances of his power of predicting events are given, which Bede seems to have learned from Herefrith and Sigfrid. Whatever may be the truth of these stories, it seems certain that it was through Boisil that Cuthbert obtained admission at Mailros and the tonsure. Another of his favorite pupils was the famous Egbert. Boisil probably died about 664. He was not only a scholar, but an indefatigable preacher in the villages of the north. Relics of him are preserved at Durham, and his memory is observed on Sept. 9. See Mabillon, Acta Sanctorum, O. S. B. Saec. 2, p. 850.

## Boisleve, Pierre[[@Headword:Boisleve, Pierre]]

             a French theologian, was born at Saumur, Sept. 12, 1745. He received the degree of doctor of law after having embraced the ecclesiastical profession; and, invested with the vicariate of St. Michael of Angers, he showed a remarkable talent in examining the proceedings which the presidial of that city forwarded to him. He was afterwards appointed canon of the collegiate Church of St. Martin, and vicepromoter of the diocese. During the Revolution he refused to take the required oath, left Angers, and went to Passy to dwell in a house furnished by his old schoolfellow, M. de Maille, bishop of St. Papoul. After the conclusion of the Concordat, he was appointed honorary canon of Notre Dame. Boisleve pronounced the  sentence of divorce between Napoleon and Josephine, Jan. 16, 1810. He became afterwards titular canon, vicargeneral, and director of the monks of the Hotel-Dieu and the nuns of the Congregation. He died at Paris, Dec. 3, 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Boismont, Nicholas Thyrel De[[@Headword:Boismont, Nicholas Thyrel De]]

             a French preacher, was born in a village of Normandy about 1715. Devoted to pleasure, he neglected his studies until sent to Paris, where he acquired a high reputation for his sermons, his knowledge of character, etc. He succeeded Boyer, bishop of Mirepoix, as a member of the French Academy in 1755. His literary success was great, and a discourse delivered by him on charity caused £150,000 to be collected for that object. He was highly eulogized for his talents. He died at Paris, Dec. 20, 1786. He Wrote, Lettres Secretes sur I'Etat Actuel de la Religion et du Clerge de France (178-83), and other works, some of which were not published until after his death. Among them was De la Necessite. d'Orner les Verites Evangeliques. His sermons and discourses twere published under the title Oraisons Funebres,- Panegyriques et Sermons (Paris, 1805). See Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Enscyclopedie des Sciences Religieuses, s.v.; Winer, Handbuch der theol. Lit. 2, 187. (B. P.)

## Boisot, Charles[[@Headword:Boisot, Charles]]

             a Flemish theologian, a native of Brussels, was at first canon regular of Groenendael, and afterwards abbot of Sonnebeck, in the territory of Ypres. He died Aug. 27, 1636. He wrote Ordinationes et Statuta ad Regulam S. Augustini (Cologne, 1628). See Hoefer, Nouv. Biog. Gen., s.v.

## Boissard, George David Frederic[[@Headword:Boissard, George David Frederic]]

             a French Protestant theologian, was born at Montbelliard, Aug. 16, 1783. His first instructor was his father, a Lutheran minister, and he completed his studies at the Central School of Strasburg, where he distinguished himself in mathematics. By the study of theology, he prepared himself for the evangelical ministry, to which he was consecrated Oct. 11, 1803 He was appointed in 1804 pastor of the Lutheran Church of Lille, which he had charge of organizing, and from which he passed, in 1807, to the Church of his communion recently established at Nancy. Two years later he was called to Paris, where he entered upon the duties in the Temple on the Rue de Billettes. His labors were universally esteemed, and he showed  remarkable zeal in directing the religious instruction of the colleges of Louis the Great, Henry IV, and St. Louis. He was member of the Society of Evangelical Missions, of the Biblical Society, of the Protestant Society of Forethought and Mutual Relief, of the Society of Christian Morality, and of the Society of Encouragement of Elementary Instruction among the Protestants of France. He died at Paris, Sept. 16, 1836. He wrote a number of books, among which we mention, Catechisime t Usage de v'Enforce Evangelique (Lille): — Discours Prononce dans le Temple Chretien de la Confession d'Augsburg (Paris, 1811): Histoire de la Bible (ibid. 1813): — Celebration de la Troisieme Fete Siculaire de la Reformations (ibid. 1817) Recueil de Cantiques a ‘L Usage des Chrntiens Evangeliques, etc. (ibid. 1819). In collaboration with other pastors he published Principes de la Religion Chretienne, etc. (ibid. 1826): — Instructions Chretiennes a l'Usage de la Jeunesse, etc. (ibid. 1832). He also wrote a great number of funeral discourses for the obsequies of various persons; among others, J. M. Soehlne (1815); count Rapp, peer of France (1821); Dr. Wurtz (1823); Clementine Cuvier, daughter of the celebrated naturalist. See Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Encyclop des Sciences Religieuses, s.v.

## Boissierre, Joseph De La Fontaine De La[[@Headword:Boissierre, Joseph De La Fontaine De La]]

             a French priest of the Oratory, who died at Paris in 1732, aged eighty-four years, left six vols. of Sermons (Paris, 1730, 1731), which are highly esteemed. — Landon, Eccles. Dict. s.v.

## Boisville, Jean Francois Martin De[[@Headword:Boisville, Jean Francois Martin De]]

             a French theologian, was born at Rouen, Jan. 12, 1755. He entered upon the ecclesiastical profession, as his parents had designed. He took his degrees at the Sorbonne, and was appointed canon of the Cathedral of Rouen. Returning to his native city after the Revolution, he was chosen by the archbishop for one of the grand vicars. He left this position in 1801, and retired to Havre, where he devoted himself to study, to religious duties, and cares which taxed the feebleness of his health. In 1822 he was made bishop of Dijon, which position he filled worthily until his death, May 27, 1829. He wrote a translation in verse of L'Imitation de Jesus Christ (Paris, 1818). See Hoefer, Nouv. Biog. Generale, s.v.

## Boivin, Jean Gabriel[[@Headword:Boivin, Jean Gabriel]]

             a French Franciscan, who was born at Vire, in Normandy, and died in 1681, left a course of philosophy and another of theology, each in four vols.; the latter is called Theologia Scoti et Subtilitas ejus ab Obscuritate Liberata et Vindicata. Five editions were printed between 1664 and 1682. — Landon, Eccles. Dict. s.v.

## Boiz[[@Headword:Boiz]]

             (Heb. id. בֹּעִז, alacrity), the name probably of two men.

1. (Sept. and N.T. Βοόζ, Josephus Βόαζος.) A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. SEE RUTH. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of goel. he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the " levirate law" (q.v.) to marry Ruth (although it is hinted, Rth 3:10, that he was much her senior, and indeed this fact is evident whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv, 1 sq.; Jahn, Bibl. Arch. § 157). B.C. prob. cir. 1360. He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (comp. Ezr 9:1 sq.). SEE BETHLEHEM.

## Boiz (2)[[@Headword:Boiz (2)]]

             (Heb. id. בֹּעִז, alacrity), the name probably of two men.

1. (Sept. and N.T. Βοόζ, Josephus Βόαζος.) A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. SEE RUTH. Finding that the kinsman of Ruth, who stood in a still nearer relation than himself, was unwilling to perform the office of goel. he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the " levirate law" (q.v.) to marry Ruth (although it is hinted, Rth 3:10, that he was much her senior, and indeed this fact is evident whatever system of chronology we adopt), and to redeem the estates of her deceased husband Mahlon (iv, 1 sq.; Jahn, Bibl. Arch. § 157). B.C. prob. cir. 1360. He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed, from whom in a direct line our Lord was descended. No objection seems to have arisen on the score of Ruth's Moabitish birth; a fact which has some bearing on the date of the narrative (comp. Ezr 9:1 sq.). SEE BETHLEHEM.

## Bokum, Hermann[[@Headword:Bokum, Hermann]]

             a German Reformed minister, was born at Konigsberg, Prussia, Jan. 2, 1807. He received an excellent classical education, and came to America in 1826. After a few years, he became professor of the German and French languages in the University of Philadelphia. He was licensed to preach in 1842, and was ordained pastor of Columbia and Marietta, Lancaster Co., in 1843. After two years he removed to Cincinnati, O., where he was engaged in teaching, and in 1854 pursued similar labors in Knoxville, Tenn. At the breaking-out of the Rebellion his property was confiscated by the Confederacy, and he came North. He was engaged by. the Federal government in various capacities, chiefly as chaplain in the army, and labored efficiently in the hospital at Turner's Lane, Philadelphia. He received, at the close of the war, the appointment of commissioner of immigration in Tennessee, and returned to Knoxville. The office being discontinued in 1869, he removed to Atlanta, Ga., and became pastor of a German congregation. In 1873 he returned to Philadelphia, where he engaged in general missionary work, devoting a portion of his time to teaching and literary work, until his death in Germantown, Aug. 5, 1878. He was a sincere and devoted Christian, and a man of fine literary attainments. He was author of a German and English Grammar, and translated McIlvaine's Evidences of Christianity into German, besides writing extensively for several religious papers. See Harbaugh, Fathers of the Germ. Ref. Church, 5, 314.

## Bol (Or Boll), Hans[[@Headword:Bol (Or Boll), Hans]]

             a Flemish painter and engraver, was born at Mechlin, Dec. 16, 1534, and studied under an obscure artist for some time; then visited Germany, where he copied the works of some of the most eminent masters. He died in Amsterdam, Nov. 29, 1593. The following are his principal works: The Reconciliation of Jacob and Esau; The First Interview between the  Servant of Abraham and Rebecca. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bolam, John[[@Headword:Bolam, John]]

             an English Wesleyan minister, was born at Gateshead, Dec. 13, 1802. At an early age he attended Wesley's Orphan-house School at Newcastle. He was converted in 1819, was sent to his first circuit in 1824, and four years afterwards was appointed to the Shetland Islands, where he endured much privation. In many subsequent spheres his labors were greatly blessed. He retired after forty-two years' service, and died at Worksop, Nottinghamshire, June 5, 1872. Bolam was a man of varied ability, of uniform piety, and abiding friendship. Strength and acuteness marked his efforts, and his power of analysis and skill in composition were considerable. Of popery he was an uncompromising enemy, and in his later years his pen was often employed in exposing and denouncing its errors. See Minutes of the British Conference, 1872, p. 29.

## Boland, Elijah N.[[@Headword:Boland, Elijah N.]]

             a minister in the Methodist Episcopal Church South, was born in Muscogee County, Ga. He embraced religion about the close of the Mexican war, and in 1855 united with the Georgia Conference. Mr. Boland's education was limited, but by studious habits he became very efficient. He worked hard all the day, studied nights, and preached Sundays. He enlisted in the forty-sixth regiment Georgia Volunteers, with the expectation of being made chaplain, in which he was disappointed. He died in one of the hospitals, September, 1863. See Minutes of Annual Conferences of the M. E. Church South, 1863, p. 454.

## Bolcan (Or Olcan)[[@Headword:Bolcan (Or Olcan)]]

             is the name of two Irish saints.

1. Bishop of Derkan or Airthir-muge, lived about A.D. 440, in the north of Ulster. He was found, when an infant, beside his dead mother, by Darius, a chief of Carsedna; and was baptized by St. Patrick, who later put him over the Church of Rath-mugia (or Airthir-mugia). St. Patrick afterwards sent him to Gaul, from which he returned (date uncertain), and was in all probability a bishop in A.D. 480. Ussher gives the date of his consecration  as bishop of Derkan (or Clonderkan), in Dalriada, as 474. A story is told of his having been induced by menaces to baptize Saran, a chief in Dalriada; and of St. Patrick's foretelling that for his indiscretion his church would be thrice destroyed. Reeves notes that the Church of Armoy (Airthir-muge) has had its property gradually merged in the episcopal property of Connor, so that three fourths of the parish have been from time immemorial the property of that see. His day in the calendar is Feb. 20.

2. In speaking of St. Bolcan, Colgan (Acta Sancto rum, p. 377, n.) says there is another saint in Ireland called Bolcan, who is venerated in the church of Kill-chusle, County Roscommon; and that he is always enumerated by Tirechan and Aengus among the presbyters and abbots who were disciples of St. Patrick, being commemorated July 4. Alb. Butler (7, 61) says that his relics remain at Kilmore, where his monastery stood. Lanigan (Eccl. ist. Ir. i. 256, 344) calls him Olcan of Kilmoyle.

## Bold, John[[@Headword:Bold, John]]

             an English clergyman, was born in Leicestershire in 1679, and educated at St. John's College, Cambridge. Having entered into holy orders, he took the curacy of Stony Staunton, Leicestershire, where he labored for about fifty years. He died in 1757. His publications include, The Sin and Danger of Neglecting the Public Service of the Church (1745): — Religion the most Delightful Employment: — The Duty of Worthy Communicating. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Boldetti, Marco Antonio[[@Headword:Boldetti, Marco Antonio]]

             an Italian antiquarian, was born at Rome, Nov. 19, 1663. He was writer of the Hebrew language at the Library of the Vatican, and on Saturday he assisted at the Jewish service at the Church. For more than thirty years he was inspector of the cemeteries of Rome. He refused the episcopal honor which pope Clement XI offered him. He died Dec. 4, 1749, leaving Osservazioni sopra i Cimiteri' de' Santi Martiri ed Antichi Christiani di Romai (Rome, 1720). See Hoefer, Nouv. Biog. Generale, s.v.

## Boldich, Ernst Christian[[@Headword:Boldich, Ernst Christian]]

             a Lutheran theologian of Germany, was born at Sonderburg, Nov. 9, 1647. He studied at different. universities, and became in. 1687 pastor at Cronenburg, where he died in 1706. He wrote, Diss. de Pontifice  Hebrceoriun Maximo: — Christliche — Entdeckung der Calvinischen Betrieglichkeit, etc. See Seelen, Athence Lubecenses; Moller, Cimbria Litterata; — Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Boldoni, Ottavio[[@Headword:Boldoni, Ottavio]]

             a learned Italian theologian, was born in 1600. He belonged to the order of Barnabites, and became bishop of Terano in 1661. He died in 1680, leaving, Theatrum Temporarneum, etc. (Milan, 1636): — Dies Attici (ibid. 1639): — Epiqraphica (Perugia, 1660; Rome, 1670). See Hoefer, Nouv. Biog. Generale, s.v.

## Boldrini (Or Boldini), Nicolo[[@Headword:Boldrini (Or Boldini), Nicolo]]

             (called Vicentino), an Italian wood-engraver, was born at Vicenza about the year 1510, and executed a number of pictures after Titian. The following is a list of his principal religious works: The Wise Men's Offering; St. Jerome Praying, St. Catheine; St. Sebastian and Four other Saints.

## Bolduc, Jacques[[@Headword:Bolduc, Jacques]]

             a French theologian, was born at Paris about 1580. He was a Capuchin monk, and his oratorical talent acquired for him some reputation. His theological works were sought for on account of their singularity, and for the paradoxes which they contained. He wrote, Commentarium in Epistolam S. Judce (Paris, 1620): — Commentariae ir Librum Job (ibid. 1619, 1631, 1638): — De Ecclesia post Legem (ibid. 1630): — De Ecclesia ante Leagem (Lyons, 1626): — De Orgio Christiano libritres, in quius Declarantur Antiquissima Sacro-sanctce Eucharistica Typica Mysteria (ibid. 1640). These ancient mysteries consisted, according to the author, in the institution of the sacrament of the eucharist by Adam, who cultivated wheat, and by Noah, who made wine. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bolgeni, Giovanni Vincente[[@Headword:Bolgeni, Giovanni Vincente]]

             an Italian theologian, was born at Bergamo, Jan. 22, 1733. He entered the Jesuit order, and became professor of philosophy and theology at Macerata. At the suppression of this society, he was called to Rome by pope Pius VI, who appointed him his theological penitentiary. Bolgeni published a great number of works, in which he strongly sustained the  principles professed by the Jesuits. In a pamphlet which he published in 1794, he went so far as to give the name of Jacobins to all the Jansenists or constitutionalists. Five years later, he wrote in favor of the oath which the Roman republic required of the institutors and public functionaries, but was obliged to retract before the sacred college assembled at Venice to elect a pope. He died at Rome, May 3, 1811. His principal works are, Esaine della Vera Idea della Santa Sede (Macerata, 1785): — Il Critico Corretto, Ossia Ricerche Critiche (ibid. 1736): — Econonmia della Fede Cristiana ( Brescia, 1790). See Hoefer, Nouv. Biog. Generale, s.v.

## Bolingbroke[[@Headword:Bolingbroke]]

             SEE DEISM AND INFIDELITY.

## Bolingbroke (2)[[@Headword:Bolingbroke (2)]]

             SEE DEISM AND INFIDELITY.

## Bolivar, Gregorio De[[@Headword:Bolivar, Gregorio De]]

             a Spanish missionary and publicist, lived in the early half of the 17th century. He belonged to the order of Saint Francis of the Observants. For twenty-five years he preached the Gospel to the people of Mexico. of Peru, and of several other parts of America, where European civilization had not penetrated. He was also, it is said, versed in medical science. He wrote Memorial de Arbitrios pard la Reparacion de Espana (Madrid, 1626): — also an account of his travels, which has not been published. See Hoefer, Nouv. Biog. Generale, s.v.

## Bolivia[[@Headword:Bolivia]]

             a republic of South America. Its area is about 350,000 square miles. Population in 1855, 1,447,000, exclusive of about 700,000 Indians. The Roman Catholic Church is recognised as the state church, yet other denominations are tolerated. The convents have the right of receiving novices only on condition that they are at any time at liberty to leave again the monastic life. The chamber of senators exercises the right of superintending the ecclesiastical affairs. At the head of the Church is the archbishop of Charcas, who resides at Chuquisaca, and three bishops, at Santa Cruz de la Sierra, La Paz, and Cochamba. There is a university at Chuquisaca, besides several colleges. A large majority of the entire population are of Indian descent, and still show a strong attachment to the Jesuits, who were expelled from their :missions March 27, 1767. In the eastern plains several tribes still live together in the missions. There were in 1830, among the Chiquitos, ten missions, with 15,316 inhabitants; among the Mojos, thirteen, with .23,951 inhabitants SEE AMERICA.

## Bolivia (2)[[@Headword:Bolivia (2)]]

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## Boll, Friedrich Christian[[@Headword:Boll, Friedrich Christian]]

             a German Protestant minister, who was born in 1777, and died Feb. 12, 1818, as pastor of St. Mary at Neutbrandenburg, is the author of, Von dem Verfall und der Wiederherstelluni der Religiositdt (Neustrelitz, 1809) 3: — Predigten iiber Luther's Leben aund Wirken (Rostock, 1818). See Winer, Handbuch der theol. Lit. ii, 46, 209. (B. P.)

## Boll, Hans[[@Headword:Boll, Hans]]

             SEE BOL.

## Bolland Or Bollandus, John[[@Headword:Bolland Or Bollandus, John]]

             born in Brabant Aug. 13,1596, and entered the Society of Jesus in 1612. He was chosen by his fraternity to carry into effect Rossweide's plan of the Acta Sanctorum, or Lives of -the Saints. SEE ACTA SANCTORUM,. He died Sept. 12, 1665. A memoir of his life is prefixed to the first volume of the Acta Sanctorum for March.

## Bolland Or Bollandus, John (2)[[@Headword:Bolland Or Bollandus, John (2)]]

             born in Brabant Aug. 13,1596, and entered the Society of Jesus in 1612. He was chosen by his fraternity to carry into effect Rossweide's plan of the Acta Sanctorum, or Lives of -the Saints. SEE ACTA SANCTORUM,. He died Sept. 12, 1665. A memoir of his life is prefixed to the first volume of the Acta Sanctorum for March.

## Bollandists[[@Headword:Bollandists]]

             a society of Jesuits at Antwerp, so called as the continuators of the Acta Sanctorum after the death of Bolland. From 1665 to 1782, twenty-two editors in succession were engaged, and published one hundred and seventy-three volumes. These were all Jesuits; and after the suppression of that order, canons regular, Benedictines, and others devoted themselves to the continuation of this work. The renewal of it was undertaken in 1838 by several Jesuits at Brussels. Some idea of the vast extent of this work, still in progress, may be gathered from the fact that the lives of more than two thousand saints remain to complete the year, and more than fifty additional volumes in folio must be published before the completion of the work. SEE ACTA SANCTORUM.

## Bollandists (2)[[@Headword:Bollandists (2)]]

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## Bollandus (Or De Bollandt), Sebastian[[@Headword:Bollandus (Or De Bollandt), Sebastian]]

             a Dutch theologian, a native of Maestricht, entered the house of the Recollects, and taught philosophy and theology. He died at Antwerp, Oct. 13, 1645. He is known as the editor of the following works: Historica, Theologica et Moralis Terrce Sanctce Elucidatio, Auctore Francisco Quaresmio (Antwerp, 1639): — Sermones aurei Fratris Petri ad Boues, in Dominicas et Festa per Annum (ibid. 1643). The monk, Pierre aux Boeufs,  who is mentioned in this work, was doctor and professor of theology. See Hoefer, Nouv. Biog. Generale, s.v.

## Bolles, Augustus[[@Headword:Bolles, Augustus]]

             a Baptist minister, was born at Ashford, Conn., Dec. 28, 1776. He began to preach in 1810, and was ordained pastor of the Church at Tolland in May, 1814, where he remained until 1818, when he became pastor of the Church at Bloomfield, continuing in office until 1825. That year he took up his residence at Hartford, and supplied, for a number of years, churches without pastors. For nearly four years he had charge of the Christian Secretary. After an absence of two years in Indiana, where he organized a Church at La Porte, he returned to Connecticut,. and. began, in 1839, to preach for the Church at Colchester, and supplied them for several years. He died in that place some time after 1859. See Sprague, Annals of the Amer. Pul., 6, 478; Cathcart. Bapt. Encycl. p. 110. (J. C.S.)

## Bolles, David[[@Headword:Bolles, David]]

             a Baptist minister, was born at New London, Conn., Jan. 14, 1743. He was ordained an evangelist in October, 1797; served as pastor of the First Baptist Church at Hartford in 1801, and died Feb. 14, 1807. See Sprague, Annals of the Amer. Pulpit, 6, 474.

## Bolles, David C[[@Headword:Bolles, David C]]

             a Baptist minister, was born in Connecticut, Feb. 2, 1793, and graduated from the Newton Theological Institution in 1832.; He was ordained soon after, and for a time was pastor of the Church at Southbridge, Mass. Subsequently, he removed to Ohio, in which state he was pastor successively of churches in Granville, Athens, and Jackson. He died in the last place, April 2, 1840. See Newton General Catalogue, p. 10. (J. C. S.)

## Bolles, John[[@Headword:Bolles, John]]

             a layman prominent among the early Baptists of this country, was born at New London, Conn., in August, 1677. His mother and only brother and sister were murdered by a young lad named John Stoddard, leaving him the only surviving child of his father, Thomas Bolles. When he had reached the age of thirty he became dissatisfied with the religious tenets of the “standing order,” and joined the Seventh-day Baptist Society, being immersed by John Rogers the elder. Well educated, familiar with the Bible,  independent in fortune, earnest in his convictions, and of a proselytizing spirit, bold, and fond of discussion, Mr. Bolles engaged very actively in polemical controversy, and wrote and published many books and pamphlets, some of which, yet extant, prove him to have been fluent with the pen and adroit in argument. A man of so much decision and earnest conviction on the subject of Church and State was sure to meet with persecution. For going, with several others of like faith, from Groton and New London to attend Baptist worship at Lebanon, he was arrested, imprisoned, then heavily fined — the sentence being that if fine and costs were not paid he should be flogged on the bare back for nonpayment of fine, and then lie in jail until payment of costs. He received fifteen stripes, and his companions ten each. The knowledge of this outrage was spread far and wide, and, especially in Rhode Island, the land of religious freedom, awakened the greatest indignation. It has been well said by Hon John A. Bolles, a descendant of John Bolles: “There seems to be a sort of poetical justice in the fact that justice Backus's [the trial justice in the case of John Bolles] grandson, a child of eighteen months at the date of this flogging, became himself a Baptist preacher and the historian of the Baptists.” Mr. Bolles died at New. London, Jan. 7, 1797. Among the productions of his pen, were, A Message to the General Court at Boston. (May, 1754): — True Liberty of Conscience,, etc.: — A Reply to Jacob Johnson's Answer to my Booke, etc.: — A Brief Account of Persecutions in Boston and Connecticut Governments (1758 ): — Objections to the Confession of Faith of the “Standing Order.” Another of the books of Mr. Bolles is called Good News from a Far Country, designed to prove Roger Williams's doctrine that the civil government “has no authority from God to judge in cases of conscience.” See Bolles Genealogy, p. 8-11. (J C. S.)

## Bolles, Lucius Stillman[[@Headword:Bolles, Lucius Stillman]]

             a Baptist minister, son of the preceding, was born at Salem, Mass., July 16, 1808, and graduated from Brown University in 1828. It was his purpose to enter the medical profession, and with this end in view he studied at the medical school of Harvard College, and received the degree of M.D. in 1831. Subsequently he spent two years at the Newton Theological Institution, 1831-33, and was ordained at Lynn, Nov. 20, 1833. Here he remained until his death, which occurred July 24, 1837. See Sprague, Annals of the Amer. Pulpit, 6, 476; Bolles Genealogy, p. 29; Newton General Catalogue, p. 12. (J. C. S.).

## Bolles, Lucius, D.D.[[@Headword:Bolles, Lucius, D.D.]]

             a Baptist minister, was born at Ashford, Conn., Sept. 25, 1779, and was licensed to preach in 1803. He graduated from Brown University in 1801, having been converted at college. He was first pastor at Salem, Mass., which Church he served twenty-two years. He was elected corresponding secretary of foreign missions in 1826. In 1841, Dr. BolIes made a missionary tour beyond the Alleghany Mountains. He died, full of faith and hope, Jan. 5, 1844. He published a number of sermons. See Sprague, Annals of the Amer. Pulpit, 6, 474.

## Bolles, Matthew[[@Headword:Bolles, Matthew]]

             a Baptist minister, son of David, was born at Ashford, Conn., April 21, 1769. He began to preach at Lyme in 1812. He was also pastor at Fairfield, at Milford, N. H., and at Marblehead and West Bridgewater, Mass. He died Sept. 26, 1838. See Sprague, Annals of the Amer. Pulpit, 6:478; Bolles Genealogy, p. 26.

## Bologna, Council Of[[@Headword:Bologna, Council Of]]

             (Conciliuin Bononsiense), was held in 1317 by Raynaldus, archbishop of Ravenna, and eight of his suffragans. Twenty-four articles were published. In them allusion is made to the licentious life of the clergy, which rendered them an object of contempt to the people, and gave them a handle for usurping the property and rights of the Church. In canon 4 it was forbidden to the clergy to carry arms, and to enter any place of bad fame; it also minutely described the fashion and quality of their dress. In canon 12, it was forbidden to say any other mass during mass at the high-altar (cumt missa celebratur ins nota). See Labbe, Concil. 11:1655.

## Bologna, Michele Da[[@Headword:Bologna, Michele Da]]

             (surnamed Sygricanus or Aignanus), an Italian monk of the Carmelite order, died at Bologna in 1400. He wrote, Commentaries on the Sentences of Peter Lombard (Milan, 1410; Venice, 1623): — Commentary on the Psalms, more frequently published under the title lncogniti in Psalmros. (Alcala, 1524; Lyons, eod. 1528). See Hoefer, Nouv. Biog. Generale, s.v.

## Bologni, Mariano[[@Headword:Bologni, Mariano]]

             an Italian poet and theologian, originally from Palermo, was doctor of theology and canonical law, and became canon and vicar-general of: Monreale. He died Oct. 29, 1659. He wrote, — Canzoni Siciliane; in the Muse Siciliane, vol. 2: — Canzoni a Sacre Siciliaie, ibid. vol 4. See Hoefer, Nouv. Biog. Generale, s.v.

## Bolognini, Giacomo[[@Headword:Bolognini, Giacomo]]

             a reputable Italian historical painter, nephew of Giovanni Battista, was born at Bologna in 1664, and studied under his uncle, He died in 1734. He executed some pictures for the churches at Bologna, among which are St. Francis receiving the Stigmata, in San Sebastiano e Rocco and the Dead Christ with the Virgin and Mary Magdalen, in the Church of the Purita. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bolognini, Giovanni Battista[[@Headword:Bolognini, Giovanni Battista]]

             an Italian painter and. engraver, was born at, Bologna in 1612, and studied under Guido. He died in 1689. He executed several pictures for the churches at Bologna, among which are the Virgin and Infant, with Magdalen and Saints, in Santa Maria Nuova;, the Dead Christ, with the Virgin, St. John, and others, in the Church of the Servi; and the Conception, in Sinta Lucia. The following are some of his principal prints: The Murder of the Innocents; Peter made dead of the Church; and the Crucifixion. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bolognini, Luigi[[@Headword:Bolognini, Luigi]]

             an Italian doctor of laws, was born, at Bologna in 1447. Pope Julius II sent him as his legate into France, and he died after his return, at Bologna, July 19, 1508. He wrote many works on the civil and canon law, which were printed in his lifetime, and he was zealous in correcting the text of the Pandects; but his work entitled Eszenadationes Jurtis Civilis was not printed until 1516, after his death. Besides other works, he is said to have written a Historia Summorum Pontificum, which, if it exist, has never been printed. See Landon, Eccles. Dict. s.v., Hoefer, Nouv. Biog. Generale, s.v.

## Bolsec, Jerome Hermes[[@Headword:Bolsec, Jerome Hermes]]

             a French Carmelite of the 16th century, who appears to have embraced the reformed opinions, and fled from Paris to Ferrara, where he was almoner to the duchess. From thence he went to Lyons and Geneva, avowed himself a Protestant, and began to practise as a physician. In 1551 he declaimed against predestination in a public assembly. Bolsec was imprisoned, convicted of sedition and Pelagianism, and banished (Dec. 23,1551). He returned to France and again embraced Romanism. In 1577 he published Histoire de la Vie, Maeurs, etc., de Jenin Calvin, a violently abusive book, which he followed with a slanderous Life of Beza in 1582. He died about 1585.-Mosheim, Ch. Hist. 3:196; Haag, La France Protestante, ii, 360.

## Bolsec, Jerome Hermes (2)[[@Headword:Bolsec, Jerome Hermes (2)]]

             a French Carmelite of the 16th century, who appears to have embraced the reformed opinions, and fled from Paris to Ferrara, where he was almoner to the duchess. From thence he went to Lyons and Geneva, avowed himself a Protestant, and began to practise as a physician. In 1551 he declaimed against predestination in a public assembly. Bolsec was imprisoned, convicted of sedition and Pelagianism, and banished (Dec. 23,1551). He returned to France and again embraced Romanism. In 1577 he published Histoire de la Vie, Maeurs, etc., de Jenin Calvin, a violently abusive book, which he followed with a slanderous Life of Beza in 1582. He died about 1585.-Mosheim, Ch. Hist. 3:196; Haag, La France Protestante, ii, 360.

## Bolster[[@Headword:Bolster]]

             ( מְרִאֲשׁוֹת, meraashoth', something at the head) occurs Gen 28:11; Gen 28:18, where it is rendered " pillows;" 1Sa 19:13; 1Sa 19:16; 1Sa 26:7; 1Sa 26:11; 1Sa 26:16, a pillow. These were stuffed with wool or some soft substance (Eze 13:18; Eze 13:21); the poorer classes, instead of these, made use of skins. The

"pillow of goats' hair for his bolster," placed by Michal (1Sa 19:13), seems to convey the impression that in those remote times it was not usual for any but sick persons to use bolsters or pillows to support the head when in bed; and that, accordingly, Michal put one stuffed with goats' hair under the head of the Teraphim, to confirm the notion she wished to convey that David lay there sick. She would then cover the head and bolster with a cloth, it being usual in the East for people to cover their heads while in bed. The Septuagint and Josephus make out that it was a goat's liver, the use of which, as explained by the latter (Ant. 6:11,4), was, that the liver of a goat had the property of motion some time after being taken from the animal, and therefore gave a motion to the bed-clothes, which was necessary to convey the idea that a living person lay in the bed. The Targum says that it was a goat-skin bottle; if so, it was most likely inflated with air. It is probable, however, that the term rendered "bolster" is merely an adverbial phrase, and should be rendered literally in all cases, as it actually is in 1Sa 26:7-16. SEE BED.

## Bolster (2)[[@Headword:Bolster (2)]]

             ( מְרִאֲשׁוֹת, meraashoth', something at the head) occurs Gen 28:11; Gen 28:18, where it is rendered " pillows;" 1Sa 19:13; 1Sa 19:16; 1Sa 26:7; 1Sa 26:11; 1Sa 26:16, a pillow. These were stuffed with wool or some soft substance (Eze 13:18; Eze 13:21); the poorer classes, instead of these, made use of skins. The

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## Bolster, Cyrus[[@Headword:Bolster, Cyrus]]

             a Methodist Episcopal minister, was born in 1818. He experienced religion in 1838, graduated at Wesleyan University in 1845, and joined the New York Conference. In 1849 he was transferred to the Troy Conference, and being too feeble for pastoral work he was appointed to Lansingburg Academy, where he continued to teach until 1851, when he went to New Orleans for the improvement of his health, and there died, Feb. 17, 1853. — See Minutes of Annual Conferences, 1853, p. 205.

## Bolswert (Or Bolwerd), Boetius Adam[[@Headword:Bolswert (Or Bolwerd), Boetius Adam]]

             an eminent Dutch engraver, was born at Bolswert about 1580, and died in 1634. The following are some of his principal plates: Jesuit Kneeling before a Crucifix; The Adoration of the Shepherds; The Repose in Egypt; Twenty-four of the Hermits of the Desert; The Judgment of Solomon; The Resurrection of Lazarus. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bolswert (Or Bolwerd), Scheltius[[@Headword:Bolswert (Or Bolwerd), Scheltius]]

             a celebrated Dutch engraver, the younger brother of Boetius Adam, was born at Bolswert, in Friesland, about 1586. He especially distinguished himself by his admirable prints after some of the best works of Rubens and Vandyck. One of his most beautiful engravings is a grand composition after Vandyck, representing the Crucifixion, with a figure presenting the sponge to Christ; on the other-side the Virgin and St. John are standing, and Mary Magdalene kneeling and embracing the cross. The following are only a few of his principal plates: The Infant Jesus and St. John Playing with a Lamb; The Virgin Mary, with her Hands folded on her Breast; Jesus Christ Triumphing over Death; The Death of a Saint and that of a Sinner. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bolten, Johann Adrian[[@Headword:Bolten, Johann Adrian]]

             a Protestant theologian of Germany, was born at Stiderstapel, in Sleswig, September 11, 1742. In 1772 he was appointed deacon, and in 1782 third pastor, at Altona, and died August 11, 1807. He was well acquainted with the languages of the East, and published Diss. de Keri et Kethibh Vocabulis Compositis ac Divinae Dignitatis (Altona, 1760): — Die Bergpredigt Jesu in einer neuen Uebersetzung mit Anmerkungen (Hamburg, 1768): — Der Bericht des Matthaus von Jesus dem Messias, ubersetzt u. mit Anmerkungen (Altona, 1795): — Der Bericht des Johannes, etc. (ibid. 1797): — Die Geschichte der Apostel von Lukas, etc. (ibid. 1799): Die neutestamentlichen Briefe, etc. ibid. 1800-5). See Winer, Handbuch der theol. Lit. 1:172, 833; Doring, Die gelehrten Theologen Deutschlands, 1:145 sq. (B.P.)

## Bolton, James[[@Headword:Bolton, James]]

             an English divine, was born near Weymouth, in 1824. He accompanied his parents to America when twelve years of age, there received the earlier part of his education, and returning, graduated at Corpus Christi College, Cambridge, and was ordained to the curacy of Saffron-Walden in 1849. Two years later he removed to the curacy of St. Michael's, Pimlico, and  soon afterwards was appointed to the incumbency of St. Paul's Episcopal Chapel, Kilburn. He died April 8, 1863. Mr. Bolton was a devout, able, and promising young minister. See Christian Observer, Oct. 1863, p. 771.

## Bolton, Robert[[@Headword:Bolton, Robert]]

             a Puritan divine, was born in 1572, and died in 1631. He was especially famous as a reliever of afflicted consciences. He professed on his death-bed that he never in his sermons taught any thing but what he had first sought to work on his own heart. He is the author of A Discourse on Happiness (Lond. 1611, 4to; 6 editions during the author's lifetime); Instructions relative to afflicted Consciences (6.)1, 4to); Helps to Humiliation (Oxford, 1631, 8vo); On the four last Things (London, 1633, 4to); D vout Prayers (1638, 8vo). -Middleton, Evangelical Biography, 3:18.

## Bolton, Robert (1)[[@Headword:Bolton, Robert (1)]]

             an English clergyman, was born in 1697, and educated at Wadham College, Oxford. He became dean of Carlisle in 1735, and died in 1763. He wrote, The Employment of Time (1750): — The Ghost of Ernest (1757): — Letters and Tracts on the Choice of Company, etc. (1761): — and some other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.:

## Bolton, Robert (2)[[@Headword:Bolton, Robert (2)]]

             a Protestant Episcopal clergyman of the diocese of New York, first appears in the active ministry in 1870, as missionary of St. John's Church, Lewisborough, N. Y., of which parish he subsequently became the rector. He died in October, 1877, aged sixty-four years. See Prot. Episc. Almanac, 1878, p. 168.

## Bolton, Robert (2)[[@Headword:Bolton, Robert (2)]]

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## Bolton, Samuel[[@Headword:Bolton, Samuel]]

             an English Puritan divine, was born in 1606, and educated at Cambridge. He became master of Christ College, Cambridge, in 1645, and vice- chancellor of the university in 1651. He died in October, 1654. He was the author of, True Bounds of Christian Freedom (1643): — A Guard of the Tree of Life (1647): — The Arraignment of Error (1646): — and other works. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bolton, Utred[[@Headword:Bolton, Utred]]

             an English Benedictine writer of the first part of the 14th century, was a native of Wales probably, or of that part of England beyond the Severn. He travelled to Durham, became a Benedictine there, and was ingratiated with the abbot, “the promptness and pleasantness of his parts commending all things he did or said;” went to Oxford, where he brightened his learning, and entered into the Wycliffite controversies. Bolton sided with neither party, or consented to both, as his conscience directed. William Jordan, a Dominican and a northerner, now attacked Bolton both in writing and preaching. Bolton, in his turn, came out more openly for Wycliffe, especially in his book Pro Veris Monachis, showing what sanctity and  industry became them. Jordan now became enraged, and tried (it seems in vain) to get Bolton excommunicated as a heretic. See Fuller, Worthies of England (ed. Nuttall), 3, 501.

## Bolton, William (1)[[@Headword:Bolton, William (1)]]

             an English clergyman, was installed a prebendary of Lincoln, Nov. 8, 1477; of London, April 3, 1481; and became prebendary of Hereford, where he died in 1528. See Le Neve, Fasti.

## Bolton, William (2)[[@Headword:Bolton, William (2)]]

             an English Baptist minister, was born in Norfolk in 1776, and became a Christian in early life. While serving his apprenticeship he entered upon the work of preparation to preach the Gospel. In 1800 he was appointed as a home missionary in a village not far from Colchester. Despite the popular prejudice and bigotry, Mr. Bollton persevered with his work in a Christian spirit, and at length had his reward. A piece of land was purchased, a neat place of worship was erected, and a Church established. Of this Church he was chosen the pastor, and remained in office till 1840, when, feeling the infirmities of age, he resigned, although he continued to reside near his beloved people for several years, and took the most friendly interest in their prosperity. Later in life he removed to London, where he died, Jan. 27, 1854. See (Lond.) Baptist Hand-book, 1854, p. 46. (J. C. S.)

## Boltraffo, Giovanni Antonio[[@Headword:Boltraffo, Giovanni Antonio]]

             an Italian painter, was born at Milan in 1467, and studied under Leonardo da Vinci. He died in 1516. His works are rare, though a few still exist in Milan. Lanzi commends one in the Misericordia at Bologna, representing the Virgin between John the Baptist and St. Bastiano, with the figure of Girolamo da.Cesio kneeling at the foot of the throne. See. Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bolzano, Bernhard[[@Headword:Bolzano, Bernhard]]

             a Roman Catholic theologian and philosopher of Germany, was born at Prague, Oct. 5, 1781. In 1805 he. took orders, and was appointed professor of the philosophy of religion in the High school of Prague. His lectures, in which he endeavored so to present the system of Catholic theology as to show its complete harmony with reason, were received with eager interest by the younger generation of thinkers. His views met with  great opposition, but he was defended by the archbishop Salm-Salm, and thus retained his chair until 1820, when he was compelled to resign it. Several doctrines extracted from his works were condemned at Rome, and he was suspended from his priestly functions. He devoted himself to literary work from that time until his death, at Prague, Dec. 18, 1848. His principal works are, Lehrbuch der Religionswissenschaft (Sulzbach, 1834, 4 vols.): — Wissenschaftslehre (ibid. 1837, 4 vols.) —Athanasia, oder Guiindefiir die Unsterblichkeit ders Seele (2d ed. Salzburg, 1838):Was ist Philosophie? (Vienna, 1849): — Kurzgefasstes Lehrbich der Katholisch- christl. Religion (Bautzen, eod.). See Lebensbeschreeibung des Dr. Bolzano (autobiography, Sulzbach, 1836); Weisshaupt, Skizzen aus dem LebenDr. Bolzano's (Leipsic, 1850); Hoffmann, Bruchstiicke zu einer kiunftigen Lebensbeschreibung des Dr. Bolzanzo (Vienna, 1850); Erdmann, Grundrniss der Gesch. d. Phil. ii, 385 sq.

## Bolzius, John Martin[[@Headword:Bolzius, John Martin]]

             a Lutheran minister, was born Dec. 15, 1703. He is first brought to our notice as deputy superintendent of the Orphan House in Halle. He arrived in Charleston, S. C., from Dover, England, with the first company of Salzburgers who came to America, in March, 1734. They settled in Savannah, and Mr. Bolzius was their pastor, also agent for .the trustees of the colony, and a missionary under the English Society for Propagating Christian Knowledge, while he retained a relation also to the Lutheran Church in Germany. He sustained the pastoral relation to the Church in Savannah thirty-two years, when he died, Nov. 19, 1765. See Sprague, Annals of the Amer. Pulpit, 1, 1; Evangelical Review, 9:1.

## Bombast, Count[[@Headword:Bombast, Count]]

             a French fanatic, who lived in the former half of the 17th century, wrote several pretentious works on future and political events, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bombay[[@Headword:Bombay]]

             the capital of a British presidency in India of the same name, had in 1885 a population of 773,196 souls, of which two thirds were -Hindoos, 20,000 Parsees, and the rest Mussulmans, Jews, and Christians. It is the see of a bishop of the Church of England, whose diocese comprised, in 1885, 64 clergymen, including one archdeacon. It is also the see of a Roman Catholic bishop.-Clergy List for 1860 (Lond. 1860, 8vo). SEE INDIA.

## Bombay (2)[[@Headword:Bombay (2)]]

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## Bomberg, Daniel[[@Headword:Bomberg, Daniel]]

             a famous Dutch printer of Hebrew, was a native of Antwerp, and settled at Venice, where he established a Hebrew printing-office. He died in 1530. Bomberg published te editio princeps of the entire Babylonian Talmud (1520-23, 12 vols. fol.), the editio princeps of the Jerusalem Talmud (1522-23), the editio princeps of R. Nathan's Hebrew Concordance  (1523); but what interests us most is the fact that the famous Rabbinic Bible, edited by Jacob ben-Chajim, was also published by him (1524-25). SEE RABBINIC BIBLES. (B. P.)

## Bombino, Pietro Paolo[[@Headword:Bombino, Pietro Paolo]]

             an Italian orator, theologian and historian, of Cosenza, in Calabria, was at first a Jesuit, and afterwards of the order of the Somarchi. He was born about 1575, and died in 1648, leaving, among other things, a. Life of Ignatius Loyola and an abridgment of the History of Spain (1634). See Hoefer, Nouv. Biog. Generale, s.v.

## Bombur[[@Headword:Bombur]]

             in Norse mythology, was one of those dwarfs whose numerous progeny, made of earth, live in the ground.

## Bomhard, Georg Christian August[[@Headword:Bomhard, Georg Christian August]]

             a Lutheran minister of Germany, who died at Augsburg, July 23, 1869, is the author of, Predigten zur Feier des Jubelfestes der Augsburger Confession (Augsburg, 1831): — Predigten an Sonn, Fest- und Feiertagen- (ibid. 1845-51; 2d ed. Leipsic, 1873): — Hundert Fragen zum Confirmanden Unterricht (5th ed. Furth, 1853): — Beicht- und Casualreden (Augsburg, 1854). See Zuchold, Bibl. Theol. i, 170. (B. P.)

## Bommel, Johannes[[@Headword:Bommel, Johannes]]

             a Flemish. theologian of the Dominican orderi a native of Bommel,'in Brabant, died in December, 1477. His principal Works are, Commentaires sur les Proverbes, L'Ecclesiaste, et l'Apocalypse: — Traite du Sacrement de l'Eucharistie: — De Virtutibus Theologicis contra Monachos Proprietanrios: — Planctus Religionis. See Hoefer, Nouv. Biog. Generale, s.v.

## Bompiano, Ignazio[[@Headword:Bompiano, Ignazio]]

             an Italian Jesuit, was born at Ancona in 1612, and died as teacher of the Hebrew language at Rome, Jan. 1, 1675. He wrote, Historia Posntificatus Gregorii XIII: — Historia Christianatum Rerum ab Ortu Christi. See Winer, Handbuch der theol. Lit. 688; Jocher, Allgemeines Gelehrten - Lexikon, s.v. (B. P.)

## Bona Dea[[@Headword:Bona Dea]]

             (good goddess), in Roman mythology, was a goddess of a mysterious nature, appearing to have a great resemblance to Ceres and also is held one with Maja (the earth), Semnele, Medea, Hecate, and Prosepinsa, but really was said to have been named Faunus.' The solicitations of her father she withstood, and was therefore whipped with the twig of a myrtle tree.' He had intercourse with her, however, after converting himself into a snake. Therefore no myrtle-tree twigs were allowed to be brought into her temple, and no man was permitted to enter it, the great festival on the first of May being celebrated by women only. The offerise of Publius Clodius is familiar, who dressed himself in female apparel and went to this festival to join Pompeia, the wife of Julius Caesar, with whom he had all intimate relation.

## Bona, Giovanni[[@Headword:Bona, Giovanni]]

             an Italian writer, and cardinal of the Romish Church, was born at Mondovi, in Piedmont, Oct. 10, 1609. Having distinguished himself in his studies, he entered, in 1625, the order of the Feuillans, and in 1651 he was made general of his congregation. Pope Alexander VII employed him in many ways, and made him Consultor of the Congregation of the Index, Qualificator of the Holy Office; and in 1669 Clement IX made him cardinal. He died at Rome Oct. 27, 1674, after he had made a revision of all his works, the chief of which are—

1. De Divina Psalmodia, ejusque causis, mysteris, et discipline, which treats of all matters relating to the holy office (Rome and Paris, 1663, 4to):

2. Manuductio ad coelum:

3. Via compendii ad Deumn:

4. Tractatus asceticus de discretione Spirituum :

5. De Sacrificio Misc:

6. Horolgium asceticuns:

7. De principiis itce Christianc:

8. De rebus Liturgicis,

containing all information concerning the rites, prayers, and ceremonies of the mass (Rome, 1671, fol.; Paris, 1672, 4to); it was afterward revised and augmented by a dissertation on the use of fermented bread at the mass. All his works (except his poems and letters) have been collected in 3 vols. 8vo. The best edition of his works is that of Sala (Turin, 1747-53, 4 vols. fol.).

## Bona, Giovanni (2)[[@Headword:Bona, Giovanni (2)]]

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## Bonacina, Giovanni Battista[[@Headword:Bonacina, Giovanni Battista]]

             a Milanese engraver., was born about 1620. The following are his principal plates: Guido Visconti; The Alliance of Jacob and Laban; St. Mairtha Kneeling before the Virgin-and infant Jesus; The Holy Family, with St. Catherine and St. John.

## Bonacina, Martino[[@Headword:Bonacina, Martino]]

             an Italian theologian and canonist, a native of Milan, died in 1631. He wrote, Theologia Moralis (Lyons, 1645): — De Leqitima Electione Summni Pontificis: — De Beneficiis: — De Contractibuis et Restitutione: — De Incarnatione Christi: — De Simonia: — Tractatus tres de Legibus, Peccatis et Prceepttis Decalogi. All these works united were published at Lyons in 1678, and Venice in 1754. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonacursius (Or Bonacursus)[[@Headword:Bonacursius (Or Bonacursus)]]

             who lived in the 12th century, was, at one period of his life, a teacher of the sect of the Cathari, at Milan. He was converted, after which he wrote a treatise against his former errors, Vita Hcereticorum, hoc est, Descripti. Hceresium quas Cathari Proitebantur, et Earum Confutatio; given by D'Achery in his Spicilegium, i, 208. See Cave, Hist. Lit. ii, 237.

## Bonade, Francois[[@Headword:Bonade, Francois]]

             a French theologian, a native of Saintes, lived at Saint John of Angely, in the early half of the 16th century. He wrote, Comment. in Canticum Canticorum, in Threnos Jeremice, in Epistols Paculi: — De Triumphali Resurrectione Christi: — Le Psautier en Vers Elegidques. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonaeet, Nikolaas[[@Headword:Bonaeet, Nikolaas]]

             a Flemish theologian of the Jesuit order, was born at Brussels in 1563, and died at Valladolid, in Spain, March 9, 1610. His principal work is, Mare non Liberum, sive Demonstratio .Juris Lusitanici ad Oceainu-m et Coinmercium Indicun. This unpublished work is directed against the Mare Liberum of Grotius. See Hoefer, Nouv. Biog. Gen., s.v.

## Bonagratia, Habsensis[[@Headword:Bonagratia, Habsensis]]

             a German theologian of the Capuchimi order, was' born in Alsatia, and died at Friburg in Brisgau, March 3, 1672. His principal works are, Elucidatio Quacrundam Qucestion.m, etc. (Cologne, 1669) -Libri duo Quaestionum, etc. (ibid. 1670): — De A Matrimoniis Haereticorum (ibid. 1669). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonal, Francois De[[@Headword:Bonal, Francois De]]

             a French prelate, was born May 9, 1734, at the chateau of Bonal, in the diocese of Agen. He became successively canon and grand-vicar of Chalons-upon-the-Saone, director-general of the Carmelites, and in 1776 was appointed bishop of Clermont. In 1789 he opposed the license of the press, showing the evil consequences to France. He was elected to the states-general by the clergy of the bailiwick of Clermont, where he distinguished himself by his attachment to the true principles of religion, and his firmness in maintaining them. Obliged to leave his country, he went  to Flanders and to Holland. Arrested at Texel by the French, tried at Breda, and condemned to deportation, he went to Altona, and to various parts of Germany. He died at Munich, Sept. 5, 1800, leaving Testament Spirituel. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonald, Francois de[[@Headword:Bonald, Francois de]]

             a French ascetic theologian, was a native of Mende, and a Jesuit. He died at Motulins, March 9, 1614, leaving, LEtoile Mystique (Lyons, 1606, 12mo), which Dom Antoine Duchesne translated into Latin (Cologne, 1611): — La Divine Econonzie de l'Eglise, etc. (Lyohs, 1612; and in Latin, by Milon, at Cologne): — Pratique Chretienne (Pont a Mousson, 1622): — Le Miroir de la Sagesse Divisne. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bonald, Louis Gabriel Ambroise, Vicomte De[[@Headword:Bonald, Louis Gabriel Ambroise, Vicomte De]]

             one of the principal writers of the ultra-papal party in the Roman Church of this century, was born Oct. 2, 1754, at Monna. After the outbreak of the French Revolution, he showed himself at first attached to the revolutionary ideas, but soon (1791) became one of their most ardent opponents. He therefore emigrated from France in 1791, but returned under the reign of Napoleon, who, in 1808, made him councillor at the University. After the restoration of the Bourbons, he was for some time the leader of the ultramontane party in the Chamber of Deputies. He was made, in 1823, a peer of France; in 1830, after the revolution of July, he retired from political life, and died at Monna, Nov. 23, 1840. Among his works, the following are prized by his adherents as the most important:

1. Thiorie du pouvoir politique et relqgeux (Paris, 1796, 3 vols.)

2. Legislation primitive (Paris, 1802, 3 vols.):

3. Recherches philosophiques sur les premiers objets de connaissances morales (Paris, 1808, 2 vols.).

## Bonald, Louis Gabriel Ambroise, Vicomte De (2)[[@Headword:Bonald, Louis Gabriel Ambroise, Vicomte De (2)]]

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## Bonald, Louis Jacques Maurice de[[@Headword:Bonald, Louis Jacques Maurice de]]

             a distinguished French prelate, was born at Milhau (Aveyron), Oct. 30, 1787, being the son of the viscount of Bonald. Having completed his classical studies, he entered the Seminary of Saint Sulpice, where he was noted for his ardent piety; Mgr. de Pressigny, archbishop of Besancon, made him his secretary when he went to Rome to conclude the concordat, according to the direction of Louis XVIII. In 1817 he became grandvicar and archdeacon. He distinguished himself by his preaching in the Cathedral of Chartres during the Lenten season of 1822. For sixteen years he was bishop of Puy, and passed from this office to that of archbishop of Lyons, and in 1841 was made cardinal. He published an article in 1844 against the Manuel de Droit Ecclesiastique of M. Dupin, condemning it as containing doctrines destructive of the liberties of the Church. This created a great deal of discussion. M.A Emanuel Arago, commissioner extraordinary in the department of the Rhone, succeeded in driving a great number of monks from their retreats, and this under a form of government established with Liberty as its motto. In a controversy occasioned by the publication of a book by the abbot Gaume, upon the necessity of reforming the classical studies, the archbishop of Lyons showed himself favorable to the proposed innovations of this ecclesiastic. Bonald died Feb. 25, 1870. He wrote a rejoinder to Renan's Vie de Jesus. See Hoefer Nouv. Biog. Generale, s.v.

## Bonanni, Filippo[[@Headword:Bonanni, Filippo]]

             an Italian Jesuit, was born at Rome, Jan. 11, 1638. He joined his order in 1654; was in 1676 custos of the archives and in 1695 rector of the Maronite college. In 1698 he was appointed custos of the Museum Kircherianum, and died March 30, 1725. He wrote, La Gerarchia Ecclesiast. (Rome, 1720): — Ordinum Religiosorumii in Eccl. A'ilitanti Catalogus (ibid. 1706i 1714; Germ. transl. Nuremberg, 1724): — Ordinum Equestrium et Militarium Catalogus (ibid. 1711). See Winer, Hand. der theol. Lit. i, 613, 699, 728; Jocher, Allgem. Gelehrten-Lexikon, s.v. (B. P.)

## Bonar, Horatius, D.D[[@Headword:Bonar, Horatius, D.D]]

             a minister of the Free Church of Scotland, was born in Edinburgh, December 19, 1808. He studied at the University of Edinburgh;. was pastor at Kelso from 1838 to 1866, and died July 13, 1889. In 1849 he founded the Quarterly Journal of Prophecy. He was the author of Prophetical Landmarks (1847): — The Night of Weeping (1850): —The Morning of Joy (1852): — The Desert of Sinai (1857): Hymns of Faith and Hope (1857-71, 3 volumes): — The Land of Promise (1858): — Light and Truth (1868-72, 6 volumes): — The White Fields of France (1879): — The Song of the New Creation (1872): — Hymns of the Nativity (1878): — Life of C.T. Dodds (1884): — Songs of Love and Joy (1888).

## Bonar, William[[@Headword:Bonar, William]]

             a Free-will Baptist minister, was born in Coshocton County, O., Nov. 4, 1814. and removed with his parents to Illinois in 1842. He was converted in 1850, united with a Methodist Church in Burns, Il. and was a licensed preacher for a short time in that denomination, but afterwards joined a Free-will Baptist Church. The Walnut Creek Quarterly Meeting licensed him Dec. 24, 1852, and one year later he was ordained. He labored chiefly as an evangelist, and for the most of the time within tile quarterly meeting from which he had received his license and ordination. His last charge was with the Mineral and Boyd churches. He died at Kewanee, Aug. 11, 1875. See Morning Star, Sept. 15, 1875. (J. C. S.)

## Bonardi, Jean Baptiste[[@Headword:Bonardi, Jean Baptiste]]

             a French theologian, was born at Aix near the close of the 17th century. He was doctor at the Sorbonne, and librarian of the cardinal. De Noailles. He died at Paris in 1756, leaving in manuscript, Histoire des AEcrivains de la Faculte de Theologie de Paris: — Bibliotheque des Ecrivains de Provence:Dictionnaire des Ecrivains Anonymes et Pseudonymes. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonasoni, Giulio[[@Headword:Bonasoni, Giulio]]

             a Bolognese painter and very eminent engraver, was born about 1498, and studied painting under Lorenzo Sabbatini, and engraving under Marc Antonio. He executed a number of pictures for the churches of Bologna, among which is a fine painting representing the Souls in Purgatory, in San Stefano. He died about 1570. The following is a list of some of his best works: The Creation of Eve; Adam and Eve; Adam Tilling the Earth and  Eve Spinning; The Cup Found in Benjamin's Sack; The Miracle of the Manna. and Moses Striking the Rock. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonaventura, St.[[@Headword:Bonaventura, St.]]

             one of the most eminent of the scholastic divines of the thirteenth century, called also "the Seraphic Doctor," was born at Bagnarea, Tuscany, in 1221. His family name was Giovanni Fidanza. In 1243 he entered the Franciscan order, and studied at Paris under Alexander de Hales: afterward he taught divinity in the same university, and took his doctor's degree, together with Thomas Aquinas, in 1255. In the following year, upon the death of John of Parma, he was elected general of his order, whereupon he labored to reform its decayed discipline, and defended it warmly against the attacks of Giraldus of Abbeville and William de St. Amour. At a general chapter of the order, held at Pisa, he directed the Minorites every where to exhort the people, in their sermons, to pray to the Virgin and worship her when they heard the sound of the bell after compline. He also first introduced the establishment of religious confraternities, or sodalities of laymen, which he set on foot at Rome in 1270. In 1272 he had the singular privilege conferred upon him of nominating to the popedom, the cardinals being unable to come to any conclusion among themselves, and unanimously agreeing to leave the matter in the hands of Bonaventura, who named Theodore, archdeacon of Liege, known as Pope Gregory X. This pope, in gratitude, made him cardinal-bishop of Albano in 1274. He attended the first sessions of the Council of Lyons, but died before its conclusion, July 15th, 1274. He was canonized by Pope Sixtus IV in 1482. In philosophy, as well as theology, he was pre-eminent in his time. His special aim was to reconcile Aristotle with the Alexandrians. "In his commentary on Lombardus he contracts the sphere of speculation, and studies to employ the principles of Aristotle and the Arabians, not so much for the satisfaction of a minute and idle curiosity, as for the resolution of important questions, and to reconcile opposite opinions, especially in the important inquiries respecting individuation and free-will.

Occasionally he rests his arguments rather on the practical destination of man than on theoretical notions-for instance, respecting the doctrine of the immortality of the soul. The Supreme Good he affirms to be union with the Deity, by which alone mankind can attain a perception of truth, and the enjoyment of happiness. This leads him to ascribe all knowledge to illumination from on high (Reductio actionum ad Theologiam), which he distinguishes into four species-exterior, inferior, interior, and superior. He defines also six degrees whereby man may approximate the Deity, and refers to these six as many distinct faculties of the soul-an ingenious idea, and copiously detailed, but in a great degree arbitrary and forced (Itinerarium mentis ad Deum). Finding speculation insufficient for the attainment of the Supreme Good, he abandoned himself with all his heart to Mysticism." "In the scholastic theology, Bonaventura ranks after Thomas Aquinas in point of fertility and of speculative acuteness; while, as a mystic, he lacks the independence of the school of St.Victor. His characteristic merits are his ample comprehensiveness, both of thought and feeling, and his imaginative power, which, however, was always united with strict logical faculty. According to his scholastic principle, he set out with the purpose to bring the whole of human knowledge within the sphere of theology (De reductione artium in theologiam)" (Herzog, Real Encyclopedia, ii, 291). The worst feature of Bonaventura's influence was the impulse he gave to Mariolatry (Elliott, Delin. of Romanism, bk. 4:ch. 4:p. 763, Lond. ed. qvo). The beautiful hymn, Recordare sanctce crucis, was written by him; it is given, with a translation, by the Rev. H. Harbaugh, in the Mercersburg Review', 1858, p. 480. Among his other works on systematic theology, the Brevilcquum and Centiloquum are the most important. The former is called by Baumgarten-Crlsius the best manual of systematic theology produced in the Middle Ages. The best edition of it is by Hefele (Tub. 1845). He also wrote many mastico-practical treatises, e.g. De septem itinn. ceternitatis: - Stimulus Amoris: - Incendum Aonris, etc. Neander declares that " his great mind grasped the whole compass of human knowledge as it existed in his time." His writings are collected under the title Opera, Sixti V, Pont. Max., jussu emendata, etc. (Rome, 1588-96, 8 vols. fol.; also Venice, 1751, 13 vols. 4to). Contents, vol. i Principium S. Scripturee; Expositio seu Sermones 33 in Hexaemeron; Expositio in Psalterium, in Ecclesiasten, in Sapientiam et in Threnos Hieremice. Vol. ii Expositio in caput vi S. Matthaei, et in Evang. S. Lucce; Postilla in Evang. S. Johannis et Collationes in eundem. Vol. iii: Sermones de Tempore et de Sanctis. Vols. 4:v: Commentaria in iv libros Sententiarum Petri Lombardi.

Vol. vi contains parts 1 and 2 of the Opuscula, viz.:

(1.) De reductione artium ad theolcgiam ;

(2.) Breviloquium;

(3.) Centiloquium;

(4.) Pharetra

(5.) Declaratio terminorum theolcgice;

(6.) Principium compendiosum in libros Sententiarum;

(7.) iv libri Sententiarum carmine digesti;

(8.) De iv virtutibus card'nalibus;

(9.) De vii donis S. S.;

(10.) De iii tern nariis peccatorum;

(11.) De resurrectione ad gratiam;

(12.) Diceta Salutis;

(13.) De Ecclesiastica Hierarchia.

(1.) Soliloqium;

(2.) De meditatione vitae Di. N. J. C.;

(3.) Libellus meditationum;

(4.) De vii gradibus contemplationis;

(5.) De v festivitltibus pueri Jesu;

(6.) Oficium de Passione Dominica;

(7.) De S. Cruce, laudatio;

(8.) Lignuum vite;

(9.) Speculum de laudibus B. Marice;

(10.) De Corona B. Marice;

(11.) De compassione ejusdum;

(12.) Philomela passioni Domini aptataper vii horas;

(13.) De vii verbis Domini in Cruce;

(14.) Psalteriun B. Marice majus;

(15.) Id. minus;

(16.) In Salutationem angelicam;

(17.) In " Salve Regina."

Vol. vii contains part 3 of the Opuscula, viz.:

(1.) De institutione vitae Christiane;

(2.) De regimine animce;

(3.) Speculum animi;

(4.) De exprceceptis;

(5.) De gradibus virtutum ;

(6.) Itinerarium mentis ad Deum ;

(7.) De vii itineribus ceternitatis;

(8.) Stimulus Divini amoris;

(9.) Parvum bonum, sive incendiun amoris;

(10.) Amatorius;

(11.) Exercitiorum Spiritualium libellus;

(12.) Fascicularius,

(13.) Epistolce xxv memoralia complectens;

(14.) Confessionale;

(15.) De ratone confitendi;

(16.) De puritate conscientia ;

(17.) De praeparatione Sacerdotis ad Missam;

(18.) Expositio Missce;

(19.) De vi alis Cherubim;

(20.) De vi alis Seraphim.

Vol. viii contains the Opuscula relating to monachism, viz.:

(1.) De triplici statu religiosorum;

(2.) Speculum disciplince

(3.) ax passus Novitiorum;

(4.) In regulam novitiorum;

(5.) De processu religionis;

(6.) De contemptu sceculi;

(7.) De reformatione mentis;

(8.) Alphabeturn boni monachi;

(9.) De perfectione vite;

(10.) Declaratio regulce minorun;

(11.) Circa eandem regulam;

(12.) Quare fratres minores preedicent;

(13.) De paupertate Christi;

(14.) Qtuod Christus et Apostoli nudis pedibus incedebant;

(15.) Apologia evangelicce paupertats;

(16.) Contra caluminiatorem regulce Franciscance;

(17.) Apolg. in eos qui Ord. Min. adversantur;

(18.) De nonfrequentandis Qucestlonibus;

(19.) Collat. libel. ad Frat. Tolosates (doubtful);

(20.) De reformandis Fratribus;

(21.) Compendium theologice;

(22.) De essentia, invisibilitate, et immensifate EI;

(23.) De mystica theologia.

His life was written by Fessler (Berl. 1807).-Neander, Ch. Hist. 4:421; Mosheim, Ch. Hist. i, 356, 365; Neander, Hist. of Dogmas, p. 541, 577 et al.; Cave, Hist. Lit. anno 1255; Dupin, Hist. Eccl. vol. 11, ch. iv; Tennemann, Manual. Hist. Phil. § 265; Landon, Eccles. Dict. ii, 319; Hollenberg, Studien zu Bonaventura (Berlin, 1862, 8vo).

## Bonaventura, St. (2)[[@Headword:Bonaventura, St. (2)]]

             one of the most eminent of the scholastic divines of the thirteenth century, called also "the Seraphic Doctor," was born at Bagnarea, Tuscany, in 1221. His family name was Giovanni Fidanza. In 1243 he entered the Franciscan order, and studied at Paris under Alexander de Hales: afterward he taught divinity in the same university, and took his doctor's degree, together with Thomas Aquinas, in 1255. In the following year, upon the death of John of Parma, he was elected general of his order, whereupon he labored to reform its decayed discipline, and defended it warmly against the attacks of Giraldus of Abbeville and William de St. Amour. At a general chapter of the order, held at Pisa, he directed the Minorites every where to exhort the people, in their sermons, to pray to the Virgin and worship her when they heard the sound of the bell after compline. He also first introduced the establishment of religious confraternities, or sodalities of laymen, which he set on foot at Rome in 1270. In 1272 he had the singular privilege conferred upon him of nominating to the popedom, the cardinals being unable to come to any conclusion among themselves, and unanimously agreeing to leave the matter in the hands of Bonaventura, who named Theodore, archdeacon of Liege, known as Pope Gregory X. This pope, in gratitude, made him cardinal-bishop of Albano in 1274. He attended the first sessions of the Council of Lyons, but died before its conclusion, July 15th, 1274. He was canonized by Pope Sixtus IV in 1482. In philosophy, as well as theology, he was pre-eminent in his time. His special aim was to reconcile Aristotle with the Alexandrians. "In his commentary on Lombardus he contracts the sphere of speculation, and studies to employ the principles of Aristotle and the Arabians, not so much for the satisfaction of a minute and idle curiosity, as for the resolution of important questions, and to reconcile opposite opinions, especially in the important inquiries respecting individuation and free-will.

Occasionally he rests his arguments rather on the practical destination of man than on theoretical notions-for instance, respecting the doctrine of the immortality of the soul. The Supreme Good he affirms to be union with the Deity, by which alone mankind can attain a perception of truth, and the enjoyment of happiness. This leads him to ascribe all knowledge to illumination from on high (Reductio actionum ad Theologiam), which he distinguishes into four species-exterior, inferior, interior, and superior. He defines also six degrees whereby man may approximate the Deity, and refers to these six as many distinct faculties of the soul-an ingenious idea, and copiously detailed, but in a great degree arbitrary and forced (Itinerarium mentis ad Deum). Finding speculation insufficient for the attainment of the Supreme Good, he abandoned himself with all his heart to Mysticism." "In the scholastic theology, Bonaventura ranks after Thomas Aquinas in point of fertility and of speculative acuteness; while, as a mystic, he lacks the independence of the school of St.Victor. His characteristic merits are his ample comprehensiveness, both of thought and feeling, and his imaginative power, which, however, was always united with strict logical faculty. According to his scholastic principle, he set out with the purpose to bring the whole of human knowledge within the sphere of theology (De reductione artium in theologiam)" (Herzog, Real Encyclopedia, ii, 291). The worst feature of Bonaventura's influence was the impulse he gave to Mariolatry (Elliott, Delin. of Romanism, bk. 4:ch. 4:p. 763, Lond. ed. qvo). The beautiful hymn, Recordare sanctce crucis, was written by him; it is given, with a translation, by the Rev. H. Harbaugh, in the Mercersburg Review', 1858, p. 480. Among his other works on systematic theology, the Brevilcquum and Centiloquum are the most important. The former is called by Baumgarten-Crlsius the best manual of systematic theology produced in the Middle Ages. The best edition of it is by Hefele (Tub. 1845). He also wrote many mastico-practical treatises, e.g. De septem itinn. ceternitatis: - Stimulus Amoris: - Incendum Aonris, etc. Neander declares that " his great mind grasped the whole compass of human knowledge as it existed in his time." His writings are collected under the title Opera, Sixti V, Pont. Max., jussu emendata, etc. (Rome, 1588-96, 8 vols. fol.; also Venice, 1751, 13 vols. 4to). Contents, vol. i Principium S. Scripturee; Expositio seu Sermones 33 in Hexaemeron; Expositio in Psalterium, in Ecclesiasten, in Sapientiam et in Threnos Hieremice. Vol. ii Expositio in caput vi S. Matthaei, et in Evang. S. Lucce; Postilla in Evang. S. Johannis et Collationes in eundem. Vol. iii: Sermones de Tempore et de Sanctis. Vols. 4:v: Commentaria in iv libros Sententiarum Petri Lombardi.

Vol. vi contains parts 1 and 2 of the Opuscula, viz.:

(1.) De reductione artium ad theolcgiam ;

(2.) Breviloquium;

(3.) Centiloquium;

(4.) Pharetra

(5.) Declaratio terminorum theolcgice;

(6.) Principium compendiosum in libros Sententiarum;

(7.) iv libri Sententiarum carmine digesti;

(8.) De iv virtutibus card'nalibus;

(9.) De vii donis S. S.;

(10.) De iii tern nariis peccatorum;

(11.) De resurrectione ad gratiam;

(12.) Diceta Salutis;

(13.) De Ecclesiastica Hierarchia.

(1.) Soliloqium;

(2.) De meditatione vitae Di. N. J. C.;

(3.) Libellus meditationum;

(4.) De vii gradibus contemplationis;

(5.) De v festivitltibus pueri Jesu;

(6.) Oficium de Passione Dominica;

(7.) De S. Cruce, laudatio;

(8.) Lignuum vite;

(9.) Speculum de laudibus B. Marice;

(10.) De Corona B. Marice;

(11.) De compassione ejusdum;

(12.) Philomela passioni Domini aptataper vii horas;

(13.) De vii verbis Domini in Cruce;

(14.) Psalteriun B. Marice majus;

(15.) Id. minus;

(16.) In Salutationem angelicam;

(17.) In " Salve Regina."

Vol. vii contains part 3 of the Opuscula, viz.:

(1.) De institutione vitae Christiane;

(2.) De regimine animce;

(3.) Speculum animi;

(4.) De exprceceptis;

(5.) De gradibus virtutum ;

(6.) Itinerarium mentis ad Deum ;

(7.) De vii itineribus ceternitatis;

(8.) Stimulus Divini amoris;

(9.) Parvum bonum, sive incendiun amoris;

(10.) Amatorius;

(11.) Exercitiorum Spiritualium libellus;

(12.) Fascicularius,

(13.) Epistolce xxv memoralia complectens;

(14.) Confessionale;

(15.) De ratone confitendi;

(16.) De puritate conscientia ;

(17.) De praeparatione Sacerdotis ad Missam;

(18.) Expositio Missce;

(19.) De vi alis Cherubim;

(20.) De vi alis Seraphim.

Vol. viii contains the Opuscula relating to monachism, viz.:

(1.) De triplici statu religiosorum;

(2.) Speculum disciplince

(3.) ax passus Novitiorum;

(4.) In regulam novitiorum;

(5.) De processu religionis;

(6.) De contemptu sceculi;

(7.) De reformatione mentis;

(8.) Alphabeturn boni monachi;

(9.) De perfectione vite;

(10.) Declaratio regulce minorun;

(11.) Circa eandem regulam;

(12.) Quare fratres minores preedicent;

(13.) De paupertate Christi;

(14.) Qtuod Christus et Apostoli nudis pedibus incedebant;

(15.) Apologia evangelicce paupertats;

(16.) Contra caluminiatorem regulce Franciscance;

(17.) Apolg. in eos qui Ord. Min. adversantur;

(18.) De nonfrequentandis Qucestlonibus;

(19.) Collat. libel. ad Frat. Tolosates (doubtful);

(20.) De reformandis Fratribus;

(21.) Compendium theologice;

(22.) De essentia, invisibilitate, et immensifate EI;

(23.) De mystica theologia.

His life was written by Fessler (Berl. 1807).-Neander, Ch. Hist. 4:421; Mosheim, Ch. Hist. i, 356, 365; Neander, Hist. of Dogmas, p. 541, 577 et al.; Cave, Hist. Lit. anno 1255; Dupin, Hist. Eccl. vol. 11, ch. iv; Tennemann, Manual. Hist. Phil. § 265; Landon, Eccles. Dict. ii, 319; Hollenberg, Studien zu Bonaventura (Berlin, 1862, 8vo).

## Bonaventurais (Saint) Hymns[[@Headword:Bonaventurais (Saint) Hymns]]

             His best known is his Recordare Sanctce Crucis (q.v.), and Quam Despectus, quam Dejectus (q.v.). Besides he wrote, In Passione Domini (an English translation of which is found in the People's Hymnal, No. 97: “In the Lord's atoning grief;”): — Ave Virgo Gratiosa: — Imperatrix Clementice: — Tu qui Velatus Facie: — Quantum lamum Carifas tibi Prcesentavit. — We have not been able to find an English translation of any of these four hymns. (B. P.)

## Bonaventure Of Arezzo[[@Headword:Bonaventure Of Arezzo]]

             an Italian theologian of the Capuchin order, died at Warsaw, Aug. 26, 1708. He wrote Riobrma del Religioso, ossia Trattato per tutti gli Stati de' Religiosi che Desiderano d'Arrivare all' Altezza della Perfezione (Lucca, 1704). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonaventure Of Langres[[@Headword:Bonaventure Of Langres]]

             a French theologian of the Capuchin order, lived near the middle of the 17th century. He wrote Bonaventura Bonaventurce, scilicet Bonaventura et Thomas, sive Summa Theologica ex Omnibus fere S. Bonav. et Thomes Placitis Continuata (Lyons, 1655). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonaventure Of Padua[[@Headword:Bonaventure Of Padua]]

             of the order of hermits of St. Augustine, and doctor of Paris, was made general of his order in 1377. In the following year he was created cardinal- priest of Santa Cecilia. He was assassinated at Rome by Francesco Carrara, the lord of Padua; the year of his death is, however, variously stated as 1385, 1388, 1389, 1396, and 1398. The Speculum B. Virginis Marice (Augsburg, 1476) is attributed to him, as are a Commentary on the Sentences, some Meditations on the Life of Christ, etc. See Dupil, 2, 533.

## Bonavera Domenico Maria[[@Headword:Bonavera Domenico Maria]]

             a Bolognese engraver, was born about 1650, and studied under his uncle, Domenico Maria Canuti. The following are some of his etchings: St. Anne  Teaching the Virgin Mary to Read; St. Theresa with the Infant Jesus; St. John Preaching, Lot and his Daughters, and The Baptism of our Saviour by St. John, one of his best.

## Bonay, Francisco[[@Headword:Bonay, Francisco]]

             a Spanish landscape painter, was born at Valencia in the year 1655. He executed a landscape in the sacristy of the Carmelites at Valencia, which is his chief work. He died in the year 1730.

## Bonbsus[[@Headword:Bonbsus]]

             Saint and Martyr, of Antioch, was an officer of “the Herculiari band,” in the time of Julian the Aliostate. This emperor had removed from the imperial standard (labarum) the cross and sacred name, which Constantine had ordered to be borne. Bonosus and Maximilian persisted in retaining these standards, and were beaten with loaded clubs, and thrown into boiling pitch; after which they were beheaded, with some other martyrs, among whom are named Jovianus and Herculianus, about the end of December, 362. Their festival is, however, kept on Aug. 21. The Acts of these saints, given by Ruinart, are probably authentic, although not original. See Butler, Aug. 21; Baillet, Aug. 21; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonconti, Giovanni Paolo[[@Headword:Bonconti, Giovanni Paolo]]

             a Bolognese artist, studied under Annibale Caracci, and afterwards went to Rome. He was employed by pope Sextus V to conduct some works in the Vatican, and had executed some designs, conceived in the best style of art, when he died, very young.

## Bond[[@Headword:Bond]]

             (אֵָסר, esar', or אַסָּר, issar', a moral obligation; δεσμός, a physical means of restraint) is used for an obligation of any kind in Num 30:2; Num 30:4; Num 30:12, SEE VOW; metaphorically, the word signifies oppression, captivity, affliction (Psa 116:16; Php 1:7). SEE CAPTIVITY. The influences of the Holy Spirit are called the bond of peace (Eph 4:3). Charity or Christian love is called the bond of perfectness, because it completes the Christian character (Col 3:14). Bonds are also bands or chains worn by prisoners (Act 20:23; Act 25:14) bound or subjected to slavery (1Co 12:13; Rev 6:15). SEE PRISON.

## Bond (2)[[@Headword:Bond (2)]]

             (אֵָסר, esar', or אַסָּר, issar', a moral obligation; δεσμός, a physical means of restraint) is used for an obligation of any kind in Num 30:2; Num 30:4; Num 30:12, SEE VOW; metaphorically, the word signifies oppression, captivity, affliction (Psa 116:16; Php 1:7). SEE CAPTIVITY. The influences of the Holy Spirit are called the bond of peace (Eph 4:3). Charity or Christian love is called the bond of perfectness, because it completes the Christian character (Col 3:14). Bonds are also bands or chains worn by prisoners (Act 20:23; Act 25:14) bound or subjected to slavery (1Co 12:13; Rev 6:15). SEE PRISON.

## Bond, Alvan, D.D.[[@Headword:Bond, Alvan, D.D.]]

             a Congregational minister, was born at Sutton, Mass., April 27, 1793, and graduated from Brown. University in 1815. His first settlement was at Sturbridge, where he remained ten years, and then accepted a professorship in the Bangor Theological Seminary, Me. In 1835 he returned to the active duties of the ministry, and became pastor of the Church at Norwich, Conn., where he continued twenty-eight years, resigning in i864. He died July 19, 1882. Dr. Bond was a man of high scholarly and biblical attainments, and was the author of a History of the Bible. See Providence Journal, July 21, 1882. (J. C. S.)

## Bond, Ammi[[@Headword:Bond, Ammi]]

             a Universalist minister, was born in New Hampshire about 1803. He spent his early life in Vermont, joined the Methodists at the age of sixteen, some years later. embraced Universalism, and in 1832 was fellowshipped by the Green Mountain Association. The next vear he was ordained, and subsequently labored at Carroll (N. Y.), Saybrook (O.), Adrian (Mich.), Monroe (O.), Beaver and Pittsburgh (Pa.), and finally, in 1843, retired to Conleaut, Pa., where he continued to reside until his decease, Jan. 3, 1866. Mr. Bond had a strong logical mind and more than ordinary pulpit ability. See Universalist Register, 1867, p. 71.

## Bond, Burnet W[[@Headword:Bond, Burnet W]]

             a minister in the Methodist Episcopal Church South, joined the Church in early life, and entered the Tennessee Conference in 1857. He served in the Confederate army as private in 1861, and died in the battle of Fort Donelson, Feb. 13, 1862. See Minutes of Annual Conferences of the M. E. Church South, 1862, p. 373.

## Bond, Daniel[[@Headword:Bond, Daniel]]

             a Presbyterian minister, was born at Adams, N. Y., Sept. 1, 1826. He graduated from Hamilton College in 1848, began his theological course at Auburn Theological Seminary, and spent two years there; then went to Union Theological Seminary for one year, and graduated in 1851, remaining a resident licentiate for one year. He was ordained a minister of the Presbyterian Church at Peekskill, N. Y., in 1852; and died there, Aug. 20 of the same year. See Gen. Cat. of Union Theological Seminary, p. 61.

## Bond, Franklin F[[@Headword:Bond, Franklin F]]

             a minister in the Methodist Episcopal Church South, was born in Georgia in 1828. He joined the Church in 1853, was licensed to preach in 1854, and in 1856 entered the Little Rock Conference, in which he labored until his death, Aug. 12, 1866. His life was laborious, highly acceptable, and his death triumphant. He was a noble, generous-hearted, cheerful, happy man. See Minutes of Annual Conferences of the M. E. Church South, 1866, p. 86.

## Bond, Granville[[@Headword:Bond, Granville]]

             a Methodist Episcopal minister, was born in Nelson County, Ky., Jan. 14, 1805. In 1827 he moved to Illinois, and on his conversion, which occurred in 1828, under the labors of Peter Cartwright, immediately engaged in the spread of religion. He was licensed to preach in 1834, and for twenty years did noble work as a local preacher — preaching ten or fifteen miles from home at night, returning at a late hour, and toiling all next day on his farm. In 1854 he entered the Illinois Conference, served one year as agent of the Illinois Female College and one year as agent of Quincy College, and then entered the pastorate. In 1868 he became superannuated, and so continued till his sudden decease, May 31, 1877. Mr. Bond was energetic, faithful,  tender-hearted, and devout. See Minutes of Annual Conferences, 1877, p. 159.

## Bond, Jefferson[[@Headword:Bond, Jefferson]]

             a minister in the Methodist Episcopal Church. South, was born in -New Hanover County, N. C., April 8, 1801. He was converted in 1828, licensed to exhort in 1831, to preach in 1833, and in 1838 entered the Alabama Conference. He had no settled home, and was poorly educated, yet by diligence he became quite well-read. After spending several years as a superannuate, he died in December, 1862. Mr. Bond was modest, pure- minded, and faithful. See Minutes of Annual Conferences of the M. E. Church South, 1863, p.461.

## Bond, John (1), LL.D.[[@Headword:Bond, John (1), LL.D.]]

             an English Puritan divine and professor of law, was a native of Dorchester, and was educated at Catherine Hall, Cambridge. He was preacher to the Long Parliament and minister of the Savoy. He became master of Trinity Hall, Cambridge, in 1646, and vice-chancellor of the university in 1658. He was also some time professor of law at Gresham College. He died in 1676. Anthony Wood characterizes him as “an impudent, canting, and blasphemous person, who, by his doctrine, did lead the people to rebellion, advanced the cause of Satan much; and, in fine, by his, and the endeavors of his brethren, brought all things to ruin, merely to advance their unsatiable and ambitious desires.” This opinion was doubtless actuated by prejudice and political hatred. He published, A Door of Hope (Lond. 1641): — Holy and Loyal Activity (eod.): and some single Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bond, John (3)[[@Headword:Bond, John (3)]]

             a Baptist minister, was born in Anson County, N. C., Feb. 23, 1787. He removed, when a child, with his father's family to Union District, S. C., and in 1806 to Wilson County, Tenn He was converted in 1802. In 1820 he was ordained, and became pastor of the Union Church, and continued to hold the office thirty-nine years, for which service he received eleven dollars, the result of a donation party. For a term of years he was also pastor of Smith's Fork Church. For many years he was the moderator of the Concord Association, and took rank with the best ministers of his denomination in Tennessee. He died March 2, 1871. See Borum, Sketches of Tennessee Ministers, p. 92-95. (J. C. S.)

## Bond, John (4)[[@Headword:Bond, John (4)]]

             an English Wesleyan minister, was born in 1799, and was converted at the age of seventeen. He entered the ministry in 1823. His last circuit was Midsummer Norton, where he died Nov. 30, 1840. His discourses were evangelical and practical, and evinced extensive reading and patient study. See Minutes of the British Conference, 1841. Bond, Joseph, a minister in the Methodist Episcopal Church South, was born in Stokes County, N. C., July 9, 1814. Having experienced religion and received license to exhort, he removed to Missouri, and in 1844 was licensed to preach, and admitted into the St. Louis Conference. Between 1863 and 1865, on account of the ravages of the war, he sustained a superannuated relation. He was then transferred to the East Texas Conference, wherein he labored with fidelity and usefulness until Dec. 27, 1867, when he suddenly died in the midst of his labors. See Minutes of Annual Conferences of the M. E. Church South, 1868, p. 283.

## Bond, John Wesley[[@Headword:Bond, John Wesley]]

             a Methodist Episcopal minister, was born in Baltimore, Dec. 11, 1784, entered the Baltimore Conference of the Methodist Episcopal Church in 1810, and was appointed successively to Calvert, Fairfax, and Great Falls Circuits, after which he travelled as companion to the venerable Bishop Asbury until the death of the latter. In 1816 he was appointed to Severn Circuit, and in 1817 to Harford. Here he contracted the fever of which he died-Jan. 22, 1819. Mr. Bond was a man of clear understanding and sound judgment, and diligent in all the duties of his Christian and ministerial profession.-Minutes of Conferences, i, 324.

## Bond, John Wesley (2)[[@Headword:Bond, John Wesley (2)]]

             a Methodist Episcopal minister, was born in Baltimore, Dec. 11, 1784, entered the Baltimore Conference of the Methodist Episcopal Church in 1810, and was appointed successively to Calvert, Fairfax, and Great Falls Circuits, after which he travelled as companion to the venerable Bishop Asbury until the death of the latter. In 1816 he was appointed to Severn Circuit, and in 1817 to Harford. Here he contracted the fever of which he died-Jan. 22, 1819. Mr. Bond was a man of clear understanding and sound judgment, and diligent in all the duties of his Christian and ministerial profession.-Minutes of Conferences, i, 324.

## Bond, John, (2), D.D.[[@Headword:Bond, John, (2), D.D.]]

             an English divine, was educated at Corpus Christi College, Oxford, of which he became a fellow. Subsequently he was curate of Hanwell Paddock, a magistrate for Middlesex, and chaplain to the duke of Cambridge. He died June 17, 1825. Dr. Bond published, The Sennacherib of Modern Times; or, Buonaparte an Instrument in the Hands of Providence (1807, 8vo): — and preached the Anniversary Sermon of the Royal Humane Society (1815). See (Lond.) Annual Register, 1825, p. 263.

## Bond, Phineas[[@Headword:Bond, Phineas]]

             a Baptist minister, was born at Watertown,, Mass., Aug. 20, 1797; He pursued his studies under Rev. Charles Train of Framingham, and for one year was a member of Waterville College. He was ordained at Cherryfield, Me., May 25, 1825. His pastorates, after leaving this place, were in Eastport, Warren, and Fayette, Me., and in Brewster, Mass. From this last place he removed to Rumney, N. H., and then to Cornish. About 1860 he removed again to Maine, spending the last years of his life in Jay, where he died July 8, 1878. His ministerial life was a sort of pioneer work. (J. C. S.)

## Bond, Richard[[@Headword:Bond, Richard]]

             a minister in the Methodist Episcopal Church South, was born in Baltimore County, Md., Oct. 18, 1800. He experienced religion in 1818, and in 1824 joined the Baltimore Conference. In 1841 he was transferred to the Missouri Conference, and preached faithfully until 1845, when he was appointed agent of the American Bible Society for the state of Missouri, in which office he continued until his death, March 7, 1853. Mr. Bond was an excellent man and a good preacher. See Minutes of Annual Conferences of the M. E. Church South, 1853, p. 440.

## Bond, Thomas Emerson, M.D.[[@Headword:Bond, Thomas Emerson, M.D.]]

             distinguished as physician, editor, and preacher, was born in Baltimore in February, 1782. His parents removed to Buckingham county, Va., and his early education was received there and in Baltimore. After studying medicine at the University of Pennsylvania, he returned to Baltimore to practise medicine, becoming M.D. of the University of Maryland. He rose rapidly to distinction in practice, and was called to a professorship in the university, which, from a failure of his health, he never occupied. From his boyhood he had been a diligent student of the English classical writers, and had modelled upon them a chaste, masculine, and nervous English style. He was also curious in theological questions, and brought to their study a mind of singular acuteness, disciplined to severity by his studies in physical science. At an early ate he joined the Methodist Episcopal Church in Harford county, Maryland; and, while practising medicine in Baltimore, he was licensed as a local preacher. From 1816 to 1830 the Church was agitated by questions of reform in its government, and Dr. Bond took a very active part in the discussion. In 1827 he published an Appeal to the Methodists (8vo), in opposition to the proposed changes, and in 1828 a Narrative and Defence (8vo) of the course of the Church authorities. From 1830 to 1831 he edited the Itinerant, a newspaper published in Baltimore for the defence of the Church. In all these publications Dr. Bond showed himself a master of the subject, as well as of the art of controversy, and his writings contributed signally to the' overthrow of the so-called Radical reformers. In 1840 lie was chosen editor of the Christian Advocate and Journal, published in New York, the chief weekly organ of the Church. Here for twelve years he found his greatest field of activity, and achieved the greatest success of his life. In skill of editorial writing he has yet been surpassed, it is thought, by no person engaged on the public press in America. The Methodist Quarterly also contains several important contributions from his pen. He died in New York 14th March, 1856., Bondage (some form of the root עָבִד, abad', to toil, or of בָּכִשׁ, balcash', to subjugate;, Gr. δουλεία), a state of slavery (Exo 1:14), servitude in captivity (Ezr 9:8-9). SEE SLAVERY; SEE CAPTIVITY.

## Bond, Thomas Emerson, M.D. (2)[[@Headword:Bond, Thomas Emerson, M.D. (2)]]

             distinguished as physician, editor, and preacher, was born in Baltimore in February, 1782. His parents removed to Buckingham county, Va., and his early education was received there and in Baltimore. After studying medicine at the University of Pennsylvania, he returned to Baltimore to practise medicine, becoming M.D. of the University of Maryland. He rose rapidly to distinction in practice, and was called to a professorship in the university, which, from a failure of his health, he never occupied. From his boyhood he had been a diligent student of the English classical writers, and had modelled upon them a chaste, masculine, and nervous English style. He was also curious in theological questions, and brought to their study a mind of singular acuteness, disciplined to severity by his studies in physical science. At an early ate he joined the Methodist Episcopal Church in Harford county, Maryland; and, while practising medicine in Baltimore, he was licensed as a local preacher. From 1816 to 1830 the Church was agitated by questions of reform in its government, and Dr. Bond took a very active part in the discussion. In 1827 he published an Appeal to the Methodists (8vo), in opposition to the proposed changes, and in 1828 a Narrative and Defence (8vo) of the course of the Church authorities. From 1830 to 1831 he edited the Itinerant, a newspaper published in Baltimore for the defence of the Church. In all these publications Dr. Bond showed himself a master of the subject, as well as of the art of controversy, and his writings contributed signally to the' overthrow of the so-called Radical reformers. In 1840 lie was chosen editor of the Christian Advocate and Journal, published in New York, the chief weekly organ of the Church. Here for twelve years he found his greatest field of activity, and achieved the greatest success of his life. In skill of editorial writing he has yet been surpassed, it is thought, by no person engaged on the public press in America. The Methodist Quarterly also contains several important contributions from his pen. He died in New York 14th March, 1856., Bondage (some form of the root עָבִד, abad', to toil, or of בָּכִשׁ, balcash', to subjugate;, Gr. δουλεία), a state of slavery (Exo 1:14), servitude in captivity (Ezr 9:8-9). SEE SLAVERY; SEE CAPTIVITY.

## Bondage In Egypt[[@Headword:Bondage In Egypt]]

             The pretended fear of Pharaoh, lest in the event of war the Hebrews might make common cause with the enemy, was a sufficient pretext with his own people for oppressing the Jews, at the same time that it had the effect of exciting their prejudices against them. Affecting, therefore, some alarm at their numbers, he suggested that so numerous a body might avail themselves of the absence of the Egyptian troops, and endanger the tranquillity and safety of the country, and that prudence dictated the necessity of obviating the possibility of such an occurrence (Exo 1:10). With this view they were treated like the captives taken in war, and were forced to undergo the gratuitous labor of erecting public granaries and other buildings for the Egyptian monarch (Exo 1:11). These were principally constructed of crude brick; and that such materials were commonly used in Egypt we have sufficient proof from the walls and other buildings of great size and solidity found in various parts of the country, many of which are of a very early period. The bricks themselves, both at Thebes and in the vicinity of Memphis, frequently bear the names of the monarchs who ruled Egypt during and prior to this epoch. The crude brick remains about Memphis are principally pyramids; those at Thebes consist of walls enclosing sacred monuments and tombs, and some are made with and others without straw. Many have chopped barley and wheat straw, others bean haulm and stubble (Exo 5:12). In the tombs we find the process of making them represented among the sculptures. But it is not to be supposed any of these bricks are the work of the Israelites, who were never occupied at Thebes; and though Josephus affirms they were engaged in building pyramids, as well as in making canals and embankments, it is very improbable that the crude brick pyramids of Memphis, or of the Arsinoite nome, were the work of the Hebrew captives (Wilkinson, Anc. Egyptians). SEE BRICK.

## Bondage In Egypt (2)[[@Headword:Bondage In Egypt (2)]]

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## Bondet, Daniel[[@Headword:Bondet, Daniel]]

             a minister of the French Reformed Church, was pastor at Boston and Worcester, Mass., from 1686 to 1695. He was then missionary to the Indians at New Oxford from 1689 to 1695, and afterwards became pastor of the Church at New Rochelle, Westchester Co., N. Y., from 1697 to 1704, at which time he visited England and received episcopal ordination. Upon returning from England, he seceded with a portion of his congregation, and formed an Episcopal Church, or Congregation, and thus remained from 1709 to 1722, when he died. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 190.

## Bondi, Andrea And Filippo[[@Headword:Bondi, Andrea And Filippo]]

             two brothers, Italian painters, who were born at Forli, studied under Carlo Cignani, and flourished in the latter part of the 17th century. They did some work for the churches and convents at Forli. The Crucifixion, in the Church of San Filippo, is considered one of their best works.

## Bondi, Jonas[[@Headword:Bondi, Jonas]]

             a Jewish theologian, was born in Dresden in 1804. He received a thorough religious and scientific education, fitting him for any rabbinical position. In his native city he was engaged in commercial pursuits, but ever continued his Talmudic researches, and kept up his acquaintance with general science. In 1856 he arrived in New York, and was elected rabbi-preacher of the congregation Anshe Chesed, worshipping in Norfolk Street. At the expiration of his term, he engaged in literary pursuits, contributing to the Occident of Philadelphia, of which he subsequently became associate editor. Shortly before his death, he assumed control of the Jewish Record,  and changed its name to the Hebrew Leader, which he edited to the day of his death, March 11, 1874. (B. P.)

## Bondington, William De[[@Headword:Bondington, William De]]

             a Scottish bishop, was born of an ancient family in the shire of Berwick, and was rector of Edelstone, a prebendary of Glasgow, one of the clerici cancellarii, and afterwards archdeacon of St. Andrews, in Lothian, and a privy-councillor to king Alexander II, who advanced him in 1231 to the chancellor's office. He was elected bishop of Glasgow in 1232, and in 1233 was consecrated to that see in the cathedral church by Andrew, bishop of Moray. Bondington was witness to a charter by king Alexander II, at Aberdeen, Oct. 9, in the eighteenth year of his reign, He was contemporary with Allan, bishop of Argyle, and finished the cathedral of Glasgow out of his own liberality. In the last year of his life he introduced into his diocese the use of the liturgical form of the Church of Sarum, or Salisbury, in England. He died Nov. 10, 1257. See Keith, Scottish Bishops, p. 238.

## Bondsus[[@Headword:Bondsus]]

             bishop of Sardica in the latter half of the fourth century, opposed the worship of the Virgin and other Roman novelties, and was, in consequence, unjustly branded as a heretic. His followers seem to have embraced Arianism. Walch published a treatise, De Bonoso Haeretico (Gott. 1764).-Mosheim, Eccl. Hist. cent. 4, pt. ii, ch. v, § 25, note; Lardner, Works, 4:244.

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## Bone[[@Headword:Bone]]

             (prop. עֶצֶם, ettsem; ὄστεον), the hard parts of animal bodies (Exo 12:46). The expression " bone of my bone, and flesh of my flesh" (Gen 2:23), "of his flesh, and of his bones" (Eph 5:30), may be understood as implying the same nature, and being united in the nearest relation and affection. Iniquities are said to be metaphorically in men's bones when their body is polluted by them (Job 20:11). The " valley of dry bones" in Ezekiel's vision represents a state of utter helplessness, apart from Divine interposition and aid (Eze 37:1-14). The Psalmist says, "Our bones are scattered at the grave's mouth" (Psa 141:7). This appears to be a strongly figurative expression; but that it may be strictly true, the following extract from Bruce demonstrates: " At five o'clock we left Garigana, our journey being still to the eastward, and at a quarter past six in the evening arrived at the site of a village whose inhabitants had all perished with hunger the year before; their wretched bones being all unburied, and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them." The judgment of the Lord is denounced against the King of Moab, " because he burnt the bones of the King of Edom into lime" (Amo 2:1), or, as the Chaldee paraphrase explains it, "to plaster the walls of his house with it," which was a cruel insult. A piece of barbarity resembling this is mentioned by Sir Paul Rycaut, that the wall of the city of Philadelphia was made by the bones of the besieged by the prince who took it by storm. The passage in Amo 6:9-10, Roberts says, "alludes to the custom of burning human bodies, and to that of gathering up the half calcified bones, and to the putting them into an earthen vessel, and then to the carrying back these fragments to the house, or into some outbuilding, where they are kept till conveyed to a sacred place. In India this is done by a son or a near relation; but in case there is not one near akin, then any person who is going to the place (as to the Ganges) can take the fragments of bones, and thus perform the last rites."

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## Bonechi, Matteo[[@Headword:Bonechi, Matteo]]

             an Italian painter, flourished in the early part of the 18th century, and studied under Sagrestani. He is said to have finished the excellent frescos in the castello, begun by Gabbiani. He also executed a picture of the Holy Family, which was very fine. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonelli, Benedetto[[@Headword:Bonelli, Benedetto]]

             an Italian theologian and preacher of the Franciscan order, was born at Cavalese, near Trent, Dec. 26, 1704, and died near the close of the 18th century. His principal works are, Vivo Esemplare di vera Penitenza Esposta (Trent, 1729): — Epitomne, qua Theoria Praxisque Exhibetur Sanioris Moinumn Doctrince (ibid. 1737): — Vindicice Romani Martyrologii XIII Augusti Sancti Cassiani Foro-corneliensis Martyris (Verona, 1751). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonelli, Luigi[[@Headword:Bonelli, Luigi]]

             an Italian theologian and philosopher, was born in Rome in 1797, and died in the same city, Oct. 23, 1840. He wrote, a Historical Examination of'the Principal Systems of Philosophy (Rome, 1829): Examination of Deism (ibid. 1830): — Institutiones Logicce et Metaphysicce (ibid. 1833): —  History of German Philosophy from Leibnitz to laegel (ibid. 1837). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonerba, Raffaelle[[@Headword:Bonerba, Raffaelle]]

             an Italian theologian, of the Augustinian order, was born about 1600 at San Filippo of Argino, in Sicily, and died April 5, 1681. He wrote, Totius Philosophice Naturalis Disputationes per Quatuor Tractatus Distributee (Palermo, 1671): — Viridarium ins Plures Partes Condivisum (ibid. 1671, 1674): — Sacri Problemi sopra gli Evangeli di Quaresima Resoluti (pt. i, ibid. 1661, 1667; pt. ii, ibid. 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonesi, Giovanni Girolamo[[@Headword:Bonesi, Giovanni Girolamo]]

             a Bolognese painter, was born in 1653. and studied under Gioviani. He painted pictures for the churches aid public edifices of Bologna. His best works are St. Francis of Sales Kneeling before the Virgin, in San Marino; St. Thomas of Villanova giving Alms to the Poor, in San Biagio; The Virgin and Infant, with Mary Magdalene and St. Ugo, at the Certosa. He died in 1725. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bonet (Or Bont) Saint[[@Headword:Bonet (Or Bont) Saint]]

             SEE BONITUS, SAINT.

## Bonet, Nicholas[[@Headword:Bonet, Nicholas]]

             (surnamed the Profitable Doctor), was, according to different writers, a Spaniard, a Sicilian, or a Frenchman. .He was a monk of the order of St. Francis, legate of the holy see in Tartary, bishop of Malta in 1342, and died in 1360. He wrote, Postilla in Genesim (Venice, 1505); — Comment. super Quatuor Libros Senentiarum Petri Lombardi: — Interpretationes in Prcecipuos Libros Aristotelis, etc. Bonet made much stir in the world by advancing in one of his works the preposterous notion that the words of our blessed Saviour on the cross to his mother, “Woman, behold thy son!” had the effect of producing an actual transubstaintiation; so that from that moment St. John became really the son of the blessed Virgin. Inconceivable as it may appear, this doctrine found many followers, and was the origin of a long dispute. See Biog. Universelle, 5, 99; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonet, Paul[[@Headword:Bonet, Paul]]

             a French theologian of the order of Carmelites, lived at the commencement of the 15th century. His principal work is, Viridariumin Mundi, sive de Ortu, Frugibus ct Floribus Carmelitarum, libri 3. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonfanti, Antonto[[@Headword:Bonfanti, Antonto]]

             (called Il Taoricella), an Italian painter who flourished, in the first part of the 17th century, was a native of Ferrara, and probably a pupil of Guido. There are two large Scripture pictures by him in the Church of San Francesco at Ferrara.

## Bonfiglio, Benedetito[[@Headword:Bonfiglio, Benedetito]]

             an Italian painter, was born at Perugia in 1420, and is described as one of the best artists of his time. In the Church of San Domenico, at Perugia, is a picture by this artist of the Adoration of the Magi; also a fine picture of the Annunciation. He was living in 1496. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bonfioli, Antonio[[@Headword:Bonfioli, Antonio]]

             an Italian theologian, a native of Bologna, was appointed bishop of Carihola in 1622. He died Nov. 1, 1624, leaving De Vera Sacerdotis Perfectione (Bologna, 1609). See Hoefer, Nouv. Biog. Gen., s.v.

## Bonfrere, Jacques[[@Headword:Bonfrere, Jacques]]

             a Flemish scholar, was born in 1573 at Tinant. He became a Jesuit in 1592; was professor of philosophy, theology, and Hebrew at Douay; and died May 9, 1643, at Tournay,. He wrote, Pentateuchus Moysis Commentario Illustr. (Antwerp, 1625): Josue, Judices et Ruth Commentario Illustrati, Accessit his Onomasticon Scripturec Sacrce (Paris, 1631):Commentarius in Libr. Regum et Paraliponm. (1643). He also wrote notes to the Onomasticon Urbium et Locorum S. Scripturce seu Liber de Locis Hebr. Greece Primum ab Eusebio, deinde Latine Scriptus ab Hieronymo; which was published at Amsterdam in 1707. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 149, 197, 202, 204; Furst, Bibl. Jud. i, 126; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bongeor, Agnes[[@Headword:Bongeor, Agnes]]

             an English martyr, was one of ten who suffered martyrdom at Colchester, for her faithful adherence to the cause of Christ. She was burned at the stake in 1557. See Fox, Acts and Monuments, 8:420.

## Bongiovanni (Or Bonjohannes) Antonio[[@Headword:Bongiovanni (Or Bonjohannes) Antonio]]

             a learned Italian writer, was born at Perrarolo, near Verona, about 1712. He studied at Padua. Together with Antonio Maria Zanetti, he catalogued the Greek, Latin, and Italian MSS. in the library of St. Mark at Venice (Venice, 1740, fol.). He also translated from the Greek into Latin the works of the monk Leontius, of Jerusalem, entitled Qucedam ad Historiam Ecclesiast. Spectantia. The time of his death is unknown. See Biog. Universelle, 5, 104; Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bongomili[[@Headword:Bongomili]]

             SEE BOGOMIILES.

## Bonham, Robert[[@Headword:Bonham, Robert]]

             a Methodist Episcopal minister, was probably a native of Virginia. He began to travel in the ministry in 1794, and closed his life in June, 1800. Mr. Bonham was a young man of upright walk, gracious heart, energy and devotedness. See Minutes of Annual Conferences, 1800, p. 91.

## Bonhomo, Giacomo Francesco[[@Headword:Bonhomo, Giacomo Francesco]]

             a Sardinian prelate, was born at Vercelli near the close of the 15th century. He was the friend of St. Carlo Borromeo, who sent him in 1569 to obtain of the pope a confirmation of the Council of Milan. He became bishop in his native country in 1522. Gregory XII -appointed him as his nuncio to Switzerland and Cologne. He was the first permanent nuncio in Germany, and he there published the decrees of the Council of Trent. He died in 1587, leaving Reformationis Ecclesiasticce Decreta Generalia (1585); a work often eulogized by pope Benedict XIV. See Hoefer, Nouv. Biog. Generale, s.v.

## Boni Homrines Or Bons-Homrmes[[@Headword:Boni Homrines Or Bons-Homrmes]]

             (I.) monks established in England by Prince Edmund in 1259. They professed to follow the rule of St. Augustine, after the institution of John Le-Bon. There is not much satisfactory information respecting them. They are said to have worn a blue dress, and to have had two houses in England: Esseray in Buckinghamshire, and Edington in Wiltshire.

(II.) In France, the Minims founded by Francis de Paule, who, in addition to the two monastic vows, added a third, to observe a perpetual Lent, were called Bons-hommes; some say, because Louis XI was accustomed to give the title bo-homme to their founder.

(III.) The Albigenses, Cathari, and Waldenses were at different periods called Boni homines.

## Boni Homrines Or Bons-Homrmes (2)[[@Headword:Boni Homrines Or Bons-Homrmes (2)]]

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## Bonichon, Francois[[@Headword:Bonichon, Francois]]

             a French priest of the Oratory, curate of St. Michael, at Angers, died in 1662, leaving Pompa Episcopalis (Angers, 1650, fol.); a rare work, relating to the ceremonies anciently observed at the entry of bishops into their dioceses: — L'Autorite Episcopale Defendue contre, les Nouvelles Entreprises de Quelques Religieux Mendiants (ibid. 1658, 4to). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bonieval, Ruffo De[[@Headword:Bonieval, Ruffo De]]

             a French theologian, brother of Sixte Louis Constant, succeeded M. de Beauvais in the episcopal see of Senez, and, like his brother, showed himself very hostile to the principles of the revolution. He left France and sojourned for a long time at Viteribo when the pope bestowed on him a pension. At the period of the first Concordat he resigned the bishopric of Senez, refused the archbishopric of Aries, returned to France in 1814, and died in 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Boniface[[@Headword:Boniface]]

             a noted English prelate, was the son of Thomas, count of Savoy, and uncle to Eleanor, consort of Henry III of England. To this fortunate circumstance Boniface was indebted for his advancement, at an early age, to the primacy of All England. While he was yet a sub-deacon, he was, through the influence of Gregory IX, elected to the see of Bellay, though still a youth. The fact that he was so youthful caused some disturbance. .In 1242 he visited England before his consecration, that, as soon as he had been invested with the temporalities, he might regulate his worldly affairs. The see was involved in an immense debt. He immediately enforced a rigid economy in every department in order to bring about a reform. He abolished sinecures, and dismissed all the officers of the archbishop's court and household who did not earn their living by their work. He stood in the relation of abbot to the convent of Christ Chlurch, and here he interfered in everything. In short, the poverty of the see was the wealth of Boniface. In addition to his anger with the court, for the manner in which the property of the archbishopric was dealt with during the sequestration, he was too proud and independent to succumb to the king. He took part, therefore, with the suffragans against king Henri, when the attempt was made to force Robert Passelew into the see of Chichester in 1244. Boniface insisted upon the right of the metropolitan to demand a contribution from the whole province, to liquidate the debt upon the metropolitan Church. Of what became of the surplus above the sum required, the king and the pope might possibly know. In 1247 he went to. Lyons, aand the military duties and political intrigues of the archbishop of Canterbury prevented his return to England for four years. People became indignant to learn that the income of Canterbury should be expended abroad. Accordingly, four years after his consecration, he revisited England, and on All-saints day, 1249, he was enthroned at Canterbury with great pomp and ceremony, notwithstanding his wickedness. Queen Eleanor accompanied the king on  this occasion to Canterbury, and was the guest of her uncle. Boniface had endeavored, when yet on the Continent, to compel his clergy to pay procurations and visitation dues, although no visitation had been held by him in person. This unheard-of exaction his suffragans resisted. He continued these unjust requirements until the people became so disgusted and aggravated that a mob went in force and rushed upon the archbishop, and dragged and dashed him from one side of the street to the other, regardless of his cries for assistance. They threatened to tear him limb from limb, but Boniface had entered his barge, and had gone up the river to Lambeth. Here he was safe from all but the maledictions which were shouted at him from beneath the walls. The people called for vengeance upon one who, instead of watching for souls, was a robber of churches. It was added, as a consummation of his criminality, that he was even a married man. When the mob dispersed, he had an interview with the king, and obtained his permission to leave England. Retiring to France, he entered Lyons not now in military array, but in all the pomp and magnificence which he thought to be seemly in the patriarch of the West. He established his court and spent his money freely. He exhibited letters in his favor from the king of England, and these, accompanied with the usual substantial recommendations, conciliated the curia Romana. He admitted that he had been hasty; in short, the conduct of Boniface was wise, judicious, and conciliatory. In 1252 Boniface returned to England with good intentions, but the public could only judge of him by his past conduct, and his reception was anything but encouraging. It is sad to add that scarcely any one believed him to be sincere. He was still in England in 1260, and also in 1262. Feb. 15 of the last year mentioned he officiated at Southwark, in the consecration of Henry Wengham to the see of. London. Before May, 1263, he had left the country. He returned some years after, but only to continue his troubles. He died at his castle of St. Helen's, June 18, 1270. See Hook, Lives of the Archbishops of Canterbury, 3, 228 sq.

## Boniface I[[@Headword:Boniface I]]

             elected pope, or rather bishop of Rome, Dec. 28, 418, as successor of Zosimus. Eulalius, elected by another faction, was at first supported by the Emperor Honorius, but Boniface was finally established in the see, which he held till his death in 422. During his short tenure he used every means to extend the influence of the Roman see. He is commemorated by the Roman Church as a saint on Oct. 25.

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## Boniface II[[@Headword:Boniface II]]

             a Goth, succeeded Felix IV on Oct. 15, 530, though it is said that his rival, Dioscorus, was as well entitled to the see as he. The deacon Vigilius was bishop, in fact, from his great influence. Boniface died Nov. 8, 532. He is the first bishop of Rome whose name does not occur in the Roman Martyrologium.

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## Boniface IX[[@Headword:Boniface IX]]

             Pope, created cardinal in 1381, succeeded Urban VI, Nov. 2, 1389. The cardinals at Avignon at the same time elected Clement VII, afterward Benedict XIII. Boniface quarrelled with Richard of England on the subject of the collation of benefices, and established the perpetual annates. His great passion was to get gold for himself and to enrich his relations, and his legates tormented England and Germany with their exactions. He died Oct. 1, 1404, having sat fourteen years and eleven months.-Biog. Univ. v, 115.

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             Pope, created cardinal in 1381, succeeded Urban VI, Nov. 2, 1389. The cardinals at Avignon at the same time elected Clement VII, afterward Benedict XIII. Boniface quarrelled with Richard of England on the subject of the collation of benefices, and established the perpetual annates. His great passion was to get gold for himself and to enrich his relations, and his legates tormented England and Germany with their exactions. He died Oct. 1, 1404, having sat fourteen years and eleven months.-Biog. Univ. v, 115.

## Boniface Or Bonifacius, Archbishop Of Mayence[[@Headword:Boniface Or Bonifacius, Archbishop Of Mayence]]

             the papal Apostle of Germany. His baptismal name was Winfred. He was born at Crediton, England, about 680. At thirty years of age he was ordained priest, and in 716 he passed over into Friesland, to assist the aged Wilbrod, then at Utrecht. He returned shortly after to England, but in 718 departed a second time for Hessen and Friesland, taking with him letters commendatory from Daniel, bishop of Winchester. In the autumn of this year he went to Rome, and was appointed by Gregory II missionary for the Germans eastward of the Rhine. He commenced his labors in Thuringia and Bavaria, after which he passed through Hessen and Saxony, baptizing the people and consecrating churches. In 723 Pope Gregory recalled him to Rome and consecrated him bishop, whereupon he took the name of Bonifacius. In 732 he received the pallium, together with the primacy over all Germany, and power to erect such bishoprics as he thought fit. In virtue of this authority, he founded the sees of Freisingen and Ratisbon, in Bavaria (in addition to the original see of Passau); Erfurt, in Thuringia; Baraburg (afterward Paderborn), in Westphalia; Wiirtzburg, in Franconia; Eichstadt, in the Palatinate of Bavaria; and re-established Juvavia, or Salzburg. In 745 he was raised to the archiepiscopal see of Mayence. Ten years after this he returned to his apostolical labors in Friesland, where he preached, and converted many thousands; but, while he was preparing to give to them the rite of confirmation, he was suddenly attacked by a furious troop of pagans at a place called Dockum, where he perished, together with fifty-two of his companions, June 5, 755. He is commemorated by the Roman Church on June 5. The biographies of Boniface are numerous; among them Gieseler, Leben Bonifacius (Erlangen, 1800); Loffler, Bonifacius, hist. Nachr. v. seinem Leben (Gotha, 1812); Schmerbauch, Eonifacius, Apostel der Deutschen (Erfurt, 1827); Seiters (R. C.), Bontfacius, Apostel der Teutschen (Mainz, 1845, 8vo). A graphic and genial popular sketch of him is given by Neander (Light in Dark Places, p. 217). The writings ascribed to Boniface are collected in Opera quce extant omnia, ed. J. A. Giles, LL.D. (Lond. 1844, 2 vols. 8vo).-Mosheim, Ch. Hist. ii, vi; Neander, Ch. Hist. 3:46-119; Bdhringer, Kirche Christi, ii, 63; Soames, Lat. Chin Ang.-Sax. Times, 228 sq.; Landon, Ecc. Dic. ii, 327.

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## Boniface VIII[[@Headword:Boniface VIII]]

             Pope, originally named Benedictus Cajetanus or Gaetanus, so called from Gaeta, a town of Naples, where his parents had resided. He himself was born at Anagni, and was raised to the papacy upon the abdication of Celestine V, Dec. 24, 1294. He had been previously canon of Paris and Lyons, and made cardinal by Pope Martin IV, and is suspected of having by his artifices compelled the resignation of his predecessor, Celestinus, whom he kept imprisoned until his death. He had a bold, avaricious, and domineering spirit, and carried his schemes for the enlargement of the papal power to the verge of frenzy. Happily he found a bold antagonist in Philip le Bel of France, against whom he thundered the celebrated bull Unam Sanctam, and who caused him, in 1303, to be seized and imprisoned. Being liberated by an insurrection of the people, he returned to Rome, but became insane, and died a miserable death. Boniface was a skilful civil and canon lawyer, and to him we owe the collection of decretals entitled the Sextus Decretalium, so called because it was supplementary to the five volumes of decretals previously published by Gregory IX.-Tosti, Storia di Bon. VIII (Romans 1846); Drumann, Geschichte Bon. VIII (K6nigsb. 1852, 2 vols.); History of the Popes, p. 255, 262; Neander, Ch. Hist. v, 3-10. SEE UNAM SANCTAM.

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## Boniface, Saint, Of Lausanne[[@Headword:Boniface, Saint, Of Lausanne]]

             was a Flemish ecclesiastic of the 13th century, the son of a goldsmith at Cantersteen. He was trained in the Cistercian monastery of Chambre, near Brussels; he afterwards studied, and in 1258 became lecturer on, theology in the University of Paris. After a while his pupils fell off, and he went to Cologne, where he taught with success two years, He was then appointed bishop of Lausanne, where he labored to enforce a reformation on the clergy, who resisted, and some, enraged, armed themselves and entered the  church where he was celebrating mass; with intent to kill him; but a Franciscan friar, seeing his peril, ran through the streets of Lausanne calling for help, and the people, crowding into the cathedral, rescued him. Boniface, in despair, resigned his charge, and returned to Chambre, where he died in 1265, and was buried in the choir. A small chapel has recently been erected at Chambre by a Recollet father, Francis Vancutzen, to his honor. His festival is solemnized in Brabant in virtue of a bull of Clement XI in 1702. On June 25, 1600, his relics were exhumed by Robert Van Ostebaere, abbot of Cambron. This reliquary was translated to the Church of Notre Dame de la Chapelle, Brussels, in 1796, whence a portion was transported, May 9, 1852, to the Church of Ixelles, of which St. Boniface is patron. He is commemorated by Molanus in his additions to the martyrology of Usuardus, and is not extensively known. His life was written by an anonymous monk of the Cistercian order, probably very little posterior to the death of St. Boniface. See Baring-Gould, Lives of the Saints, 2, 343 (sub Feb. 19, Boniface's festival).

## Bonifacio (Or Bonifazio), Francesco[[@Headword:Bonifacio (Or Bonifazio), Francesco]]

             a reputable Italian historical painter of Viterbo, was born in 1637, and studied under P. da Cortona. He painted several pictures for the public edifices of that city, among which is The Adulteress before Christ, in the Palazzo Braschi. See Spooner, Biographical History of the Fine Arts, s.v.; Hoefer, Nouvelle Biographia Generale, s.v.

## Bonifacio Of Verona[[@Headword:Bonifacio Of Verona]]

             an Italian painter, flourished in the finest era of Venetian art, and was born in 1491. He was the scholar of the elder Palma, and studied the works of Titian. There are some very large works by him in the State Palace at Venice. There are also a number of his works in the churches: Christ Surrounded by his Apostles; Michael Driving the Evil Spirits from Heaven; The Baptism of Christ; The Sacrifice of Abraham. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonifacius[[@Headword:Bonifacius]]

             is the name of several Christian saints and martyrs, besides those specially enumerated at length: (1) Deacon, martyr in Africa under Hunneric; commemorated Aug. 17 (Mart. Rom. Vet.). (2) “Natale Bonefacii  episcopi,” Sept. 4 (Mart. Bedce). (3) Confessor in Africa; commemorated Dec. 8 (Mart. Hieron.); bec. 6 (Mart. Adonis).

## Bonifacius (2)[[@Headword:Bonifacius (2)]]

             (Saint), of Ross, Scotland. SEE BONIFACIUS QUERETINIUS.

## Bonifacius Bishop Of The East Angles[[@Headword:Bonifacius Bishop Of The East Angles]]

             SEE BERCTGILS.

## Bonifacius Moguntinensis[[@Headword:Bonifacius Moguntinensis]]

             SEE BONIFACE OF MENTZ.

## Bonifacius Queretinius[[@Headword:Bonifacius Queretinius]]

             (called also AIbanus Kiritinus) has his history inextricably entangled with fable. According to the legend, he was the pope of that name, of Jewish stock, descended from a sister of St. Peter and St. Andrew, and born at Bethsaida. He was ordained priest by John, patriarch of Jerusalem, in his thirty-sixth year, and four years after went to Rome, where he occupied the chair more than seven years. With a large retinue he entered Pictland, and founded churches at Invergowrie and Restnoth, Forfarshire. He baptized king Nectan and court, and, after evangelizing and building churches among the South Picts, retired to Ross-shire, and built a church at Rosemarkie, dedicating it to St. Peter. Here he died at the age of eighty and upwards. A closer determination appears to be beyond our reach than to say that he was an Italian who, in the beginning of the 7th century, came to Scotland to induce the Scottish Church to conform with Roman customs. For list of authorities see Smith, Dict. of Christ. Biog. s.v.

## Bonifacius, Saint And Martyr[[@Headword:Bonifacius, Saint And Martyr]]

             was the steward of a certain rich and beautiful woman of Rome, named Aglae, with whom he for many years carried on a criminal commerce, at the same time indulging in drunkenness and other vices. Aglae at length, touched with remorse, requested him to repair to the East, where many martyrs about that time had yielded their lives for the sake of Jesus Christ, and bring back with him some of the relics of these holy men. that she might build over them an oratory and honor them. This was about the year 307 or 309 (290, according to Ruinart), when the Western Church enjoyed peace; but in the East the persecution begun by Diocletian, and carried on by Galerius Maximianus and Maximinus Daia, was raging. Arrived at Tarsus, in Cilicia, Bonifacius went to the place of torture, where more than twenty martyrs were undergoing torment. He approached and embraced them, and implored them to pray for him. Simplicius, the judge, enraged at this, and at his boldly declaring himself to be a believer, instantly ordered that sharp-pointed reeds should be thrust under his nails and melted lead poured into his mouth. The next day, after having been thrown into a caldron of boiling pitch, he was beheaded. His body was purchased by his companions and carried back to Rome, where a chapel was built by the penitent Aglae over his remains, near which she was buried. Butler says their bodies were found in 1603. His life is given in the Acta Sanctorum (May, 3, 281-283). In the Greek Church he is commemorated Dec. 19 (Cal. Byzant.). He was formerly commemorated in the Roman Church on June 5, the supposed day of his burial at Rome (Mart. Rom. Vet.); but in more recent martyrologies this Bonifacius is commemorated on May 14; the supposed day of his death. See Butler, May 14; Baillet, May 14, Ruinart, Acta Sanctorum, p. 284.

## Bonifas[[@Headword:Bonifas]]

             (Lacondamine), Ernest, a French Protestant theologian, was born Oct. 21, 1826. Having prepared himself for the ministry in his native country, he spent two years in Germany, and after his return was ordained, in 1854, at Nerac, and took charge of the parish at Salies-du-Barn. In 1856 he was elected to the Hebrew professorship at Montauban, made vacant by the death of his father, and in his inaugural address combated rationalistic criticism and exclusive dogmatism. He died Dec. 19, 1859. Besides his Discours d'Installation, he published a volume of Homilies et Sermons. See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bonifas, Francois[[@Headword:Bonifas, Francois]]

             a French theologian, brother of Ernest, was born at Grenoble, Oct. 19, 1837. Being very gifted, he obtained, at the age of twenty-nine, the degree of doctor of liberal arts and theology. In 1866 he was appointed to the chair of Church history at Montauban, made vacant by the retirement of the dean of the faculty, M. Montet. He died Dec. 15, 1878, having published, Etude sur la Theodicee de Leibnitz Doctrine de la Redemption  dans Schleiermacher: — Essai sur l' Unite de l'Enseignenent Apostolique.: — Histoire des Protestants de France depuis 1861. A Histoire'des Dogmes was published after his death from his notes and those of one of his pupils, by M. Bois, and also Recueil de Melanges Litteraires et Theologiques, by M. D. Benoit. See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bonisoli (Or Bonizoli), Agostino[[@Headword:Bonisoli (Or Bonizoli), Agostino]]

             an Italian painter, was born at Cremona in 1633, and studied under Battista Tortiroli, and afterwards for some time under M. A. Bonisoli. His works were principally easel pictures of sacred subjects. The only large picture by him is the Dispute between St. Antonio and the Tyrant Ezzelino, in the Conventuali at Cremona. He died in 1700. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonitus (Or Bonus) Saint[[@Headword:Bonitus (Or Bonus) Saint]]

             (commonly St. Bonet), was born in France about 624. He became referendary or chancellor to Sigebertus III, king of Austrasia. Theodoric III in 680 made him governor of Marseilles, and nine years afterwards, on the death of his brother, St. Avitus, bishop of Clermont, he was elevated to that see. After ten years, scruples having insinuated themselves into his mind whether or not his election had been perfectly canonical, he resigned his see, and, after living for four years a penitential life in the abbey of Manlieu, died at Lyons, Jan. 15, 710,, being eighty-six years of age. — See Butler, Jan. 15; Baillet, Jan. 15; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonitz, Karl Friedrich[[@Headword:Bonitz, Karl Friedrich]]

             a Protestant theologian of Germany, was born Feb. 2, 1775, at Zwoinitz, and died as doctor of theology and superintendent at Langensalza, Aug. 13, 1835. He wrote, Num Ratio Humana Suavi et Indole Morali ad Deum Credendum Recte Cogi Dicatur (Leipsic, 1797): — Plurimorumn de Loco Pauli Galatians 3, 20 Sententice Examinatce (ibid. 1800): — Spicilegium Observ. ad Galatians iii 20 (ibid. 1802). See Winer, Handbuch der theol. Lit. i, 262, 414; Zuchold, Bibl. Theol. i, 170. (B. P.)

## Bonivard (Or Bonnivard), Francois De[[@Headword:Bonivard (Or Bonnivard), Francois De]]

             a Swiss ecclesiastic and politician, was born about 1493 at Seyssel-on-the- Rhone. He belonged to a family which enjoyed many privileges under the government of Savoy. He was educated at Turin, and became prior of St. Victor, just outside the walls of Geneva, in 1510. But duke Charles of Savoy succeeded in depriving Bonivard of all his paternal possessions, with the exception of the priory of St. Victor; the consequence was that Bonivard sided with the Geneva patriots, who at that time defended their rights and liberties against the encroachments of the house of Savoy. Bonivard thought it advisable to leave Geneva in 1519, at the approach of the duke. On the way, two men of Savoy offered themselves to Bonivard as companions, and succeeded in persuading Bonivard to give up his priory, and finally delivered him into the hands of the duke, who imprisoned him for twenty months. In 1527 he again took possession of his priory, and participated in the strife against the duke. He was taken prisoner by the duke in 1530, and was retained in prison at the famous Castle of Chillon until 1536, when the castle was taken and Bonivard set free. On his return to Geneva, now fully emancipated, he was made a member of the Council of Two Hundred, and endowed with a pension. He died at Geneva in 1570. Bonivard was a voluminous writer. His writings are given by Senebier, Historie Litteraire de Geneve, i, 137-139. Of those published we mention, La Chronique de Geneve (Geneva, 1831, 4 vols.): — Advis et Devis de. la Source de' l'Idoldtrie et Tyrannie Papale (Chaperon,and Revilliad, ibid. 1856): — Adviset Devis des Langues, written in 1563 (ibid. and Paris, 1849). See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Herzog, Real-Encyklop. s.v.; Encyclop. Brit. 9th ed. s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bonizon[[@Headword:Bonizon]]

             bishop of Sutri and Placenza, who died July 14, 1089, was the author of several theological works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bonjour[[@Headword:Bonjour]]

             the brothers, founders of a new sect of flagellants, lived in the latter half of the 18th century. These two brothers, originating from Pont d'Ain, in Bresse, entered upon the ecclesiastical profession. The elder was first made rector at Forez, and brought upon himself the animadversion of his  parishioners and the remonstrance of his bishop for preaching a heterodox doctrine. This was in 1775, and he changed his parish for that of Fareins, where his brother was made vicar. Eight years after, the rector publicly acknowledged himself unworthy of his position, resigned, and became master of a school. For certain acts deemed unlawful, and which could not be countenanced by the authorities, the elder brother was sent into exile and the other confined at the convent of Toulay. After the revolution of 1789, the rector Bonjour returned, and, in the absence of the proper rector, stirred up a great enthusiasm by his preaching, and raised a great tumult. At the epoch of the consulate the two brothers were banished to Lausanne, where they died. The sect which they had established did not survive them. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonjour (Or Bonjours), Guillaume[[@Headword:Bonjour (Or Bonjours), Guillaume]]

             a French Augustinian monk, was born at Toulouse in 1641. He was called to Rome in 1695 by cardinal Naris, and honored with the esteem of pope Clement XI, who confided to him several important functions, especially the commission for reforming the Gregorian Calendar. He was deeply versed in the Oriental languages, and particularly in the Coptic. He died in China in 1714, where his zeal for the propagation of the Christian religion had led him. He wrote, Dissertatio de Nomine Patriarchac Josephi a Pharaone Imposito (Rome, 1696): — Exercitatio in Monumenta Coptica sen Egyptiaca Bibliothecce Vaticance (ibid. 1699): — Selectee in Sacr. Script. Dissertationes, apud Montem-Falisctcm (1705): — Calendarium Romanum Chronologorum Causa Constoructum (ibid. 1701): — De Computo Ecclesiastico, apud Montem-Faliscumi (1702): — Explication de la Legende d'une Pierre Gravee Egyptienne (inserted in the Fragments of the Gospel of St. John, p. 391-392, published by P. Georgi): Observations sur un Miroir Chinois trouve en Siberie (published with the letters of Cuper, De Epochis Egypticis, a dissertation mentioned by Graevius). Among the MSS. left by Bonjour we notice a Coptic Grammar and Lexicon. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonlliette[[@Headword:Bonlliette]]

             a French grammarian, was born at Burgundy about 1720. He entered the ecclesiastical calling, and became cann, of the chapter of Auxerre. He wrote, Traite des Sons de la Langue Franfaise et des Caracteres qui les Representent (Paris, 1760, 1788): — Eclaircissement Pacifique sur l'Essence du Sacrifice de J. C. (ibid. 1799). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnaire, Louis de[[@Headword:Bonnaire, Louis de]]

             a French theologian, was born at Ramerup-sur-Aube about 1680, and died in Paris, June 28, 1752. He was priest of the Oratorio, and published, Parallele de la Morale des Jesuites et de celle des Patens (Troyes, 1726); the publication of this book brought the printer Lefevre to the Bastile: —  Examen Critique Physique et Thiologique des Convulsions (1733): — in collaboration with P. Jard, La Religion Chretienne Meditee dans le Veritable Esprit de ses Maximes (1745, 1763): — a translation of the Imitation de Jesus Christ. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnal, Francois De[[@Headword:Bonnal, Francois De]]

             a French prelate, was born in 1734 at the chateau of Bonnal, in Agenois. He embraced the ecclesiastical profession, and in 1758 assisted as deputy of the second order at the general assembly of the clergy. He was appointed in 1758 bishop of Clermont, and elected in 1789 deputy of the bailiwick of that city to the states-general. As president of the ecclesiastical committee, he protested against the suppression of the regular clergy, and later he demanded, against the voice of the majority, that the Catholic religion should be proclaimed the national religion. On Jan. 1 he, with Boisgelin, demanded the convocation of a Gallican council. After having been one of the signers of the protestation of Sept. 12, 1791, he distinguished himself among his opponents by the zeal with which he encouraged the resistance of the clergy. For this he was obliged to retire to Holland. He was there taken by the victorious armies in 1795, arrested, and transported to Altona. He died at Munich in 1800. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnar, James[[@Headword:Bonnar, James]]

             a Protestant Episcopal clergyman of the diocese of Maryland, was born in England. He graduated from Oxford University, came to America, and engaged in teaching for several years in Philadelphia. In 1857 he resided in New York city, whence he removed the following year to Ashtabula, O., as rector of St. Peter's Church, where he remained until 1872, when he became rector of All-Hallow's Parish, Anne Arundel County, Md., where he remained until the close of his life; He died in July, 1880. See Prot. Episc. Almanac, 1881, p. 172.

## Bonnard, Jean Louis[[@Headword:Bonnard, Jean Louis]]

             a French priest, missionary, and martyr, was born at St. Christopher, in Jarret, March 1, 1824. At the age of ten years his calling to the priestly office was decided on, and he was sent to a large seminary at Lyons, from there to that of foreign missions at Paris, where he accomplished his course in theology. Having been ordained priest he embarked for the Western  missions of Ton-King, and, arrived at Paques in 1850, at the time when cholera was committing such fearful ravages. He devoted himself diligently to the study of the Annamite language, and in 1851 was charged with the two parishes of Ki-Bong and Ki-Tring. He went to Boixayen, was arrested, thrown into prison, and sentenced to death, which sentence was executed, April 30, 1852, in China. It was ordered that. his body should be thrown into the sea, at a spot unknown to Christians; but one followed and saw where it was deposited, and it was recovered and conveyed to the Foreign Mission College, where it was disposed of with due honor. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnart, Robert And Nicolas[[@Headword:Bonnart, Robert And Nicolas]]

             two brothers, Parisian engravers, were born about 1646, and studied under F. Vandermeulen. The following is one of their religious prints: The Virgin with the Infant Jesus and St. John, half-length figures. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonnaud, Jean Baptiste[[@Headword:Bonnaud, Jean Baptiste]]

             a Roman Catholic theologian, was born in America in 1740; He was taken to France, completed his studies at the college of Fleche, and entered the Jesuit order. He was not ordained priest until after the suppression of this order. From 1777 to 1787 he published several works. A discourse, Sur le Projet d'Accorder l'l'tat Civil aux Protestants, which he published, gained for him the protection of M. de Marbceuf, who procured for him the priories of Sermaise and of Harnicourt. He was also appointed grand-vicar of Lyons. He appears to have been the author of most of the bills and writings published by his archbishop, which appealed to Paris to follow his counsels. The energy of the works of Bonnanud drew upon him the animosity of the revolutionists, who imprisoned him at the convent of Cannes, where he was massacred, Sept. 2, 1792. He wrote, Le Tartuffe Epistolaire Demasque, under the pseudonym of Kokerbourn (Liege, 1777): — Discours i Lire au Conseil en Presenca du Roi, 1787 (1791): — Le Vrai Systeme de la Constitution du Clerge (eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnechose, Francois Paul Emile de[[@Headword:Bonnechose, Francois Paul Emile de]]

             a French historian, was born Aug. 18, 1801, at Leyerdorp, in Holland, and died Feb. 15, 1875, at Paris. For some time he served in the French army,  and in 1829 he was appointed librarian of the palace at St. Cloud. In 1833 he published his Eloge de Bailly, for which he received the prize of the French Academy. In 1836 he published, in 2 vols., Christophe Sanval, ou la Societe sous la Restauration, which was but the beginning of other historical Works, that made his name known throughout France. His Histoire de France (2 vols.) went through fourteen editions during the lifetime of its author, and his Histoire d'Angleterre received the prize of the Academy. But his main work was Les Reformateurs avant la Reforme (2 vols. 1845), — which is highly praised. See Waddington, in the Bulletin due Protestantisme Frangais, 24, 144; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bonnechose, Henri Marie Gaston de[[@Headword:Bonnechose, Henri Marie Gaston de]]

             a French prelate, was born in Paris, May 30, 1800. Being appointed general advocate at the royal court of Besancon, he became intimate with Rohan, archbishop of that city, and about 1830 he went to Strasburg in older to consult Bautain concerning his vocation. Having decided this question, he entered the order, and was shortly after appointed professor of sacred eloquence at the house of advanced studies founded by Rohan at Besancon. He espoused the philosophical opinions of Bautain, concerning which both were obliged to retract. Afterwards he was placed at the head of the community of St. Louis des Franuais at Rome, and next succeeded to the episcopal see of Carcassonne by the royal ordinance of Nov. 18, 1847. Then passing to the presidency of the republic at Narbonne in Oct. 1852, Mgr. de Bonnechose delivered a discourse in the Church of St. Just. He was translated to the see of Evreux in 1854, made archbishop of Rouen in 1858, and cardinal in 1863. He has bee n an ardent supporter of the pope's temporal power, and of the independence of the Church. His fame is extensive as a pulpit orator. He was one of the favorite pupils of M. Bautain, and wrote an introduction to the Philosophie du Christianisme, a work which in epistolary form contained responses to various philosophical and religious questions. The date of his death we have been unable to ascertain. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnefoi, Benoit[[@Headword:Bonnefoi, Benoit]]

             a French Jesuit, born in Auvergne in 1599, wrote, Historia Vitce et Oppugnatce Hceresis in Gallid (Toulouse, 2 vols. 4to): — Seriens seu Historia Episcoporum Magalonensiumn (ibid. 1652 and 1663, fol.): —  Epitonme Rerum Gestarum in aInferiore Occitania pro Religione ab 1610 ad 1657 (Montpellier, 1657, 8vo), etc. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonnefons, Amable[[@Headword:Bonnefons, Amable]]

             a French theologian, was born at Riom, in Auvergne, in 1600. He entered the Jesuit order at the age of eighteen, and having taught classics for four years, he consecrated the remainder of his life to the instruction of domestics and indigent youth. He died at Paris, March 19, 1653. He wrote a great number of spiritual works, of which the principal ones are, Le Chretien Charitable (Paris, 1637, 1639): — Abrige de la Doctrine Chretienne, etc. (ibid. 1640, 1653): — Le Deivot Paroissien (2d ed. ibid. 1643): — Les Douze Partes de la Bienheureuse Eterniie (ibid. 1644, 1646). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnefons, Elie Benoit[[@Headword:Bonnefons, Elie Benoit]]

             a learned French Benedictine of the Congregation of Saint-Maur, was born at Mauriac in 1622, and died at St. Vandrille in 1702, leaving a few historical works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bonnefoy, Francois Lambert De[[@Headword:Bonnefoy, Francois Lambert De]]

             a French theologian, was born in the diocese of Vaison in 1740, and died Jan. 14, 1830, leaving several sermons and practical religious works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bonnell, John M[[@Headword:Bonnell, John M]]

             a minister of the Methodist Episcopal Church South, was a native of Bucks County, Pa. He was reared principally in the city of Philadelphia; graduated from Jefferson College at the age of eighteen, and moved to Georgia, where, in connection with the South Georgia Conference, he continued to labor as preacher of the Gospel, and teacher, principally of young ladies, until his death, Sept. 30, 1871. Mr. Bonnell possessed a finely cultured intellect, a versatile talent, and a pure, gentle spirit. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 553.

## Bonnell, William Wilson[[@Headword:Bonnell, William Wilson]]

             a German Reformed minister, was called to the ministry in 1842, by the German Reformed Church at Chambersburg, Pa., where he labored until 1844. He resigned this charge and joined the Presbyterian Church, in which he was brought up. He died in 1850. See Harbaugh, Fathers of the Germ. Ref. Church, 4, 483.

## Bonner[[@Headword:Bonner]]

             a German Reformed minister, prosecuted his studies under the auspices of Principal Stoy of Holland. He was aided by the Holland fund; but the sum was not sufficient to allow him to finish his work. He was recommended to .the English dispensers of their bounty, so that he might be able to attain “his desired goal.” These facts we learn from a letter written to Holland in the year 1757. See Hanrbaugh, Fathers of the Germ. Ref. Church, ii, 383 .

## Bonner, Edmund[[@Headword:Bonner, Edmund]]

             bishop of London, and styled, from his persecuting spirit, Bloody Bishop Bonner," and the "ecclesiastical Nero of England," was the son of humble parents at Hanley, in Worcestershire, and was educated at Pembroke College, Oxford. He at first favored the Reformed views, and advocated the divorce of the king. Henry VIII made him his chaplain, bishop of Hereford, and then of London, and employed him on embassies to France, Germany, and the pope. But when death had removed the despot whose ungovernable temper seems to have obtained submission even from men of virtue and of ordinary firmness, Bonner's Protestantism ceased; he protested against Cranmer's injunctions and homilies, and scrupled to take the oath of supremacy. For these offences he was committed to the Fleet, from which, however, he was soon after released. From this time Bonner was so negligent in all that related to the Reformation as to draw on himself in two instances the censure of the Privy Council; but as he had committed no offence which subjected him to prosecution, the council, according to the bad practice of those times, required him to do an act extraneous from his ordinary duties, knowing that he would be reluctant to perform it. They made him preach a sermon at St. Paul's Cross on four points.

One of these Bonner omitted, and commissioners were appointed to try him, before whom he appeared during seven days. At the end of October, 1549, he was committed to the Marshalsea, and deprived of his bishopric. After the death of Edward VI Bonner was restored by Queen Mary. His first acts were to deprive the married priests in his diocese, ' and set up the mass in St. Paul's" before the queen's ordinance to that effect. It would be tedious to follow him in all the long list of executions for religion which make the history of that reign a mere narrative of blood. Fox enumerates 125 persons burnt in his diocese, and through his agency, during this reign; and a letter from him to Cardinal Pole (dated at Fulham December 26, 1556) is copied by Holinshed, in which Bonner justifies himself for proceeding to the condemnation of twenty-two heretics who had been sent up to him from Colchester. These persons were saved by the influence of Cardinal Pole, who checked Bonner's sanguinary activity. When Queen Elizabeth succeeded to the throne, Bonner was made the single exception to the favorable reception given to the bishops. In May, 1559, he was summoned before the Privy Council, and died in confinement, Sept. 5, 1569. Bonner was a good scholar, skilled in the canon law and in scholastic theology, but a man of a severe and cruel nature, and of a base and mean spirit. Maitland endeavors to 'vindicate his memory from some of the charges which stain it in his Essays on Subjects connected with the Reformation (London, 1849). See Burnet, Hist. of Ref. i, 195; ii, 430; Life and Def. of Bp. Bonner (Lond. 1842).

## Bonner, Edmund (2)[[@Headword:Bonner, Edmund (2)]]

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## Bonner, Richard[[@Headword:Bonner, Richard]]

             a minister in connection with the British Conference, was a native of Flintshire Wales. He was converted under the powerful preaching of the early Welsh missionaries of the Wesleyan Methodist Church, and entered the ministry in 1813. He sought rest in 1854, and settled at Carnarvon, where the remainder of his life was spent, and where he died, July 28, 1867, in the eightieth year of his age. Mr. Bonner's mental powers were good, his taste correct, his temperament vivacious, his voice agreeable, and he was one of the most attractive and efficient of the Welsh ministers. See Minutes of the British Conference, 1867, p. 31.

## Bonnet[[@Headword:Bonnet]]

             There are two Heb. words thus rendered in the authorized version. SEE CROWN; SEE HEAD-DRESS.

1. פְּאֵר (peer', literally an ornament, and so translated in Isa 61:10; "beauty" in Isa 61:3; "goodly" in Exo 29:28; "tire" in Eze 24:17; Eze 24:23) was a simple head-dress, tiara, or turban, worn by females (Isa 3:20), priests (Exo 29:28; Eze 44:18), a bridegroom (Isa 61:10), or generally in gala dress (Isa 61:3; Eze 24:17; Eze 24:23). It appears to have consisted merely of a piece of cloth tastefully folded about the head. In the case of females it was probably more compact and less bulging than with men. SEE TURBAN.

2. מַגְבָּעוֹת (migbath', literally convexities) is spoken only of the sacred cap or turban of the common priests (Exo 28:40; Exo 29:9; Exo 39:2; Exo 39:8; Lev 8:13), in distinction from the mitre of the highpriest, for which another term is used. SEE PRIEST.

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## Bonnet, Antoine[[@Headword:Bonnet, Antoine]]

             a French theologian, was born at Limoges, Nov. 7, 1634. He entered the Jesuit order and, notwithstanding his frequent voyages and his important occupation, he published a number of works. He died at Lunel, in Languedoc, May 22, 1700. Some of his works are as followns: Pax Ludovici XIV (Toulouse, 1660): — Du Culte Religieux (ibid. 1688): — the same work translated into Latin by the author (ibid. 1691). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnet, Gisb[[@Headword:Bonnet, Gisb]]

             a celebrated Dutch theologian, was born in 1723 and died at Utrecht, Feb. 3, 1805. He replied to Voltaire's Traite sur la Toleraancea and wrote a commentary on Ecclesiastes, and another on the Epistle to the Hebrews. He also published four collections of sermons.

## Bonnet, Honore[[@Headword:Bonnet, Honore]]

             SEE BONNOR.

## Bonnet, Simon[[@Headword:Bonnet, Simon]]

             a French theologian, was born at l'uy-en-Velay. He became, in 1671, a Benedictine of the Congregation of Saint-Maur, and died at Ronien, in 1705, at the age of fifty-three years. He taught philosophy and theology for eleven years, and finally became prior of St. Germer de Flee, where he conceived, in 1696, the project of a work to be called Biblia Maximac Patrum, a compendium of all the best things that the fathers have written on Holy Scripture. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonney, Isaac[[@Headword:Bonney, Isaac]]

             a Methodist Episcopal minister of the New England Conference, born in Hardwick, Mass., Sept. 26, 1782; converted 1800; entered the itinerancy 1808; superannuated 1850; died 1855. He was a devoted Christian, an eloquent and useful minister, and an able theologian. He was several times elected a member of the General Conference.-Minutes of Conferences, 6:36; Sprague, Annals, 7:452.

## Bonney, Isaac (2)[[@Headword:Bonney, Isaac (2)]]

             a Methodist Episcopal minister of the New England Conference, born in Hardwick, Mass., Sept. 26, 1782; converted 1800; entered the itinerancy 1808; superannuated 1850; died 1855. He was a devoted Christian, an eloquent and useful minister, and an able theologian. He was several times elected a member of the General Conference.-Minutes of Conferences, 6:36; Sprague, Annals, 7:452.

## Bonney, Samuel W.[[@Headword:Bonney, Samuel W.]]

             a Presbyterian minister, was born at New Canaan, Conn., March 8, 1815. He was educated at the University of New York city, and studied theology in Lane Seminary, Ohio. He was ordained by the Cincinnati Presbytery April 6, 1856. On leaving the seminary he was sent as a missionary to China, where he labored earnestly till his death, in Canton, July, 27, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 211.

## Bonnivard[[@Headword:Bonnivard]]

             SEE BONIVARD.

## Bonnor (Or Bonnet), Honore[[@Headword:Bonnor (Or Bonnet), Honore]]

             a French theologian, lived in the 14th century. He composed, by the order of king Charles V, and for the instruction of the Dauphin, a book entitled, L'Arbre des Batailles (Lyons, 1481; Paris, 1493). This work, of which five manuscripts are found at the Imperial Library, treats of the evils of the Church, duels, the destruction of tle fourgreat monarchies, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonnsall, John[[@Headword:Bonnsall, John]]

             an English Congregational minister, was born at Launueston, Cornwall, Sept. 20, 1788, of Episcopalian parents,. He joined the Independent church, received his ministerial education at the Western Academy, and in 1813 was ordained over the Church at St. Columb, Cornwall. In 1818 he removed to Ottery St. Mary, Devon, where he labored until his resignation in 1859, when he retired to Bridgewater, where he died, Oct. 12, 1866. Mr. Bonnsall's endowments were of a solid order. His preaching was varied in its character. He was a thorough workman. See (Lond.) Cong. Yearbook, 1867, p. 271.

## Bonnus, Hermann[[@Headword:Bonnus, Hermann]]

             a Lutheran theologian of Germany, was born in 1504 at Quackenbrtick, in the principality of Osnabruck. He studied at first in Mrinster, under the cathedral provost, Rudolph von Lange. From 1521 to 1525 he attended the lectures of Luther and Melancthon, and in 1525 he accepted a position at Griefswalde, where he labored for the propagation of the pure Gospel. In 1530 he accepted a call to Libeck as rector of the newly founded school of St. Mary, and in 1531 he was appointed superintendent there. Amid many difficulties he succeeded in introducing a fixed evangelical order for the city of Lilbeck, and his catechism, which was first published in 1539, was often republished. In 1543 he was called to his native country to labor in behalf of the Reformation. Having completed his work there, he returned towards the end of the same year to Lubeck. In 1545 he published the Lilbeck hymn-book, entitled Enchiridion geistlike lede unde Psalmen uppet nye gebetert von M. Luther. He died Feb. 12, 1548. His motto was,  “Spes mea unica Christus.” After his death were published, Enarrationes Succinctce et Erudites Locorum Insignium Prcesertim Paulinis et Aliorum Apostolorum Epistolis Sumptorums (Basle, 1571): — Institutiones de Modo et Ratione ‘Orandi (ibid. 1574). See Ausjihrliche Geschichte der Liibeckischen Kirchen-Reformation in den Jahren 1529-31, by F. Petersen (Libeck, 1830); Waitz, Lubeck unter Jirgen, Wullenwever u. die europiische Politik (Berlin, 1855); Spiegel, Hermann Bonnus ‘(Leipsic, 1864); Plitt, in Hersog's Real- Encyklop. (2d ed.) s.v.; Koch, Gesch. der deutschen Kirchenliedes, 1, 428 sq. (B. P.)

## Bono. Giambattista Agostino[[@Headword:Bono. Giambattista Agostino]]

             an Italian theologian and jurist, was born at Verzuolo, near Saluces, in 1738. He pursued his studies at Turin, where he obtained in 1767 the chair of canonical institution, and in 1768 that of canonical law. From this time he became known by different works in which he defined the boundary between the temporal and spiritual power. In 1792 Savoy and the county of Nice having been occupied by the French army, the abbot Bono and some other professors declared themselves favorable to the revolution. The University of Turin was closed, and Bono was obliged to resign himself to a life of retirement. He took advantage of this opportunity to write the preface of the edition of a work by Leibnitz, published at Geneva in 1797. After the occupation of Piedmont by the French in 1798 he was made president of the provisory government. He died March, 1799. He wrote, De Potestate Ecclesice turn Principes seu de Jurisdictione (about 1767): — De Potestate Principis circa Matrimonia (1788): — De Criminibus Ecclesiasticis. See Hoefer, Nouv. Biog. Generale, s.v.

## Bonoc[[@Headword:Bonoc]]

             a Scotch saint. In the Register of the Great Seal, b. 36, No. 72 (MS. General Register House, Edinburgh), there is a confirmation by king James VI of Scotland of a charter granted “per dominum Thomam Wemis capellani capellanie Sancti Bonach situate et fundate intra villam de Lucheris.” In the original charter the saint is called Bonoc, “capelianus capelle Sancti Bonoci,” and is probably St. Bonifandus, the bishop who accompanied St. Boniface to Pictlanid. His relics were at Leuchars, Fifeshire.

## Bonomi, Giovanni Francesco[[@Headword:Bonomi, Giovanni Francesco]]

             an Italian prelate, was born at Cremona, Oct. 6, 1536. He studied at; Bologna and Pavia, and afterwards went to Rome, where he was patronized by cardinal Carlo Borroteo, who resigned the abbey of Nonantula in his favor. Bonomi was appointed bishop of Vercelli in 1572, and was consecrated at Milan by Borromeo. Popes Gregory XIII and Sixtus V employed him as legate, and in 1581 he was sent to Germany to settle the affair of the archbishopric of Cologne. He deposed the archbishop elector, Gerard Truchses, of Waldpurg. and installed in his place Ernest, bishop of Liege. He was afterwards legate in Flanders, and died at Liege, Feb. 26, 1587. Cardinal Borromeo had bequeathed his MSS. to Bonomi, who wrote the life of his patron, Vita et Obitus Caroli Borromei. (Cologne, 1587). He also composed a poem on the same subject, Borromceidos libri iv (Milan, 1589); another on the great victory gained by Don Juan of Austria over the Turkish fleet off Lepanto in 1571, Eucharistirion ob Victoriam ad Echinadas Partam (Milan, 1589). Other of his poems are among the Carmina lllustriumn Poetarumz Italorum. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bonone, Bartolomeo[[@Headword:Bonone, Bartolomeo]]

             an Italian painter, was born at Pavia, where he flourished in the first part of the 16th century In the Church of San Francesco, at Pavias is an altar piece of the titular saint, dated 1507.

## Bonone, Carlo[[@Headword:Bonone, Carlo]]

             a distinguished Italian painter, was born at Ferrrara in 1569, and studied tinder G. Mazzuoli. He afterwards spent some time at Bologna, after which' he went to Rome, and then to Venice. He died in 1631. His smaller works exhibit so much of the style of Caracci, that he was styled the Caracci of Ferrara. His best work is the Feast of' Herod, in the Church of St. Benedetto, and next in value is his Miracle at Cana, in the refectory of the Certosini at Ferrara. Many other works of this painter are to be found in the public edifices of Ferrara.

## Bonone, Lionello[[@Headword:Bonone, Lionello]]

             an Italian painter, the nephew and scholar of Carlo, flourished about the year 1649. His best works are the Visitation, and the Holy Family in the chapel of the hospital of St. Maria Novella.

## Bonosa[[@Headword:Bonosa]]

             Saint, sister of Zosima, martyr in Porto under Severus, is commemorated July 15 in the Roman martyrologies. Bonosians were a Christian sect which arose towards the end of the 4th century, under the leadership of Bonosus (q.v.), bishop of Sardica.

## Bons-Hommes[[@Headword:Bons-Hommes]]

             SEE BONI HOMINES.

## Bons-Hommes (2)[[@Headword:Bons-Hommes (2)]]

             SEE BONI HOMINES.

## Bonsi, Giovanni Battista[[@Headword:Bonsi, Giovanni Battista]]

             an Italian theologian, was born at Florence in 1554. He received the degree of doctor of law at Padua. He was made bishop of Beziers by the king of France, Henry IV, and took possession of his diocese in 1598. Having concluded the marriage of this king with Marie de Medicis, niece of grand- duke Ferdinand, he obtained the position of grand-almoner of France., Pope Paul V, at the solicitation of Henry IV, gave to him in 1611 the cardinal's hat. He died at Rome: July 4, 1621. A small number of letters written by him are published in vol. 1 of the Bibliotheca Pontificia. See Hoefer, Nouv. Biog. Generale, s.v.

## Bont Saint[[@Headword:Bont Saint]]

             SEE BONITUS.

## Bontecou, James Clark[[@Headword:Bontecou, James Clark]]

             a Methodist Episcopal minister, was born in New Haven, Conn. He experienced conversion at the age of fifteen, and in 1827 entered the New York Conference. Subsequently he became a member of the New England Conference, and in 1840 received a transfer to the Ohio Conference. He served the Church with great faithfulness, and spent his last eight years as a superannuate. He died Oct. 14, 1875. Mr. Bontecou was enterprising, frugal, and benevolent; buoyant, and uniformly pious. See Minutes of Annual Conferences, 1876, p. 102.

## Bontemps, Leger[[@Headword:Bontemps, Leger]]

             a French theologian who lived in thie early half of the 16th century, wrote, De la Ve'ite de la Foy Chretienne (Rouen): — Consolation des Affiqes (Paris, 1545): — Le Misoiro de Parfaite Beaute, etc. (ibid. 1557): — Les Principes et Premiers Elements de la Foy Chretienne (Lyons, 1558): — La Regle des Chretiens (Paris, 1568). See Hoefer, Nouv. Biog. Generale, s.v.

## Bonucci, Antonio Maria[[@Headword:Bonucci, Antonio Maria]]

             an Italian Jesuit, was born at Arezzo, and died at Rome, March 29, 1729, having written, besides several lives of saints, and devotional works, a treatise entitled Ephenmeides Eucharisticce (Rome, 1700, 1713, 1715, 1729, 4 vols.). — See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bonus Deus[[@Headword:Bonus Deus]]

             (the beneficent god), an appellation given to Priapus and also to Jupiter.

## Bonus Eventus[[@Headword:Bonus Eventus]]

             (good luck), in Roman mythology, was a country deity, who had a temple in the ninth region of Rome, and was honored as an increase of the fruits and herds. He appears as a youthful hero, on a winged dragon-wagon; in his right hand a shell of sacrifice, in his left ears of corn, sometimes with a capricorn and altar.

## Bonus, Saint[[@Headword:Bonus, Saint]]

             SEE BONITUS.

## Bonvicino, Alessandro[[@Headword:Bonvicino, Alessandro]]

             (also called Moretto), an Italian painter, was born at Brescia in 1514, and studied under Titian. At the age of sixteen, he painted a picture of St. Niccolo in the Church of the Madonna de Miracoli. There are two pictures by him of St. Lucia and St. Caterina, in the Chiesa di S. Clemente at Brescia; also the principal altar-piece, representing the Virgin and Infant in the Clouds, with Saints below. He died in 1564.

## Bonwicke, Ambrose[[@Headword:Bonwicke, Ambrose]]

             an English nonjuring clergyman, was born at Mickleham, Surrey, April 29, 1652, and educated at Merchant Taylors' School and at St. John's College, Oxford, where he graduated in 1673. He was ordained deacon May 21, 1676, and priest June 6, 1680. He became master of Merchant Taylors' School in 1686, but was ejected for refusing to take the oath of allegiance in 1691. He was afterwards master of a celebrated school at Headley, near Leatherhead in Surrey. He wrote a Life of his son, Ambrose Bonwicke, and Pattern for Young Students in the University (published by Bowyer in 1729). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bonzes[[@Headword:Bonzes]]

             priests of Buddha or Fo, particularly in Japan. They live together in monasteries under a vow of celibacy, and the system agrees in many respects with that of the Romanists. They do penance, and pray for the sins of the laity, who secure them from want by endowments and alms. The female bonzes may be compared to the Christian nuns, as the religion of Fo admits of no priestesses, but allows of the social union of pious virgins and widows, under monastic vows, for the performance of religious exercises.- Buck, Theolog. Dictionary, s.v. SEE BUDDHISM; SEE CHINA; seE JAPAN.

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## Book[[@Headword:Book]]

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Books are mentioned as known so early as the time of the patriarch Job (Job 19:23). They were written on skins, or linen, or cotton cloth, or the Egyptian papyrus; the latter is commonly supposed to be the oldest material for writing on, whence our word paper is derived. Tablets of wood, of lead, and of brass were also employed, the latter of which were considered the most durable. SEE WRITING.

If the book were large, it was, of course, formed of a number of skins, etc., connected together. The leaves were generally written in small columns, called דְּלָתוֹת, delathoth', "doors" or valves (Jer 36:23), and were rarely written over on both sides (Eze 2:10), except when the inside would not contain all the writing.

Books, among the Hebrews, being usually written on very flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders from the two extremities. The reader therefore unrolled the book to the place which he wanted (see fig. 1), and rolled it up again when he had read it (Luk 4:17-20), whence the name megillah (Isa 34:4). The leaves thus rolled round the stick, and bound with a string, could be easily sealed (Isa 29:11; Dan 12:4). Those books which were inscribed on tablets (see fig. 2) were sometimes connected together by rings at the back, through which a rod was passed to carry them by.

At first the letters in books were only divided into lines, then into separate words, which by degrees were marked with accents, and distributed by points and stops into periods and paragraphs. Among the Orientals the lines began from the right hand and ran on to the left hand ; with the Northern and Western nations, from the left to the right hand; but the Greeks sometimes followed both directions alternately, going in the one and returning in the other, which they termed boustrophedon, because it was after the manner of oxen turning when at plough; an example of this occurs in the Sigean and some of the Etruscan inscriptions. In Chinese books the lines run from top to bottom. SEE BIBLE.

The Orientals took great pleasure in giving figurative or enigmatical titles to their books. The titles prefixed to the 56th, 60th, and 80th Psalms appear to be of this description; nor can there be a doubt that David's elegy upon Saul and Jonathan (1Sa 1:18) is called the bow in conformity with this peculiar taste. SEE PSALMS.

In times of war, devastation, and rapine, it was necessary to bury in the earth whatever was thought desirable to be preserved. With this view Jeremiah ordered the writings which he delivered to Baruch to be put into an earthen vessel (Jer 32:14). In the same manner the ancient Egyptians made use of earthen pots of a proper shape, hermetically sealed, for containing whatever they wanted to bury in the earth, and which, without such care, would have been soon destroyed. From the paintings on the monuments, it would appear that the Egyptian scribes wrote on tablets composed of some hard material (perhaps wood), though it cannot be precisely determined what it was.

The remark of the wise man in Ecc 12:12, on the subject of making books, is supposed to amount to this: That the propensity of some men to write books, and of others to collect and amass them for libraries, is insatiable ; that it is a business to which there is no end. Innumerable treatises have been written on all kinds of subjects, and no one subject is yet exhausted; the designation of one leading to that of another, and that again of another, and so on interminably; and that the "much study" connected with this endless labor and "weariness of the flesh" may render its votary a fit subject of the admonition, that "the conclusion of the whole matters" or the great end of life, is to "fear God and keep his commandments." (See Clarke, Comment. in loc.)

A sealed book (Isa 29:11; Rev 5:1-3) is a book whose contents are secret, and have for a very long time been so, and are not to be published till the seal is removed. A book or roll written within and without, i.e. on the back side (Rev 5:1), may be a book containing a long series of events, it not being the custom of the ancients to write on the back side of the roll unless when the inside would not contain the whole of the writing (comp. Horace, Ep. i, 20, 3). To eat a book signifies to consider it carefully and digest it well in the mind (Jer 15:16; Eze 2:8-10; Eze 3:1-3; Eze 3:14; Rev 10:9). A similar metaphor is used by Christ in John 6, where he repeatedly proposes himself as "the Bread of Life" to be eaten by his people.

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## Book Of Judgment[[@Headword:Book Of Judgment]]

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When God threatened to destroy the Israelites altogether, and make of Moses a great nation, the legislator implored forgiveness for them, and added, " If not, blot me; I pray thee, out of the book which thou hast written" (Exo 32:34). By this he meant nothing so foolish or absurd as to offer to forfeit eternal life in the world to come, but only that he, and not they, should be cut off from the world, and brought to an untimely end. This has been regarded as an allusion to the records kept in the courts of justice, where the deeds of criminals are registered, and hence would signify no more than the purpose of God with reference to future events; so that to be cut off by an untimely death is to be blotted out of this book.

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## Book Of The Canons[[@Headword:Book Of The Canons]]

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## Book Of The Dead[[@Headword:Book Of The Dead]]

             SEE RITUAL OF THE DEAD.

## Book Of The Generation[[@Headword:Book Of The Generation]]

             signifies the genealogical history or records of a family or nation (Gen 5:1; Mat 1:1). SEE GENEALOGY; SEE HISTORY; SEE CHRONICLE.

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## Book Of The Wars Of The Lord[[@Headword:Book Of The Wars Of The Lord]]

             This appears to have been an ancient document known to the Hebrews, but not preserved in the sacred canon. It is quoted or alluded to by Moses in Num 21:14. Several of those ancient documents were in existence in the time of Moses, which he used in the compilation of some parts of the Pentateuch. The inspired authority of the Pentateuch is in no wise affected by this theory, for, as Jahn has well remarked, some of the documents are of such a nature that they could have been derived only from immediate revelation; and the whole, being compiled by an inspired writer, have received the sanction of the Holy Spirit in an equal degree with his original productions. SEE MOSES; also the Names of the five books of Moses. Similar ancient and also later documents, by unknown writers, were used in the compilation of other parts of the sacred volume, such as the book of Jasher (Jos 10:13; 2Sa 1:18) and the books of the Chronicles of the kings of Israel and of Judah (1Ki 14:19; 1Ki 14:29). SEE JASHER; SEE ENOCH; SEE CHRONICLES.

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## Book of Cries[[@Headword:Book of Cries]]

             is the church book used for entries of banns, proclamations, and the like.

## Booker, Luke[[@Headword:Booker, Luke]]

             an English clergyman, was born in 1762. He became rector of Tedstone- de-la-Mere in 1806, and of Dudley in 1812, and died in 1836. He published, Lectures on the Lord's Prayer: — Sermons on Various Subjects (Dudley, 1793): — Historical Account of Dudley Castle. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Booker, Simon L[[@Headword:Booker, Simon L]]

             a Methodist Episcopal minister, was born in Stevensburg, Frederick County,Va. He experienced religion in 1817, and in 1821 was received into the Kentucky Conference. In 1825 he was transferred to the Baltimore Conference, wherein he labored with zeal and fidelity until his death in August, 1829. See Minutes of Annual Conferences, 1830, p. 76.

## Booker, Thomas[[@Headword:Booker, Thomas]]

             an English Congregational minister, was born in 1822. He joined the Church at Henley, labored first as an evangelist, and in 1849 was ordained pastor at Barrington, Cambridgeshire. In 1863 he emigrated to New Zealand, and labored successfully a few years at Newton; then removed to Maungaturoto, Kaipara, where he died, March 7, 1872. Mr. Booker's unaffected piety, gentleness of manner, prudence, and peculiar fitness for his great work, won for him a high place in the affection of all who knew him. See (Lond.) Cong. Year-book, 1873, p. 318.

## Booking, Ralph Of[[@Headword:Booking, Ralph Of]]

             (Radulphus Bockingus), an English writer of Chichester, in Sussex, was a monk of the order of St. Dominic, and flourished about 1270. So greatly was he esteemed for probity and learning that Richard de la Wich, bishop of Chichester, made him his confessor. Richard, who died about 1255, was afterwards enrolled among the saints by Urban IV, and his life was written by Ralph, who dedicated it to Isabella, countess of Arundel. It is printed entire in the Acta Sanctorum (April 3) and in an abridged form by Surius (April 3). Pits and Bale ascribe also some sermons to this writer. See Cave, Hist. Lit. ii, 317; Landon, Eccles. Dict. s.v.

## Books[[@Headword:Books]]

             As these in ancient times were always in MS. form, the treatment of this subject necessarily resolves itself into a consideration of writing. We give the following particulars in addition to those under that head. This is an art by which facts or ideas are communicated from one person to another by means of graphic signs, such as symbols or letters.

I. Origin of Writing. — It has been a generally received and popular opinion that writing was first used and imparted to mankind when God wrote the Ten Commandments on the tables of stone; but the silence of Scripture upon the subject would rather suggest that so necessary an art had been known long before that time, or otherwise the sacred historian would probably have added this extraordinary and divine revelation to the other parts of his information respecting the transactions on Mount Sinai.

It is a remarkable fact, however, that although, with respect to other arts, as, for instance, those of music and metal-working, the Hebrews have assigned the honor of their discovery to the heroes of a remote antiquity. there is no trace or tradition whatever of the origin of letters, a discovery many times more remarkable and important than either of these. Throughout the book' of Genesis there is not a single allusion, direct or indirect, either to the practice or to the existence of writing. The word כָּתִב, kathdb, “to write,” does not once occur; none of its derivatives are used; and סֵפֶר, sepher, “a book,” is found only in a single passage (Gen 5:1), and there. not in a connection which involves the supposition that the art of writing was known at the time to which it refers. The signet of Judah (Gen 38:18; Gen 38:25) which had probably some device engraven upon it, and Pharaoh's ring (41, 42) with which Joseph  was invested, have been appealed to as indicating a knowledge quite consistent with the existence of writing. But as there is nothing to show that the devices upon these rings, supposing them to exist, were written characters, or in fact anything more than emblematical figures, they cannot be considered as throwing much light upon the question. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is other evidence to prove; but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. The instance brought forward by Hengstenberg to prove that “signets commonly bore alphabetic writings,” is by no means so decisive as he would have it appear. It is Exo 39:30 : “And they made the plate of the holy crown of pure gold, and wrote upon it a writing of the engravings of a signet, ‘Holiness to the Lord.'“ That is this inscription was engraved upon the plate as the device is engraved upon a signet, in intaglio; and the expression has reference to the manner of engraving, and not to the figures engraved, and therefore cannot be appealed to as proving the existence of alphabetic characters upon Judah's signet or Pharaoh's ring. Writing is first distinctly mentioned in Exo 17:14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. Moses is commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. “And Jehovah said unto Moses, Write this for a memorial in the book (not ‘a book,' as in the A.V.), and rehearse it in the ears of Joshua.” It is clear that some special book is here referred to, perhaps, as Aben-Ezra suggests, the book of the wars of Jehovah, or the book of Jashar, or one of the many documents of the ancient Hebrews which have long since perished.

Or it may have been the book in which Moses wrote the words of Jehovah (Exo 24:4), that is, the laws contained in chaps. 20-23. The tables of. the testimony are said to be “written by the finger of God” (Exo 31:18) on both sides, and “the writing was the writing of God, graven upon the tables” (Exo 23:15). It is not clear whether the passage in Exo 34:28 implies that the second tables were written by Moses or by God himself. The engraving of the gems of the high-priest's breastplate with the names of the children of Israel (Exo 28:11), and the inscription upon the mitre (Exo 39:30), have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. The next allusion is not so clear. The Israelites were forbidden, in imitation of the idolatrous nations, to put any “brand” (lit. “writing of burning”) upon themselves. The  figures thus branded upon the skin might have been alphabetical characters, but they were more probably emblematical devices, symbolizing some object of worship; for the root כָּתִב, kathdb (to write) is applied to picture-drawing (Jdg 8:14), to mapping out a country (Jos 18:8), and to plan-drawing (1Ch 28:19). The curses against the adulteress were written by the priest” in the book,” as before; and blotted out with water (Num 5:23).

This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written which would not be destroyed by water. The writing on door-posts and gates, alludled to in Deu 6:9; Deu 11:20, though perhaps to be taken figuratively rather than literally, implies certainly an acquaintance with the art and the use of alphabetic characters. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses arid the priests. From Deu 24:1; Deu 24:3, however, it would appear that it was extended to others. A man who wished to be separated from his wife for her infidelity, could relieve himself by a summary process. “Let him write her a bill (סֵפֶר, sephe;, “a book”) of divorcement, and give it in her hand, and send her out of his house.” It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable that these “bills of divorcement,” though apparently so informal, were the work of professional scribes. It was enjoined as one of the duties of the king (Deu 17:18), that he should transcribe the book of the law for his own private study, and we shall find hereafter in the history that distinct allusions to writing occur in the case of several kings.

The remaining instances in the Pentateuch are the writing of laws upon, stone covered with plaster, upon which. while soft the inscription was cut (Deu 27:3; Deu 27:8), the writing of the song of Moses. (Deu 31:22), and of the law in a book which was placed in the side of the ark (Deu 31:24). One of the first acts of Joshua on entering the Promised Land was to inscribe a copy of the law on the stones of the altar on Mount Ebal (Jos 8:32). The survey of the country was drawn out in a book (Jos 18:8). In the time of the Judges we first meet with the professional scribe (סֹפֵר, sophier), in his important capacity as marshal of the host of warriors (Jdg 5:14), with his staff (A. V. “pen”) of office. Ewald  (Poet. Bich.'i, 129) regards sopher in this passage as equivalent to שֹׁפֵט, shophet, “judge,” and certainly the context implies the high rank which the art of writing conferred upon its possessor. Later on in the history we read of Samuel writing in “the book” the manner of the kingdom (1Sa 10:25); but it is not till the reign of David that we hear for the first time of writing being used for the purposes of ordinary communication.

The letter (lit. “book”) which contained Uriah's death-warrant was written by David, and must have been intended for the eye of Joab alone, who was therefore able to read writing, and probably to write himself, though his message to the king, conveying the intelligence of Uriah's death, was a verbal one (2Sa 11:14-15). If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In the Pentateuch the knowledge of the art is attributed to Moses, Joshua, and the priest alone. Samuel, who was educated by the high-priest, is mentioned as one of the earliest historians (1Ch 29:29), as well as Nathan the prophet (2Ch 9:29), Shemaiah the prophet, Iddo the seer (2Ch 12:15; 2Ch 13:22), and Jehu the son of Hanani (2Ch 20:34). Letters. were written by Jezebel in the name of Ahab and sealed with his seal (1Ki 21:8-9; 1Ki 21:11); by Jehu (2Ki 11:6); by Hezekiah (2Ch 29:1); by Rabshakeh the Assyrian general (2Ch 32:17); by the Persian satraps (Ezr 4:6-8); by Sanballat (Neh 6:5), Tobiah (Neh 6:19), Haman (Est 8:5), Mordecai and Esther (Est 9:29). The prophet Elijah wrote to Ahab (2Ch 21:2); Isaiah wrote some of the history of his time (2Ch 26:22); Jeremiah committed his prophecies to writing (Jer 51:60), sometimes by the help of Baruch the scribe (Jer 36:4; Jer 36:32); and the false prophet, Shemaiah the Nehelamite, endeavored to undermine Jeremiah's influence by the letters which he wrote to the high- priest (Jer 29:25). In Isa 29:11-12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference from what has been said that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes.

In addition to these instances in which writing is directly mentioned, an indirect allusion to its early existence is supposed to be found in the name of certain officers of the Hebrews in Egypt,שֹׁטְרַי, shoterim, Sept. γραμματεῖς (Exo 5:6, A. V. “officers”). The root of this word has  been sought in the Arabic satara, “to write,” and its original meaning is believed to be “writers,” or “scribes;” an explanation adopted by Gesenius in his Lexicon Hebraicum and Thesaurus, though he rejected it in his Geschichte der Hebrdaischen Sprache und Schrift. In the name Kirjath- Sepher (Booktown, Jos 15:15) the indication of a knowledge of writing among the Phoenicians is more distinct. Hitzig conjectures that the town may have derived its name from the discovery of the art, for the Hittites, a Canaanitish, race, inhabited that region, and the term Hittite may possibly have its root in the Arabic chattfa “to write.”

The Hebrews, then, a branch of the great Shemitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it. It is scarcely possible in the present day to believe that, two centuries ago, learned men of sober judgment seriously maintained, almost as an article of faith, that the square character, as it is known to us, with the vowel points and accents, was a direct revelation from heaven, and that the commandments were written by the finger of God upon the tables of stone in that character. Such, however, was really the case. But recent investigations have shown that, so far from the square character having any claim to such a remote antiquity and such an august parentage, it is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development; the steps of which may approximately be indicated. What, then, was this ancient type? Most probably the Phoenician. To the Phoenicians, the daring seamen and adventurous colonizers of the ancient world, tradition assigned the honor of the invention of letters (Pliny, 5, 12). This tradition may be of no value as direct evidence, but as it probably originated with the Greeks, it shows that, to them at, least, the Phoenicians were the inventors of letters, in that these were introduced into Europe by means of that intercourse with Phoenicia which is implied in the legend of Cadmus, the man of the East. The Phoenician companions of this hero, according to Herodotus (5, 58), taught the Greeks many accomplishments, and among others the use of letters, which hitherto they had not possessed. So Lucan, Phars. 3, 220:

“Phoenices primi, fame' si credimus, nausi Mansuram rudibus vocem signare figuris.”

Pliny (7, 56) was of opinion that lettersi were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honor of the invention. The last-mentioned theory is that given by Diodorus Siculus (5, 74), who says that the Syrians innvented letters, and from them the Phoenicians, having learned them, transferred them to the Greeks. On the other hand, according to Tacitus (Ann. 11:14), Egypt was believed to be the source whence the Phoenicians derived their knowledge. Be this as it may, the voice of tradition represents the Phoenicians as the disseminators, if not the inventors of the alphabet. Whether it came to them from an Aramaean or Egyptian source can at best be but the subject of conjecture. It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phoenicians the knowledge of writing and the use of letters. The two nations spoke languages of the same Shemitic family; they were brought into close contact by geographical position; all circumstances combine to render it probable that the ancient Hebrew alphabet was the common possession both of Hebrews and Phoenicians, and this probability is strengthened by the results of modern investigation into the Phoenician inscriptions which have of late years been brought to light. The names of the Hebrew letters indicate that they must have been the invention of a Shemitic people, and that they were moreover a pastoral people may be inferred from the same evidence. Such names as Aleph (an ox), Gimel (a camel), Lamed (an ox-goad), are most naturally explained by this hypothesis, which necessarily excludes the seafaring Phoenicians from any claim to their invention. If, as has been conjectured, they took the first idea of writing from the Egyptians, they would at least have given to the signs which they invented the names of objects with which they themselves were familiar. So far from this being the case, the letters of the Hebrew alphabet contain no trace whatever of ships or seafaring matters; on the contrary, they point distinctly to an inland and pastoral people. The Shemitic and Egyptian alphabets have this principle in common, that the object whose name is given to a letter was taken originally to indicate the letter which begins the name; but this fact alone is insufficient to show that the Shemitic races borrowed their alphabet from Egypt, or that the principle thus held in common may not have been the possession of other nations of a still earlier date than the Egyptians. “The phonetic use of hieroglyphics,” says Mr. Kenrick, “would naturally suggest to a practical people, such as the, Phoenicians were, a simplification of the cumbrous system of the Egyptians, by dispensing altogether with the pictorial and symbolical luse,  and assigning one character to each sound, instead of the multitude of homophones which made the reading of the hieroglyphics so difficult; the residence of the ‘Phoenician shepherds,' the Hyksos, in Egypt might afford an opportunity for this adaptation, or it might be brought about by commercial intercourse. We cannot, however, trace such a resemblance between the earliest Phoenician alphabet known to us, and the phonetic characters of Egypt, as to give any certainty to this conclusion” (Phoenicia, p. 164, 165)

There were three kinds of writing practiced in Egypt: 1st. The hieroglyphical, or sacred sculptured characters; 2d. The hieratic, or sacerdotal, which. was abbreviated; 3d. The demotic, or enchorial, which became the hand in general use. Lipsius, in The Annals of Archceological Correspondence (Rome, 1837), maintains that the Egyptians had two colloquial dialects in use, which were very distinct; the classical or sacerdotal, and the popular. The sacred, or hieroglyphic writing, as well as the hieratic of all ages, presents the former, while the demotic presents the common dialect. Wilkinson thinks the hieroglyphical was the sole mode of writing in the more ancient times, yet allows the hieratic to have been employed in remote ages; but if M. Prisse's discovery be true, of a papyrus said to be written in the reign of an hitherto unknown king in the first Memphitic dynasty, and in the hieratic character, its extreme antiquity will be found coeval with the hieroglyphical. “In Egypt nothing was done without writing. Scribes were employed on all occasions, whether to settle public or private questions, and no bargain of any consequence was made without the voucher of a written document “(Wilkinson, 1, 183). On a tomb said to have been built about the time the Pyramids were erected, is seen the representation of a steward giving an account of the number of his master's flocks and herds (4, 131). The scribes and stewards, who were employed in domestic suits, conveyancing and farming, could not have used the sacred characters for their affairs, nor could. they have been understood by the people generally if they had; it may, therefore, be concluded that the enchorial writing was that in popular practice.

II. Writing materials, etc. — The oldest documents which contain the writing of a Shemitic race are probably the bricks of Nineveh and Babylon: on which are impressed the cuneiform Assyrian inscriptions. Inscribed bricks are mentioned by Pliny (7, 56) as used for astronomical observations by the Babylonians. There is however, no evidence that they were ever employed by the Hebrews (the case of Eze 4:1; is evidently an  exception), who certainly at a very early period practiced the more difficult but not more durable method of writing on, stone (Exo 24:12; Exo 31:18; Exo 32:15; Exo 34:1; Exo 34:28; Deu 10:1; Deu 27:1; Jos 8:32), on which inscriptions were cut with an iron graver (Job 19:24; Jer 17:1). They were, moreover, acquainted with the art of engraving upon metal (Exo 28:36) and gems (28:9). Wood was used upon some occasions (Num 17:3; comp. Homer, Iliad, 7:175), and writing- tablets of boxwood are mentioned in 2Es 14:24. The “lead,” to which allusion is made in Job 19:24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable, and does not appear ever to have been used by the Hebrews as a writing material, like the χάρται μολύβδινοι at Thebes, on which were written Hesiod's Works and Days (Pausanius, 9:31, 4; comp. Pliny, 13:21). Copper was used for the same purpose. M. Botta found traces of it in letters on the pavement slabs of Khorsabad (Layard, Nineveh, 3, 188). Inscriptions and documents which were intended to be permanent were written on tablets of brass (1Ma 8:22; 1Ma 14:27), but from the manner in which they are mentioned it is clear that their use was exceptional.

It is probable that the most ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Exo 25:5; Lev 13:48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. “The fineness of the leather,” says Sir G. Wilkinson, employed for making the straps placed across the bodies of mummies discovered at Thebes, and the beauty of the figures stamped- upon them, satisfactorily prove the skill of the leather-cutters,' and the antiquity of embossing some of these bearing the names of kings who ruled Egypt about the period of the Exodus, or 3300 years ago” (Wilkinson, Anc. Egypt. iii, 155).: Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. Papyri are found of the most remote Pharaonic age (ibid. 148), so that Pliny is undoubtedly in error when he says that the papyrus was not used as a writing material before the time of Alexander the Great (13, 21). He probably intended to indicate that this  was the date of its introduction into Europe. In the Bible the only allusions to the use of papyrus are in 2Jn 1:12, where χάρτης occlrs, which refers especially to papyrus paper, and 3Ma 4:20, where χαρτήρια is found in the same sense.

In Josephus (Ant. iii, 11, 6) the trial of adultery is made by writing the name of God on a skin, and the seventy men who were sent to Ptolemy from Jerusalem by the high-priest Eleazar, to translate the Law into Greek, took with them the skins on which the Law was written in golden characters (Ant. 12:2, 10). The oldest Persian annals were written on skins (Diod. Sic. ii, 32), and these appear to have been most frequently used by the Shemitic races, if not peculiar to them. Of the byssus, which was used in India before the time of Alexander (Strabo, 15. 717), and the palm-leaves mentioned by Pliny (7, 23) there is no trace among the Hebrews, although we know-that the Arabs wrote their earliest copies of the Koran upon the roughest materials, as stones, the shoulder- bones of sheep, and palm leaves (De Sacy, Mlen. de l'Acad. des In-script. 1, 307). Herodotus, after telling us that the Ionians learned the art, of writing from the Phoenicians, adds that they called their books skins (τὰς βίβλους διφθέρας), because they made use of sheep-skins and goat-skins when short of paper (βίβλος).

Among the Cyprians, a writing-master was called διφθεράλοιφος. Parchiment was used for the MSS. of the Pentateuch in the time of Josephus and the μεμβράναι of 2Ti 4:13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean, birds. There are three kinds of skins distinguished, on which the roll of the Pentateuch may be written: 1. קֵלֶŠ, keleph (Meg. ii, 2; Shabb. 8:3); 2. דוכסוסטוס= διχαστός or δίξεστος; and 3. גְּוַיל, gevil. The last is made of the undivided skin, after the hair is removed and it has been properly dressed. For the other two the skin was split. The part with the hairy side was called klekph, and was used for the tephillin or phylacteries; and upon the other (דוכס) the mezuzoth were written (Maimonides, Hilc. Tephil.). The skins when written upon were formed into rolls (מְגַלּוֹת, megilloth; Psa 40:8; comp. Isa 34:4; Jer 36:14; Eze 2:9; Zec 5:1).

They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed. (Isa 29:11; Dan 12:4; Rev 5:1, etc.). Hence the words גָּלִל, galdl (εἱλίσσειν), to roll up (Isa 34:4; Rev 6:14), and פָּרִשׂ, pards (ἀναπτύσσειν), to unroll (2Ki 19:14; Luk 4:17), are used of the closing and opening of a  book. The rolls were generally written on one side only, ex-cept in Eze 2:9; Rev 5:1. They were divided into columns (דְּלָתוֹת. delatohth, lit. “doors,” A. V. “leaves,” Jer 26:23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers breadth was to be left between every two columns (Wahner, Ant. Ebr-ceor. vol. I, sect. 1, cap. 45, § 337). In the Herculaneum rolls the columns are two fingers broad, and in the MSS. in the library at Stuttgart there are three columns on each side, each three inches broad, with an inch space between the columns, and margins of three inches wide (Leyrer in Herzog's Encyklop. “Schriftzeichen”). The case in which the rolls were kept was called τεῦχχος or θήκη, almudic כֵּרֶךְ, k-eek, or כִּרְכָּא, karka. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luk 1:63, πινακίδια) served for the ordinary purposes of life. Several of these were fastened together and formed volumes (טומות=tomos).

Books were written upon with a pointed style (עֵט, et, Job 19:24), sometimes of iron (Psa 45:2; Jer 8:8; Jer 17:1). For harder materials a graver (חֶרֶט, cheret, Exo 32:4; Isa 8:1) was employed: the hard point was called צַפֹּרֶן, tsippo'en (Jer 17:1). For parchment or skins a reed was used (3Jn 1:13; 3Ma 4:20), and according to some the Law was to be written with nothing else (Wahner, § 334). The דַּיוֹ, deyo (Jer 36:18), literally “black,” like the Greek μέλαν (2Co 3:3; 2Jn 1:12; 3Jn 1:13), was to be of lamp-black dissolved in gall juice, though sometimes a mixture of gall juice and vitriol was allowable (Wahner, § 335). It was carried in an inkstand (קֵסֵת הִסֹּפֵר, keseih has-sopher), which was suspended at the girdle ‘(Eze 9:2-3), as is done at the present day in the East. The modern scribes “have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end, for the ink. This they thrust through the girdle, and carry with them at all times” (Thomson, Lannd and Book, 1, 188). Such a case for holding pens, ink, and other materials for writing is called in the Mishna

קִלְמָרַין, kalmadrin, or קֵלְמִרְיוֹן, kalmaryan (calamar-iumn; Mishna, Celim, 2, 7; Mikv. 10: 1), while תְּרוֹנְתֵּק, terontek (Mishna, Celim, 16:8),  is a case for carrying pens, penknife, style, and other implements of the writer's art. To professional scribes there are allusions in Psa 45:1 [2]; Ezr 7:6; 2Es 14:24. In the language of the Talmud these are called לִבְלָרַין, lablarbizn, which is a modification of the Latin libellarii (Shabb. fol. 16, 1). SEE LETTERS.

## Books, Censure Of[[@Headword:Books, Censure Of]]

             A studious life was strongly enforced upon the clergy by the ancient fathers, and enjoined by various canons of the earlier councils. In many early writers the study of the Holy Scriptures is urged upon the clergy as being of primary obligation, and the foundation on which all the superstructure of a more general and extensive learning was to be raised. Certain canons also required that in their most vacant hours, the times of eating and drinking, some portion of Scripture should be read to them — partly to exclude trifling and unnecessary discourse, and partly to afford them proper themes and subjects for edifying discourse and meditation.

Next to the Scriptures the study of the best ecclesiastical writers was recommended as most profitable and appropriate to the clerical office, the first place in such writings, however, being assigned to the canons of the Church. These were always reckoned of the greatest use and importance, as containing a summary account, not only of the Church's discipline and doctrine and government, but also rules of life and moral practiceon which account it was ordered that the canons should be read over at a man's ordination; and again, the Council of Toledo required the clergy to make them a part of their constant study, together with the Holy Scriptures. The canons were then a sort of directory for the pastoral care, and they had this advantage over any private directory, that they were the public voice and authorized rule of the Church.

With regard to other books and writings there was considerable restriction. Some of the canons forbade a bishop to read heathen authors; nor would they allow him to read heretical books, otherwise than as a matter of duty, i.e. unless there was occasion to refute them, or to caution others against the poison of them. The prohibition did not, however, extend to cases, where the, study of heathen literature might be advantageous to the cause of Christian truth. St. Jerome observes that both the Greek and Latin historians are of great use as well to explain as to confirm the truth of the prophecies of Daniel. St. Augustine says of the writings of heathen  philosophers, that as they said many things wiwich were true, both concerning God and the Son of God, they were in that respect very serviceable in refuting the vanities of the Gentiles. The fathers and ancient writers of the Church were, in fact, for the most part, well versed in the classical or heathen literature.

## Bookstaver, Jacob[[@Headword:Bookstaver, Jacob]]

             a minister of the Reformed (Dutch) Church, was born at Montgomery, Orange Co., N. Y., Feb. 9, 1817. He graduated from Rutgers College in 1837, New Brunswick Seminary in 1840, and was licensed by the Classis of Orange the same year. He was pastor of the Church at Minisink, Sussex Co., N. J., from 1841 to 1847. From 1847 to 1848 he was teacher at Belleville, Essex Co. He died suddenly, Dec. 11, 1848. He was not a man of brilliant talents, but was of an amiable and generous temper. See Corwin, Man. of the Ref. Church in America (3d ed.), p. 191.

## Boomer, James[[@Headword:Boomer, James]]

             a Baptist minister, was born at Freetown (now Fall River), Mass., May 26, 1759. . He was converted in March, 1780, and baptized in the following April. While engaged in teaching he was impressed that it was his duty to preach. He was licensed, and after preaching for a time was ordained, May 2, 1795, as pastor of the Baptist Church at Fall River, where he remained about eight years. In 1804 he removed to Charlton, Mass., to take charge of the Church in that place. Although obliged to engage in secular pursuits to meet his family expenses, he regularly preached to the Charlton Church, and towards the latter part of his life he preached in destitute places in his neighborhood. For two or three years before his death he was laid aside from his ministerial work. He died at Charlton, Feb. 24, 1837. It is a proof of the esteem in which he was held that the citizens of Charlton chose him for several years as their representative to the. state legislature. See The Christian Watchman, Dec. 29, 1837. (J. C. S.)

## Boon[E], Charles[[@Headword:Boon[E], Charles]]

             an English Wesleyan minister, commenced the work in 1771, and for twenty-four years was a faithful itinerant. His last circuit was Plymouth dock. In July, 1795, he left Plymouth for Exeter, thinking the change would be beneficial. A contrary effect was produced, however, and he died there, July 20, 1795. See Atmore, Meth. Memorial, s.v.

## Boone, Levi[[@Headword:Boone, Levi]]

             a minister of the Methodist Episcopal Church, was born in Fayette County, Ala. In 1869, when about forty-eight years old, he was admitted to the Mississippi Conference, within the bounds of which he labored until his death, at Daleville, Dec. 23, 1880. See Minutes of Annual Conferences, 1880, p. 70.

## Boone, William E[[@Headword:Boone, William E]]

             a minister in the Methodist Episcopal Church South, was born at Fayetteville, N. C., Jan. 11, 1830. He received a careful religious training joined the Church in. 1846, prepared for the ministry at Cokesbury Conference School, and in 1850 entered the South Carolina Conference, in which he served the Church with fidelity until his decease, Oct. 29, 1858. Mr. Boone was characterized by deep piety and conscientiousness. He was untiring in zeal and greatly beloved. See Minutes of Annual Conferences of the M. E. Church South, 1858, p. 56.

## Boone, William Jones, D.D.[[@Headword:Boone, William Jones, D.D.]]

             bishop of the American Mission of the Protestant Episcopal Church at Shanghai, China. He was born in South Carolina, July 1,1811; graduated at the university of that state, and then studied law under chancellor De Saussure. After taking his degree, he entered the Seminary of the Protestant Episcopal Church at Alexandria, Va., where he pursued his theological course, and afterward studied medicine, to prepare himself more fully for the mission field. He then offered himself to the Foreign Committee for the work in China. He was appointed January 17, 1837, and sailed from Boston in July. Under his incessant toil in the study of the language, his health gave way, and in 1840 he went to Macao, in China. He left Macao for Amoy in February, 1842, and settled with his family on the island of Kulangsu; and in August, 1842, his wife died, and was buried on that island. He returned to this country, and was consecrated missionary bishop to China in October, 1844. In December, 1844, he sailed for Canton. In 1845 the city of Shanghai was selected as the seat of the mission. In 1846 the bishop began the translation of the Prayer-book, and engaged in a revision of the N.T.; and in 1847 was chosen one of the committee of delegates from the several missions to review the translation of the Bible. It was in this work, and in the discussion which grew out of it, that his eminent ability as a scholar was displayed; so eminent, indeed, as to challenge the admiration of those most competent to judge in such matters. He returned to the United States in 1853, and again in 1857, where he remained, prostrated in health, until 1859. He sailed from New York July 13, 1859, and died at Shanghai on the 17th of July, 1864.-Church Review, 1865; Stevens, Memorial Sermon on Bishop Boone, Phila., 1865.

## Boone, William Jones, D.D. (2)[[@Headword:Boone, William Jones, D.D. (2)]]

             bishop of the American Mission of the Protestant Episcopal Church at Shanghai, China. He was born in South Carolina, July 1,1811; graduated at the university of that state, and then studied law under chancellor De Saussure. After taking his degree, he entered the Seminary of the Protestant Episcopal Church at Alexandria, Va., where he pursued his theological course, and afterward studied medicine, to prepare himself more fully for the mission field. He then offered himself to the Foreign Committee for the work in China. He was appointed January 17, 1837, and sailed from Boston in July. Under his incessant toil in the study of the language, his health gave way, and in 1840 he went to Macao, in China. He left Macao for Amoy in February, 1842, and settled with his family on the island of Kulangsu; and in August, 1842, his wife died, and was buried on that island. He returned to this country, and was consecrated missionary bishop to China in October, 1844. In December, 1844, he sailed for Canton. In 1845 the city of Shanghai was selected as the seat of the mission. In 1846 the bishop began the translation of the Prayer-book, and engaged in a revision of the N.T.; and in 1847 was chosen one of the committee of delegates from the several missions to review the translation of the Bible. It was in this work, and in the discussion which grew out of it, that his eminent ability as a scholar was displayed; so eminent, indeed, as to challenge the admiration of those most competent to judge in such matters. He returned to the United States in 1853, and again in 1857, where he remained, prostrated in health, until 1859. He sailed from New York July 13, 1859, and died at Shanghai on the 17th of July, 1864.-Church Review, 1865; Stevens, Memorial Sermon on Bishop Boone, Phila., 1865.

## Boonie, Squire[[@Headword:Boonie, Squire]]

             a Baptist minister, was born in Berks County, Pa., in 1737, and was a brother of the famous Daniel Boone. Until 1770 his residence was a few miles from Wilkesborugh, N. C. He was for some time the companion of his brother in making explorations in the state of Kentucky. In 1775 he had his home in a fort in Boonesborough, where he remained until 1779, when he built a fort in what is now Shelby County. For some time he resided in Louisville, Ky., and spent the last part of his life in what was then the territory of Indiana, where he died in 1815. The only official act of his of which we have any account was his marrying the first white persons who were married in Kentucky. His son, of the same name, and his grandson, Thomas Boone, were worthy Baptist ministers in Kentucky. See Cathcart, Baptist Encyclop. p. 113. (J. C. S.)

## Boos[[@Headword:Boos]]

             a German Reformed minister, arrived in America about 1771. He brought no testimonials with him, but the Congregation of Reading, Pa., concluded to take him. He conducted himself well during the year, and the Ccetus permitted him to continue another year. In a letter from the secretary of the Ccetus to the fathers, in May, 1777, the highest praise is bestowed upon  Mr. Boos: that his Church in Reading is in a most flourishing condition through his industry and zeal; that he is beloved not only in Reading, but by all the members of the Coetus. In the minutes of 1782 we find that Mr. Boos was compelled to leave his Reading Church. He afterwards continued as an Independent minister. There are many traditions about him in Berks County, Pa. See Harbaugh, Fathers of the Germ. Ref. Church, 2, 392.

## Boos, Martin[[@Headword:Boos, Martin]]

             an evangelical divine in the Church of Rome, who was the instrument of a religious awakening in Germany similar to those of Whitfield and Wesley in England and America, was born at Huttenried, Bavaria, Dec. 25, 1762, and educated for the service of the Church at the University of Dillingen, where Sailer had already introduced an evangelical movement. He imbibed the doctrine of justification by faith, and found peace in believing. His first charge was Gruenbach, in the province of Kempten, and there he began, as he termed it, "to preach Christ for us and in us." The impression produced by the simple exhibition of this Gospel truth was as life from the dead. Those who had been agitated by doubts had their difficulties dispelled; those who had been harassed by fear attained peace in believing. The excitement spread like an epidemic; many gross sinners suddenly reformed, and multitudes could speak of the love of Christ and the happiness of his service. The Romish authorities regarded Boos as a fool or a fanatic, and deprived him of his pastoral charge. The day on which he was thrust out of his parsonage he remained a long time on the highway, uncertain what to do or whither to go; and at length spying an uninhabited hut on the roadside, he entered it, and, throwing himself down on the floor, prayed earnestly for light and guidance from heaven. The calumnies circulated against his character and ministry having been proved groundless, he was recalled from his retirement, and appointed to the curacy of Wiggensbach, adjoining his former parish. As his faith became stronger, his zeal in preaching the Gospel increased, and produced a great and extensive religious awakening. A discourse which he preached on New Year's day, 1797, on repentance, was accompanied with such penetrating energy that "forty persons, whose consciences were roused, fainted away and had to be carried out." While many revered the preacher as a man of God, the opposition of others was violently roused.

This latter party secretly influenced the vicar, who was himself disposed to be the friend of the pious curate, but whose kindly intentions were overborne. The simple converts, in admiration of Boos, spread so widely the story of his character and doctrines that the clergy joined in clamors against him as a heretic. From that moment persecution raged, and Boos was obliged to leave Wiggenslach. In a friend's house he obtained shelter; but his retreat having been discovered, he was surprised one day by the sudden appearance of an agent from the Inquisition at Augsburg, who, after rifling his writing-desk, carried away all his sermons and letters. On the 10th of Feb. 1797, he appeared before the Inquisition, where he refuted all the charges brought against him. Nevertheless, he was sentenced to a year's confinement in the clerical house of correction; but the keeper of that prison, like the Philippian jailer, was, with his whole family, converted by the pious conversation of Boos. Released from prison at the end of eight months, Boos, after passing through many vicissitudes, obtained permission to enter into the diocese of Lintz in Upper Austria, where the bishop, Joseph A. Gall, welcomed him, and gave him the populous parish of Peyerbach, where for five years "he ceased not to warn every man day and night." In 1806 he removed to the still more populous parish of Gallneukirchen, where, however, he labored for more than four years without any visible fruits of his ministry appearing. Surprised and pained by the deadness of the people, he gave himself to earnest prayer for the influences of the Spirit. His own fervor was kindled, and he dwelt more prominently on the justifying righteousness of Christ. One sermon preached in Gallneukirchen produced an excitement more extraordinary than ever.

In that discourse having declared, that there were few real Christians in the parish, some, who were offended by the statement, accused him at the tribunal of Councillor Bertgen (1810). That magistrate, having, in the course of private conversation with Boos, been brought to a. saving knowledge of the truth, threw his official protection over the pious preacher; and, although he died shortly after, another came to the aid of Boos in the person of professor Sailer (1811). But the excitement in the parish was not allayed till Boos preached a sermon on Trinity Sunday from Mat 28:18-20, in which he brought out such views of the reality and power of religion that multitudes came to him eagerly asking what they must do to be saved. Persecution again followed. He was, in 1816, confined in a convent; and, although his parishioners petitioned the emperor for his release, it was secretly determined that he should leave the Austrian dominions. After an exile of seventeen years he was permitted to return to his native Bavaria, prematurely gray with care and hardships. After residing for some time as tutor in a family of rank near Munich, he was appointed by the Prussian government professor at Dusseldorf, which, however, he soon resigned for the vicarage of Sayn, to which he was elected by the magistrates of Coblentz. Boos was engaged in the same work, and brought to it the same lion-like spirit as Luther, though he remained in the Church of Rome until his death, Aug. 29, 1825. See Jamieson, Religious Biography, p. 60; Gossner, Life and Persecution of Martin Boos (Lond. 1836, 12mo).

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## Boot, John F.[[@Headword:Boot, John F.]]

             a minister in the Methodist Episcopal Church South, a Cherokee Indian, was born about 1793. Prior to his conversion he was a leader among his people, a man of unsullied patriotism. He was converted about 1833, and about two years later received license to preach. He died Aug. 8, 1853. As a, preacher he had but few equals. He had a strong, comprehensive mind, and -grasped his subject like a giant. He was powerful in declamation. See Minutes of Annual Conferences of the M. E Church South, 1853, p.452.

## Booth[[@Headword:Booth]]

             (סֻכָּהּ, sukkah', often rendered " tabernacle" or " pavilion"), a hut made of branches of trees, and thus distinguished from a tent properly so called. Such were the booths in which Jacob sojourned for a while on his return to the borders of Canaan, whence the place obtained the name of Succoth (Gen 33:17); and such were the temporary green sheds in which the Israelites were directed to celebrate the Feast of Tabernacles (Lev 23:42-43). SEE SUCCOTH; SEE TABERNACLES, FEAST OF. As this observance was to commemorate the abode of the Israelites in the wilderness, it has been rather unwisely concluded by some that they there lived in such booths. But it is evident from the narrative that, during their wanderings, they dwelt in tents; and, indeed, where, in that treeless region, could they have found branches with which to construct their booths ?

Such structures are only available in well-wooded regions; and it is obvious that the direction to celebrate the feast in booths, rather than in tents, was given because, when the Israelites became a settled people in Palestine and ceased to have a general use of tents, it was easier for them to erect a temporary shed of green branches than to provide a tent for the occasion. SEE COTTAGE.

## Booth (2)[[@Headword:Booth (2)]]

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## Booth, Abraham[[@Headword:Booth, Abraham]]

             an eminent Baptist minister, born at Blackwell, Derbyshire, 1734. His parents were poor, and he had no early opportunities of education. He became a Baptist when quite young, and in early manhood was received as a preacher among the General (Arminian) Baptists. He afterward imbibed Calvinistic views, and took charge of a congregation of Particular Baptists in London 1769, in which charge he continued till his death in 1806. The most important of his miscellaneous writings are his Reign of Grace and Essay on the Kingdom of Christ, both to be found in his collected works (London, 1813, 3 vols. 8vo). In the Baptist controversy he wrote Paedobaptism Examined (1784):-A Defence of Paedobaptism Examined (1792) :-An Apology for the Baptists, collected into 3 vols. 8vo (1828). Booth is regarded by the Baptists as one of their most able and important writers.

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## Booth, Bidcock[[@Headword:Booth, Bidcock]]

             an English Congregational minister, was born at Sawley, Aug. 22, 1805. He was converted early in life, joined a Church at Clitheroe in his nineteenth year, and after earnest labor as a local preacher for some years in the neighborhood became pastor at Newton-in-Bowland in 1861. Here he died, Aug. 22, 1874. Mr. Booth was an incessant worker and a devoted pastor. See (Lond.) Cong. Year-book, 1875, p., 317.

## Booth, Henry J[[@Headword:Booth, Henry J]]

             an English Wesleyan minister, was born in London. He. was trained in the fear of the Lord, became a minister in 1844, and died suddenly, Nov. 29, 1854, in the thirty-fourth year of his age. He was active in mind and abundant in labors. See Minutes of the British Conference, 1855.

## Booth, James[[@Headword:Booth, James]]

             a Wesleyan, minister in Canada, was a native of Yorkshire, England. He came to America in 1816, and was one of the most self-sacrificing laborers in the upper provinces. He became a supernumerary at Waterloo, Ont., in 1838, but resumed work again in three years. He died at Kingston, Ont., Jan. 22, 1854, in his seventy-third year. See Minutes of the British Conference, 1854; Carroll, Case and his Contemporaries, vol. 5, index.

## Booth, John[[@Headword:Booth, John]]

             an English prelate of the 15th century, brother of Laurence and William, was probably a native of Cheshire. He was bachelor of laws, and in the sixth year of Edward IV (1466) became bishop of Exeter. He built the bishop's chair in his cathedral, which bishop Godwin says had no equal in England. During the troublesome times of the wars of York and Lancaster, John Booth retired to Horsley, Hampshire, where he died, April 1, 1478, and was buried in St. Clement Danes. London. See Fuller, Worthies of England (ed. Nuttall), 1, 268.

## Booth, John P[[@Headword:Booth, John P]]

             a Methodist Episcopal minister, was born in Brooklyn, N. Y., June 1, 1829. He entered the New York East Conference in 1855, passed all his itinerant ministry on Long Island, and died in the midst of his labors, Nov. 26, 1865. Mr. Booth was not loud and ostentatious, but remarkably firm and consistent. His ministry was short, but decisive, and crowned with great success; his chief excellence lay in his heart devotedness to the young. See Minutes of Annual Conferences, 1866, p. 63.

## Booth, Joseph[[@Headword:Booth, Joseph]]

             a minister of the Society of Friends, was born at Scituate, Mass., about 1660, and was educated as an Independent. He removed to Delaware when a young man. In that colony for many years he filled the office of civil magistrate, and represented for a time the county of Sussex, in which he resided, in the General Assembly. Having been brought under the influence of the ministry of Joseph Story in 1699, he became “convinced” of the truth of the principles of the Friends, and some time after was recognised as a minister in that denomination of Christians. “His communications were solemn and awful, delivered in the power of truth.” A meeting at Motherkill, Del., and one at Cold Spring, Md., were established through his instrumentality. He died about 1732. See Bowden, Hist. of Friends in America, 2, 263. (J. C. S.)

## Booth, Laurence[[@Headword:Booth, Laurence]]

             an English prelate of the 15th century, was half-brother of William Booth, archbishop of York. He became master of Pembroke Hall, Cambridge, and chancellor of that university. He was an eminent benefactor of his college,  conferring thereon, among other things, the manor and patronage of Overton Waterfield, Huntingdonshire. From being chancellor of Cambridge, he was preferred to the same office to Margaret, queen of Henry VI, and, well discharging that office, he was, in the thirteenth year of Edward IV, (1474), made lord high chancellor of England, having first been bishop of Durham, and afterwards archbishop of York, and being a benefactor of both sees. He retained the mastership of Pembroke Hall till his death in 1480. See Fuller, Worthies of England (ed. Nuttall), 1, 267.

## Booth, William[[@Headword:Booth, William]]

             an English prelate of the 15th century, was educated at Gray's Inn, London, quitted the study of law to accept the chancellor's place in St. Paul's, and took orders. He was soon consecrated bishop of Lichfield, and six years after was translated to York. He expended much in enlarging his archiepiscopal palace in York. After twelve years he died, and was buried at Southwell, in 1464. See Fuller, Worthies of England (ed. Nuttall), 1, 267.

## Booth, William C[[@Headword:Booth, William C]]

             a minister in the Methodist Episcopal Church South, was born in Covington County, Miss. He entered the Mississippi Conference in 1851, and labored until his death, in 1854. Mr. Booth was a young man of buoyant spirit, warm and generous nature, and confiding heart. See Minutes of Annual Conferences of the M. E. Church South, 1855, p. 606.

## Booth, William Oliver[[@Headword:Booth, William Oliver]]

             an English Wesleyan minister, was born at Eccleshill, near Bradford, Yorkshire, Sept. 1, 1801. After some years employed in tuition, he was accepted by the Conference in 1824. In the prime of his life accidents befell him, which laid the foundation of great weakness; but he did not cease. his labor, although subdued by the chastening of almost constant pain, until age was added to suffering. He died while living as a supernumerary in London, March 19, 1879. His love for the young was intense alnd. his labor for their welfare incessant. Few men had more friends. “His sermons were well studied, full of evanlgelical theology, and brought home to the consciences of his hearers in mighty and loving appeal.” See Minutes of the British Conference, 1879, p. 33; Wesleyan Centenary Takings, 1, 313.

## Boothby, Jeremiah[[@Headword:Boothby, Jeremiah]]

             an English Wesleyan missionary, was sent to the West Indies in 1813, and died at Roseau, in the island of Dominica, July 14, 1816, of a fever induced by a cold he contracted from exposure, made necessary by a persecuting disturber in the congregation. See Minutes of the British Conference, 1817.

## Boothe, Peter[[@Headword:Boothe, Peter]]

             a Methodist Episcopal minister, belonged to the Lexington Conference; had been for many years a local preacher, and later entered the travelling connection. He died on the Harrodsburg Circuit, Lexington District, Dec. 19, 1873. He was an earnest, faithful man. See Minutes of Annual Conferences, 1874, p. 11.

## Boothroyd, Benjamin, LL.D.[[@Headword:Boothroyd, Benjamin, LL.D.]]

             a learned English Dissenting minister, born in 1768. He was a minister and bookseller at Pontefract from 1794 to 1818, when he was called to Highfield Chapel at Huddersfield, - which he served until his death in 1896. He was a respectable Hebrew scholar, and in his commentary happily blended critical disquisition with practical instruction. His publications are:

1. A New Family Bible and Improved Version, from corrected texts of the original, with notes critical and explanatory (Pontefract, 1818, 3 vols. 4to):

2. Biblia Hebraica, or the Hebrew Scriptures of the O.T., without points, after the text of Kennicott, with the chief various readings, and accompanied with English notes, critical, philological, and explanatory, etc. (Pontefract, 1810-16, 2 vols. 4to).

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## Bootman, Charles[[@Headword:Bootman, Charles]]

             an English Methodist preacher, was born at Lynn, Norfolk, in 1802, in bumble life, but was brought up among the Wesleyans, and converted to God in his eighteenth year. He labored hard as a class leader and local preacher till 1849, when the division took place which led to a society being formed of Methodist reformers. Mr. Bootman was the minister of the society at Lynn until 1855, when it united with the New Connection. He travelled in only four circuits, and was happy and useful in his work. His last circuit was Gloucester, where he labored for only a few months, but preached till within two days of his death, which occurred Dec. 8, 1860. He published a tract on the Conversion of the Masses. See Minutes of the Conferences.

## Boots[[@Headword:Boots]]

             were introduced by the Benedictines, and worn by masters of arts at their inception, until the doctors of faculties appropriated them to their own use, and masters were reduced to pantables or sandals. The boot was buttoned up the side of the leg like a gaiter; hence, probably, the modern use of the latter by the bishops, who have always a doctor's degree. The doctor of divinity stood booted and spurred at his act, as if shod with the preparation of the Gospel and ready always to preach God's word.

## Boots, Abraham[[@Headword:Boots, Abraham]]

             a German theologian and historian, was born at Bremen, Sept. 27, 1628. He studied at Marburg, and there taught metaphysics in 1662, history and eloquence in 1664. He died Oct. 11, 1673. His principal works are, De Immateria-litate et Spiritualitate Angelorum (Marburg, 1658): — De Veritate (ibid. 1661): De Variis Thematibus ex omni Scibili (ibid. 1670). See Hoefer, Nouv. Biog. Generale, s.v.

## Booty[[@Headword:Booty]]

             (בָּז, baz, Jer 49:32, elsewhere usually " prey; מִלְקוֹחִmalko'iach, Num 31:32, elsewhere usually "prey;" מְשְׁסָּה, meshissah', Hab 2:6; Zep 1:13, elsewhere "spoil"). This consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures (Michaelis, Mos. Recht, 3:235 sq.). Within the limits of Canaan no captives were to be made (Deu 20:14; Deu 20:16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. A special charge was given to destroy the " pictures and images" of the Canaanites, as tending to idolatry (Num 33:52). The case of Amalek was a special one in which Saul was bidden to destroy the cattle. So also was that of the expedition against Arad, in which the people-took a vow to destroy the cities, and that of Jericho, on which the curse of God seems to have rested, and the gold and silver, etc., of which were viewed as reserved wholly for Him (1Sa 15:2-3; Num 21:2; Jos 6:19). SEE ACCURSED. The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num 31:26-47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged. The present made by David out of his booty to the elders of towns in Judah was an act of grateful courtesy merely, though perhaps suggested by the law, Numbers 1. c. So the spoils devoted by him to provide for the Temple must be regarded as a free-will offering (1Sa 30:24-26; 2Sa 8:11; 1Ch 26:27). These doubtless were the best of the booty, SEE AKROTHINION, (comp. Herod. 8:121; Pausan. i, 28, 2; Livy, 10:46; Flor. i, 7) which fell to the king. SEE SPOIL.

## Booty (2)[[@Headword:Booty (2)]]

             (בָּז, baz, Jer 49:32, elsewhere usually " prey; מִלְקוֹחִmalko'iach, Num 31:32, elsewhere usually "prey;" מְשְׁסָּה, meshissah', Hab 2:6; Zep 1:13, elsewhere "spoil"). This consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures (Michaelis, Mos. Recht, 3:235 sq.). Within the limits of Canaan no captives were to be made (Deu 20:14; Deu 20:16); beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. A special charge was given to destroy the " pictures and images" of the Canaanites, as tending to idolatry (Num 33:52). The case of Amalek was a special one in which Saul was bidden to destroy the cattle. So also was that of the expedition against Arad, in which the people-took a vow to destroy the cities, and that of Jericho, on which the curse of God seems to have rested, and the gold and silver, etc., of which were viewed as reserved wholly for Him (1Sa 15:2-3; Num 21:2; Jos 6:19). SEE ACCURSED. The law of booty was that it should be divided equally between the army who won it and the people of Israel, but of the former half one head in every 500 was reserved to God, and appropriated to the priests, and of the latter one in every 50 was similarly reserved and appropriated to the Levites (Num 31:26-47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged. The present made by David out of his booty to the elders of towns in Judah was an act of grateful courtesy merely, though perhaps suggested by the law, Numbers 1. c. So the spoils devoted by him to provide for the Temple must be regarded as a free-will offering (1Sa 30:24-26; 2Sa 8:11; 1Ch 26:27). These doubtless were the best of the booty, SEE AKROTHINION, (comp. Herod. 8:121; Pausan. i, 28, 2; Livy, 10:46; Flor. i, 7) which fell to the king. SEE SPOIL.

## Booz[[@Headword:Booz]]

             (Βοόζ), the Graecized form (Mat 1:5) of the Bethlehemite BOAZ SEE BOAZ (q.v.).

## Booz (2)[[@Headword:Booz (2)]]

             (Βοόζ), the Graecized form (Mat 1:5) of the Bethlehemite BOAZ SEE BOAZ (q.v.).

## Boozer, John Jay[[@Headword:Boozer, John Jay]]

             a Presbyterian minister, was born at Newberry, S. C., in 1825. He was educated in Oglethorpe University, Milledgeville, Ga., and studied in the theological seminary at Columbia, S. C. He was licensed about 1850 by the South Carolina Presbytery, and became pastor of Hopewell Church. In 1855 he removed to North Carolina; in 1858 to Arkansas, and became pastor of Pine Bluff Church, where he remained until his death in August, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 346.

## Boquin (Or Bouquin), Pierre[[@Headword:Boquin (Or Bouquin), Pierre]]

             a French Protestant theologian, was born at the beginning of the 16th century in the province of Guienne. He studied at Bourges, and received his degree as doctor of theology April 23, 1539. He joined the order of the Carmelites, and was appointed prior. Having embraced the views of the Reformation, he left France in 1541, and went to Basle, Wittenberg, and Strasburg. In the last-named place he occupied the chair formerly held by Calvin, and commenced his lectures on the Epistle to the Galatians. But the love for his own country brought him back again to Bourges, where he lectured on Hebrew and exegesis, protected by the queen of Navarre, to whom he dedicated his treatise De Necessitate et Usu Sacrarum Literarium. In 1555 he was again obliged to leave the country, and went to Strasburg, where he acted for some time as preacher of the French Church. When in 1557 the university of Heidelberg was reformed, he was appointed professor there. He took an active part in the religious controversies of his time, and was present at the colloquy at Maulbronn. In 1574 he was obliged to give up his chair with the rest of the Calvinistic professors, since he would not subscribe to the Lutheran dogma of the ubiquity of Christ, and went as professor to Lausanne, where he died in 1582. His writings, which mainly treat of the controversy between the Lutherans and Catholics, are given in Haag, La France Protestante, 2, 404. See  Hundeshagen, in Herzog's Real-Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religienses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bor[[@Headword:Bor]]

             SEE SOAP.

## Bor (2)[[@Headword:Bor (2)]]

             SEE SOAP.

## Bor-Hassirah[[@Headword:Bor-Hassirah]]

             (Heb. Borhas-Sirah', בּור הִסַּירָה8, cistern of the Sirah; Sept. translates φρέαρ τοῦ Σειράμ), a place in the southern part of Palestine, where Joab's messengers found Abner (2Sa 3:26, where our version renders "well of Sirah"), probably the same as Besira (Βησίρα) of Josephus (Ant. 7:1, 5), twenty stadia from Hebron. SEE SIRAH.

## Bor-Hassirah (2)[[@Headword:Bor-Hassirah (2)]]

             (Heb. Borhas-Sirah', בּור הִסַּירָה8, cistern of the Sirah; Sept. translates φρέαρ τοῦ Σειράμ), a place in the southern part of Palestine, where Joab's messengers found Abner (2Sa 3:26, where our version renders "well of Sirah"), probably the same as Besira (Βησίρα) of Josephus (Ant. 7:1, 5), twenty stadia from Hebron. SEE SIRAH.

## Bora (Bohra Or Bohren), Katharina Von[[@Headword:Bora (Bohra Or Bohren), Katharina Von]]

             the wife of Luther, was born at Loben in Saxony, Jan. 29, 1499, and while very young became a nun in the convent of Nimptschen. On reading some of Luther's writings, she determined to abandon the monastic life, and, along with eight of her companions, applied to Luther for help. At his instance Leonhard Koppe, a citizen of Torgau, succeeded in effecting their escape by night, April 4, 1523. Katharina found an asylum in the house of the burgomaster Reichenbach, at Wittenberg, and was married to Luther, June 13, 1525. The marriage caused a great stir in the religious world, but. proved a very happy one. Luther in his will left all his property to her. She died at Torgau, Dec. 20, 1552. See Beste, Geschichte Kath. von B. (Halle, 1843); Walch, Geschiochte der Kath. von Bora; Mayer, De Catharina, Lutheri Conjuge; Hofmann, Cath. von Bora.

## Bora (Or Bohra, Or Bohren), Catharina Von[[@Headword:Bora (Or Bohra, Or Bohren), Catharina Von]]

             the wife of Luther, was born at Loeben, Saxony, Jan. 29, 1499; died Dec. 20,1552. While still quite young, she was placed in the convent of Nimptschen, where she became deeply interested in the writings of Luther. She asked the aid of Luther in liberating herself and eight of her friends from the convent, and at the request of Luther, Leonhard Kopp aided their escape in the night of April 4, 1523. Luther wrote to the parents of the nuns to take them back, and, when this was refused, he provided for them otherwise. Catharine found a home with the burgomaster of Reichenbach, and on June 13, 1525, she married Luther. The writings of Luther are a, conclusive proof that the marriage was a very happy one. After the death of Luther, Catharine received support from the elector John Frederick of Saxony and Christian II, king of Denmark. See Walch, Geschichte der Cath. von B. (2 vols. Halle, 1752-54); Beste, Gesch. Cath. van B. (Halle, 1843); Hoefer, Nouv. Biographie Generale, v, 673.

## Bora (Or Bohra, Or Bohren), Catharina Von (2)[[@Headword:Bora (Or Bohra, Or Bohren), Catharina Von (2)]]

             the wife of Luther, was born at Loeben, Saxony, Jan. 29, 1499; died Dec. 20,1552. While still quite young, she was placed in the convent of Nimptschen, where she became deeply interested in the writings of Luther. She asked the aid of Luther in liberating herself and eight of her friends from the convent, and at the request of Luther, Leonhard Kopp aided their escape in the night of April 4, 1523. Luther wrote to the parents of the nuns to take them back, and, when this was refused, he provided for them otherwise. Catharine found a home with the burgomaster of Reichenbach, and on June 13, 1525, she married Luther. The writings of Luther are a, conclusive proof that the marriage was a very happy one. After the death of Luther, Catharine received support from the elector John Frederick of Saxony and Christian II, king of Denmark. See Walch, Geschichte der Cath. von B. (2 vols. Halle, 1752-54); Beste, Gesch. Cath. van B. (Halle, 1843); Hoefer, Nouv. Biographie Generale, v, 673.

## Borak[[@Headword:Borak]]

             SEE ALBORAK.

## Boras[[@Headword:Boras]]

             a remarkable race found in all the larger towns in the province of Gujerat in Hindustan, who, being Jews in features, manners, and genius, are Mohammedans in religion. See Gardner, Faiths of the World, s.v.

## Borbetzy, Nerses[[@Headword:Borbetzy, Nerses]]

             an Armenian theologian, was born near Tiflis about the middle of the 12th century. He applied himself diligently to the study of logic and theology, and became bishop of Bitlis. He died in 1317. He wrote a treatise on Logic, in which he traces with discernment the systems of Plato, Aristotle, Porphyry, of David the Philosopher, and others: — a short Explanation of the Pentateuch: — and Sermons. These works are cited in the Armenian manuscripts of the Imperial Librairy. See Hoefer, Nouv. Biog. Generale. s.v.

## Borborites Or Borborianians[[@Headword:Borborites Or Borborianians]]

             (Borboritce and Borboriani, so called from βόρβορος, i. q. dirt-eaters), a sect of the Gnostics of the second century, said to be followers of the Nicolaitans. They held to Dualism and Antinomianism, and denied the last judgment and the resurrection. Epiphanius charges them with the vilest crimes.-Epiphanius, Hceres. p. 25, 26; Landon, S. V.

## Borborites Or Borborianians (2)[[@Headword:Borborites Or Borborianians (2)]]

             (Borboritce and Borboriani, so called from βόρβορος, i. q. dirt-eaters), a sect of the Gnostics of the second century, said to be followers of the Nicolaitans. They held to Dualism and Antinomianism, and denied the last judgment and the resurrection. Epiphanius charges them with the vilest crimes.-Epiphanius, Hceres. p. 25, 26; Landon, S. V.

## Borccos[[@Headword:Borccos]]

             SEE CEPHAR-BARCAE.

## Borccos (2)[[@Headword:Borccos (2)]]

             SEE CEPHAR-BARCAE.

## Borchard, G[[@Headword:Borchard, G]]

             a minister of the Lutheran Church, and a native of Germany, arrived in Nebraska in 1877, as a missionary to the German population. As a scholar his attainments were of the highest order. To the German Lutherans he was well known as a correspondent of the Kirchenfreund, especially by his letters on Japan. After two years of missionary labor, he became a teacher of German in Nebraska College, Nebraska City, where he died, Sept. 15, 1879. See Lutheran Observer, Sept. 26, 1879.

## Borcht, Peter Van Der, Sr.[[@Headword:Borcht, Peter Van Der, Sr.]]

             a Flemish landscape painter and engraver, was born at Brussels about 1540, and died in 1608. As a painter he gained very little distinction. He had great fertility of invention, but was not very judicious, either in the attitudes of his figures or the composition of his groups. The following are his best: A Set of Landscapes from the Old and New Testaments; Rural Enjoyments; A Landscape, with the subject of Hagar and Ishmael; The Festival of the Company of Archers. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bordas-Dumoulin, Jean-Baptiste[[@Headword:Bordas-Dumoulin, Jean-Baptiste]]

             a French philosopher, and stanch advocate of the rights and liberties of the Gallican Church, was born, Feb. 18, 1798, at Montagnac-la-Crempse, and died 1859. He endeavored to reconcile all the political and social consequences of the French Revolution with the religious traditions of Gallicanism. His principal works are:

1. Lettres sur l'eclectisme et le doctrinarisme (Paris, 1833):

2. Le Cartesuanisme, ou la Veritable renovation des sciences (Paris, 1843, 2 vols.), a prize essay, which was declared by the French Academy of Moral and Political Sciences one of the most remarkable philosophical writings of the age :

3. Melanges philosophiques et religeux (Paris, 1846), containing also an Eloge de Pascal, to which a prize had been awarded (in 1842) by the French Academy:

4. Essais de reforme catholique (Paris, 1856), in which he severely attacks the condition of the Roman Church in the nineteenth century.-Huet, Hist. de la Vie et des Ouvrages de B.-D. (Paris, 1860).

## Bordas-Dumoulin, Jean-Baptiste (2)[[@Headword:Bordas-Dumoulin, Jean-Baptiste (2)]]

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## Borde, La[[@Headword:Borde, La]]

             SEE LABORDE.

## Bordeaux[[@Headword:Bordeaux]]

             the see of a Roman archbishop in France. The establishment of an episcopal see reaches probably as far back as the year 300; later, the bishopric was changed into an archbishopric. In 1441 the city received a university. Four councils (Concilia Burdigalensia) have been held at Bordeaux: in 384, against the Priscillianists; in 670, for the restoration of peace and for the improvement of Church discipline; in 1080, against Berengar; and the last in 1255.

## Bordeaux (2)[[@Headword:Bordeaux (2)]]

             the see of a Roman archbishop in France. The establishment of an episcopal see reaches probably as far back as the year 300; later, the bishopric was changed into an archbishopric. In 1441 the city received a university. Four councils (Concilia Burdigalensia) have been held at Bordeaux: in 384, against the Priscillianists; in 670, for the restoration of peace and for the improvement of Church discipline; in 1080, against Berengar; and the last in 1255.

## Bordeaux, Councils Of[[@Headword:Bordeaux, Councils Of]]

             (Concilium Burdeganlense) Of these there were several.

I. Held in 385, by order of the emperor Maximus, against the Priscillianists. Instantius and Priscilliainus were called upon for their defence. The former made out so bad a case for himself that he was judged unworthy of the episcopate. Priscillianus, fearing the same treatment, ventured to appeal to the emperor from the council, which appeal the bishops permitted. Priscillianus and the other accused parties were in consequence brought before the emperor at Treves, Idacius and Ithacius, their accusers, accompanying them. The emperor, at the urgent request of Ithacius, and contrary to his promise made to St. Martin, condemned Priscillianus and some of his followers to death. St. Martin had before strongly urged Ithacius to desist from his violent accusations, and after this business refused to communicate with the Ithacians. Moreover, St. Ambrose, the pope Siricius, and the Council of Turin, in 398, condemned  the Ithacians, maintaining that it was far from the part of a bishop to be in any way instrumental in causing the death of heretics. St. Ambrose in his writings also evinced his disgust at these cruelties, and the irregular condemnation of the Priscillianists. See Labbe, Concil. 2, 1034.

II. Held in 1080, in the month of October. Two legates, three archbishops, and several bishops were present. The notorious Berenger here gave account of his faith, either in confirmation of what he had declared at Rome in this same year, or to retract what he had just published in contradiction of that declaration. See Labbe, Concil. 10, 381.

III. Held on April 13, 1255. In it Gerard of Malemort, archbishop of Bordeaux, published a constitution consisting of thirty articles. Among other things it is enacted, that all beneficed clergy and others having the cure of souls shall be constantly in residence; that those persons who remain in a state of excommunication for forty days shall pay nine livres, or some other suitable fine; it is absolutely forbidden to absolve any one under excommunication, even at the point of death; if he, or some one for him, have not made satisfaction to the party interested, the priest so absolving him to be bound for him. To such an extent had the abuse of excommunications been carried in that age, that it was a common case to excommunicate in execution of a judgment, or on account of some money debt remaining unpaid. The fifth article enjoins that the consecrated host shall not be given to children who are brought to communion on Easter- day, but only bread which has been blessed. See Labbe, Concil. 11, 738.

IV. Held in 1583, by Antoine, archbishop of Bordeaux. Thirty-six regulations, relating to matters of faith, morals, and discipline, were drawn up, similar to those of the Council of Rheims in the same year. The last of these refers to the proper regulation of seminaries, and is divided into nine chapters, which enjoin among other things, that they should be built in some open spot hot far from the cathedral church; that mass and prayer should be said daily; that the members of the seminary should obey the superior and other officers; that they shall be modest in their behavior, never eat out of the seminary, and never go out without leave; that all shall go to bed at nine, and rise at four in the morning, etc. See Labbe, Concil. 15, 944.

V. Held in 1624, under Francis, archbishop of Bordeaux, and cardinal. In this council twenty-two chapters, containing a large number of canons, were published, chiefly relating to discipline. See Labbe, Concil. 15:1632.

## Bordel, John[[@Headword:Bordel, John]]

             a martyr of the Reformation period, was a Frenchman by birth. and suffered martyrdom, by strangling, in Brazil, in 1558. See Fox, Acts and Monuments, 4:440.

## Bordelum Sect[[@Headword:Bordelum Sect]]

             In the year 1739 a separatistic party took its rise at Bordelum, near Hensburg, in the duchy of Holstein. Its founder was the Saxon licentiate David Bar, who claimed a higher spiritual life and rejected all ecclesiastical order. He even despised the Church, which he called the devil's house, rejected the sacraments and marriage, and claimed the same liberty which we find in the Oneida Community. An edict of king Christian VI, issued June 11, 1739, made an end to the immoral doings of the leader, who died in 1743. See Tschackert in Herzog's Real-Encyklop. (2d ed.), s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bordenave, Jean De[[@Headword:Bordenave, Jean De]]

             a French theologian and canonist, lived in the latter half of the 17th century. He wrote, Etat des Eglises Cathedrales et Collegiales (Paris, 1643, 1653): — Etat des Cours Ecclesiastiques (ibid. 1655). See Hoefer, Nouv. Biog. Generale, s.v.

## Border[[@Headword:Border]]

             is generally the rendering of some form of the Heb. גְּבוּלּ, gebul', Gr. ὅρκος, a boundary-line, especially in the plural; also of several other Heb. words in a similar sense; but in Exo 25:25; Exo 25:27; Exo 37:12; Exo 37:14, it represents מַסְגֶרֶת, misge'reth, a margin, e.g. ornaments on the brazen stands or pedestals of the lavers, apparently square shields decorated with sculptures on the sides, 1Ki 7:28-36; 2Ki 16:17; and in Num 15:38, it stands for כָּנָ, kanaph', a wing, i.e. hem or fringe of a garment, like κράσπεδον in Mat 23:5; while in Son 1:11, it is תּוֹר, tor, a rowa or string of pearls or golden beads for the headdress.

## Border (2)[[@Headword:Border (2)]]

             is generally the rendering of some form of the Heb. גְּבוּלּ, gebul', Gr. ὅρκος, a boundary-line, especially in the plural; also of several other Heb. words in a similar sense; but in Exo 25:25; Exo 25:27; Exo 37:12; Exo 37:14, it represents מַסְגֶרֶת, misge'reth, a margin, e.g. ornaments on the brazen stands or pedestals of the lavers, apparently square shields decorated with sculptures on the sides, 1Ki 7:28-36; 2Ki 16:17; and in Num 15:38, it stands for כָּנָ, kanaph', a wing, i.e. hem or fringe of a garment, like κράσπεδον in Mat 23:5; while in Son 1:11, it is תּוֹר, tor, a rowa or string of pearls or golden beads for the headdress.

## Borderies, Etienne Jean Francois[[@Headword:Borderies, Etienne Jean Francois]]

             a French theologian, was born at Montauban, Jan. 24, 1764. He studied in the college of St. Barbe, in Paris, where he remained as principal until the Revolution. He then went to Holland, and later to Germany, but eventually returned to France. In 1802 he became vicar of Lalande, and in 1819 vicar- general of the archdeaconate of St. Denis. He died Aug. 4, 1832, leaving Euvres, which were published after his death. See Hoefer, Nouv. Biog. Generale, s.v.

## Bordes, Basil[[@Headword:Bordes, Basil]]

             a French preacher, was born about 1588. He was a hermit of Notre Dame d'Etang, at Dijon, and had a friend, named Nicholas, who one day confided to him quite an amount of silver. He yielded to the temptation to assassinate him and appropriate the money. A little time after, having occasion to preach at St. Benigne, of Dijon, he spoke at length upon the violent death of brother Nicholas, and, in so doing, certain expressions escaped him which led to his being suspected of the crime. He was finally convicted, and executed in 1633. He wrote, Histoire de l'image e Notre Danme d'Etang (Dijon, 1632). See Hoefer, Nouv. Biog. Generale, s.v.

## Bordone. Paris[[@Headword:Bordone. Paris]]

             a distinguished painter of the Venetian school, was born at Treviso in 1500. There are many of his works in the churches and public edifices at Venice, Milan, Genoa, and Florence. His most important works are the Ring of St. Mark in St. Mark's at Venice, and the dome of San Vinicenzio, at Treviso, containing in six compartments, the Annunciation, the Nativity, the Adoration of the Magi, the Crucifixion, the Ascension, and the Assumption of the Virgin. He died in 1570. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bordoni, Francisco[[@Headword:Bordoni, Francisco]]

             a Franciscan of Parma, was born in 1597. At the age of fifteen he joined his order, whose general he became, and died Aug. 7, 1671. He wrote, De Constructione Syllogismorum (Milan, 1630): De Antiquitate Religionis Tertii Ord . S. Francisci (Bologne, 1644): — Ecclesiastica Ratiocinatio Festorumn Mobilium (ibid. 1657): — Chronologium nFratrum et Sororum III Ord. Seraphici (Parma, 1655): — Formalitates Doctoris Subtilis ab Objectis Vindicate (ibid. 1662): Privilegia Clericorum in Controversiis (ibid. 1668), etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 719. (B. P.)

## Bordonio, Giuseppe Antonio[[@Headword:Bordonio, Giuseppe Antonio]]

             an Italian theologian, was born at Turin, Feb. 22, 1682. He entered the Jesuit order in October, 1696, and after two years he was professor, successively, of belles-lettres at Pignerol and Genoa. — In 1703 he occupied the chair of rhetoric at Turin, and in 1708 was placed in charge of  the studies of the marquis of Susa. Four years after, the marquis of Trivie, being sent as ambassador to England, took Bordonio as chaplain of the embassy. He died in 1742, leaving, Beatus Aloysius Gonza, de Parente Triumnphator, a drama in Latin verse (Pignerol, 1700): — La LigZuria in Pace, Scherzo Pastorale, etc. (Genoa, 1702): — Edduino Tragedia (Turin, 1703): — Discorsiper Esercizio della Buona forte (Venice, 3 vols., of which the first two were published in 1740, and the third in 1751). See Hoefer, Nouv. Biog. Generale, s.v.

## Bordwell, Joel[[@Headword:Bordwell, Joel]]

             a Congregational minister, was born at Deerfield, Mass., in October, 1732. He graduated from Yale College in 1756, was ordained pastor of the Church in Kent, Oct. 28, 1758, and died Dec. 6, 1811. See Sprague, Annals of the Amer. Pulpit, 1, 672.

## Boreas[[@Headword:Boreas]]

             (the north wind), in Greek mythology, was a Titan, the son of Astreus and Aurora, one of the four winds (his brothers were Zephyrus and Notus). He was reckoned among the benefactors of hot countries, because his breath brought refreshing and rain. His dwelling was a cave of the Rhiphean mountain-range, in the country of the Hyperboreans. He was highly venerated by the Athenians, and a small temple was erected in honor of him, because he had damaged the fleet of Xerxes. He loved the daughter of the Attican king Erechtheus, Orithyia, who presented him also with a daughter, Cleopatra, who married Phineus, king of Salmydessus, in Thrace, the son of the Phoenician king, Agenor. Chloris also was betrayed by him. The nymph Pitys, however, refusing his favor, was hurled, out of jealousy, against a rock, so that she died. Many of the most famous steeds of antiquity are indebted to him for their existence. On the Temple of the Winds. at Athens, he was represented as a bearded man; his dress reminds of the cold which he brings, his sea-horn of the peculiar sounid which the blowing of this wind produces.

## Boreasmi[[@Headword:Boreasmi]]

             in Greek cultus, were festivals celebrated at Athens in honor of Boreas.

## Boreels Manuscript (Codex Boreeli)[[@Headword:Boreels Manuscript (Codex Boreeli)]]

             an important uncial MS. of the N.T., containing (with many lacunce) the Gospels, of which it is usually designated as Cod. F. It derives its name from having once belonged to John Boreel, Dutch ambassador to the court of king James I. Soon after Boreel's death in 1629, some man of learning, whose name is unknown, made extracts from this MS. as far as Luke x; this collation was communicated to Wetstein by Isaac Verburger in 1730, and Wetstein used it in his Critical Apparatus, but could not discover where the MS. was at that time. In 1830 it was discovered at Arnheim, and Prof. Heringa speedily made a careful collation of its text, which appeared in 1843, after his death, with a description and facsimile, under the editorial care of Vinke (Disputatio de Codice Boreeliano). Some of the sheets, however, appear in the meanwhile to have been lost. It is now in the University library at Utrecht. It consists of 204 leaves and a few fragments, written in two columns of about nineteen lines to a page, in a tall, oblong form, with large, upright, compressed characters. It has the usual indications of the Ammonian sections in the margin, but without the Eusebian canons. The breathings and accents are fully and not incorrectly given. In Luke there are no less than twenty-four gaps; in Wetstein's collation it began with Mat 7:6, but now with Mat 9:1 : other hiatuses are Mat 12:14; Mat 13:55 to Mat 14:9; Mat 15:20-31; Mat 20:18 to Mat 21:5; Mar 1:43 to Mar 2:8; Mar 2:23; Mar 3:5; Mar 11:6-26; Mar 14:54 to Mar 15:5; Mar 15:39 to Mar 16:19; Joh 3:5-14; Joh 4:23-38; Joh 5:18-38; Joh 6:29-63; Joh 7:28 to Joh 8:10; Joh 10:32 to Joh 11:3; Joh 11:40-42; Joh 12:14-25; it ends at Joh 13:34. It is supposed to belong to the ninth or tenth century.-Tregelles, in Home's Introd. 4:200; Scrivener, Introduction, p. 104 sq. SEE MANUSCRIPTS, BIBLICAL.

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## Borein, Peter Ruble[[@Headword:Borein, Peter Ruble]]

             a Methodist Episcopal minister, was born in Washington County, East Tenn., Nov. 17, 1809. He experienced religion when about twelve years of age, and was distinguished during childhood and youth for his amiable and affectionate disposition and exemplary filial obedience. Having moved to Illinois, in 1830 he entered the Illinois College at Jacksonville, and on leaving college was licensed to preach, and entered the Illinois Conference in 1833. He continued his labors faithfully and with great success until his death, Aug. 15, 1838. Mr. Borein was engaging and delightful in person, manners, and public exercises. He was everywhere admired as a scholar, gentleman, and speaker. See Minutes of Annual Conferences, 1840, p. 54; Sprague, Annals of the American Pulpit, vol. 7.

## Borel[[@Headword:Borel]]

             SEE BORRELISTS.

## Borel (2)[[@Headword:Borel (2)]]

             SEE BORRELISTS.

## Borgani, Francesco[[@Headword:Borgani, Francesco]]

             a painter of Mantua, lived about 1650. He studied under Domenico Fieti. There are several of his works in the churches of Mantua.

## Borger, Elie Anne[[@Headword:Borger, Elie Anne]]

             a Flemish theologian, was born at Joure, in Friesland, in 1785. He completed his studies at the university of Leyden, where he received the degree of doctor, and was appointed in 1807 lecturer on sacred hermeneutics. In 1812, by a decree of the emperor of France, he was made adjunct professor. At the restoration of the university of Leyden, in 1815, Borger obtained the chair of theology, which he resigned for that of belles- lettres. He died in 1820. He wrote a large number of works, a complete list of which ai found in the rectorial discourse of M. Smollenburg, delivered Feb. 8, 1821, at the university of Leyden. The most remarkable of his works are, Des Sermons: — an explanation of the Epitre aux Galafes: — Disputatio de mysticismo (Hague, 1820). See Hoefer, Nouv. Biog. Generale, s.v.

## Borghardt, Ludwig Immanuel[[@Headword:Borghardt, Ludwig Immanuel]]

             a Protestant theologian of Germany, was born at Magdeburg, Nov. 29, 1804. He studied theology, philosophy, and philology at Berlin. After completing his studies there, he entered the theological seminary at Wittenberg, where Nitzsch, Heubner, and Rothe were his teachers. In 1834 he went as pastor to Gross-Saize; in 1840 he was called to Kloster -  Groningen, and in 1846 as court chaplain and superintendent of Stendal. In 1867 he was appointed member of consistory and second general superintendent of the province of Saxony. He died at his native place, June 21. 1870. See Zum Geddchtniss von L. I. Borghardt (Magdeburg, 1870). (B. P.)

## Borghes, John[[@Headword:Borghes, John]]

             SEE BOURGEOIS.

## Borghesi, Ippolito[[@Headword:Borghesi, Ippolito]]

             a reputable Neapolitan historical painter, flourished about 1620. He studied under Francesco Curia, and painted an altar-piece in San Lorenzo, at Perugia, representing the Assumption, which is his principal work.

## Borghildur[[@Headword:Borghildur]]

             in Norse mythology, was the mother of Hamund and the Hunding-slayer Helgis, famous in Northern heroic tales.

## Borgia, Alessandro[[@Headword:Borgia, Alessandro]]

             an Italian prelate and theologian, was born at Velletri in 1682, and died' Feb. 14, 1764. He was archbishop of Fermo, and left the following works: Vita di San: Geraldo (Velletri, 1698): — Istoria della Chiesa e Citta di Velletri, in quattro libri (Nocera, 1723): — Vita Benedicti X-III (Rome. 1741): — Letters collected by Muratori: — Homlies: — and some other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Borgia, Caesar[[@Headword:Borgia, Caesar]]

             was "one of the greatest monsters of a time of depravity, when the court of Rome was the scene of all the worst forms of crime. He was the son of Alexander VI and Catharine Vanozza, who made him archbishop of Valencia at an early age, and afterward cardinal in 1493. He unscrupulously made use of the most sacred things as means to the most iniquitous ends. His father having conferred upon his brother Giovanni the duchy of Benevento, with the counties of Terracina and Pontecorvo, Caesar, as was believed, moved with envy, caused his brother to be assassinated. He obtained the duchy and counties for himself, and was permitted by his father to resign the purple and to devote himself to the profession of arms. He was sent in 1498 to France, to convey to Louis XII a bull of divorce and dispensation from his marriage with Anne of Brittany. Louis rewarded him for the pope's complaisance with the duchy of Valentinois, a body-guard of 100 men, 20,000 livres of yearly revenue, and a promise of support in his schemes of ambition. In 1499 Caesar married a daughter of the king of Navarre, and accompanied Louis XII to Italy, where he undertook the conquest of the Romagna for the Holy See. The rightful lords of that country, who fell into his hands, were murdered, notwithstanding that their lives had been guaranteed by his oath. In 1501 he was named by his father duke of Romagna.

In the same year he wrested the principality of Piombino from Jacopo d'Appiano, but failed in an attempt to acquire Bologna and Florence. He took Camerino, and caused Giulio di Varano, the lord of that town, to be strangled along with his two sons. By treachery as much as by violence he made himself master of the duchy of Urbino. A league of Italian princes was formed to resist him, but he kept them in awe by a body of Swiss troops, till he succeeded in winning some of them over by advantageous offers, employed them against the others, and then treacherously murdered them on the day of the victory, 31st December. 1502, at Sinigaglia. He now seized their possessions, and saw no obstacle in the way of his being made king of Romagna, of the March, and of Umbria, when, on August 17th, 1503, his father died, probably of poison which he had prepared for twelve cardinals. Caesar also, who was a party to the design, (and who, like his father, had long been familiar with that mode of dispatching those who stood in the way of his ambition, or whose wealth he desired to obtain), had himself partaken of the poison, and the consequence was a severe illness, exactly at a time when the utmost activity and presence of mind were requisite for his affairs. Enemies rose against him on all hands, and one of the most inveterate of them ascended the papal throne as Julius II. Caesar was arrested and conveyed to the castle of Medina del Campo, in Spain, where he lay imprisoned for two years. At length he contrived to make his escape to the king of Navarre, whom he accompanied in the war against Castile, and was killed on the 12th of March, 1507, by a missile fiom the castle of Biano. With all his baseness and cruelty, he loved and patronized learning, and possessed a ready and persuasive eloquence. Machiavelli has delineated his character in his Principe."-"Chambers, Encyclopedia, s.v.; Hoefer, Biog. Generale, 6:711; Ranke, History of the Popes.

## Borgia, Caesar (2)[[@Headword:Borgia, Caesar (2)]]

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## Borgia, Francis[[@Headword:Borgia, Francis]]

             SEE FRANCIS BORGIA.

## Borgia, Francis (2)[[@Headword:Borgia, Francis (2)]]

             SEE FRANCIS BORGIA.

## Borgia, Roderigo[[@Headword:Borgia, Roderigo]]

             SEE ALEXANDER VI (Pope).

## Borgia, Roderigo (2)[[@Headword:Borgia, Roderigo (2)]]

             SEE ALEXANDER VI (Pope).

## Borgia, Stefano[[@Headword:Borgia, Stefano]]

             an Italian prelate and theologian, was born at Velletri, Dec. 3, 1731. He early gave evidence of great talent, and received the first of his education from his uncle, archbishop of Fermo. He devoted himself especially to the study of antiquities, and at the age of nineteen was received at the academy of Cortona. He collected a Very rich museum of monuments, medals, manuscripts, etc. Benedict XIV appointed him governor of Benevento, and soon after he was made secretary of the Congregation of the Propagandists, or of foreign missions. Pius VI appointed him cardinal and general inspector of the Foundling Hospital, and he introduced important changes in its administration. He went to Venice to see the men of letters,  then to Padua to found an academy, and finally to Valencia to organize a kind of Propagandist society; and was sent to Africa and Asia to bear the principles of religion, and to collect monuments. The pontifical government having been re-established at Rome, in 1800, the new poptiff, Pius VII, who found the, administration in disorder, placed Borgia at the head of the council, the labors of which included nearly all the material interests of the state. In 1801 he was appointed rector of the Roman College. Fatigued with his labors, and an advanced age, he accompanied his master to France to crown Bonaparte, but he was taken ill at Lyons, and died there, Nov. 23, 1804. His museum, rich especially in Egyptian and Indian monuments, was his chief possession. He had sold his jewels to obtain these monuments, and his plate to publish a description of them. They were, however, scarcely his property, but rather that of the learned of his country. Adler, Zaega, Gergi, Paulin of St. Bartholomew, Heeren, and many. — others have profited by this collection, and have written concerning it. The manners of this cardinal were as gentle as his spirit was chaste. Among his principal works we notice, Monumento di Papa Giovanni XVI (Rome, 1750): — Breve Istoria dell' Antica Citta di Tadino nell' Umbria (1751). An ancient map of the world in the museum of this cardinal, prepared by the cure of Camillus, Giovanni Paolo Borgia, nephew of the cardinal, is known in the history of geography under the name of the Mappe Monde du Cardinal Borgia (Encyclop. des Gens du M.). See Hoefer, Nouv. Biog. Generale, s.v.

## Borgian Manuscript (Codex Borgianus)[[@Headword:Borgian Manuscript (Codex Borgianus)]]

             a valuable uncial fragment of some thirteen leaves of the Greek Gospels (of which it is usually designated as Cod. T), with a Thebaic or Sahidic version on the opposite (left) page. It derives its name from having belonged to the Velitian Musaeum of " Praesul Steph. Borgia, collegii urbani de propaganda fide a secretis," and is now deposited in the library of the Propaganda at Rome. Each page consists of two columns; a single point indicates a break in the sense, but there are no other divisions. The breathings, both rough and smooth, are present. It contains the following passages: Luk 22:20 to Luk 23:20; Joh 6:28-67; Joh 7:6 to Joh 8:32 (in all 177 verses, since Joh 7:53 to Joh 8:11 are wanting). The portion belonging to John, both in Greek and Egyptian, was carefully edited at Rome in 1789 by Giorgi, an Augustinian eremite, with a facsimile. Birch had previously collated the Greek text. The Greek fragment of Luke was first collated for the 4th ed. of Alford's Commentary by his brother, in accordance with a suggestion by Tregelles, from a hint by Zoega (Catal. codd. copt. qui in Museo Borgiano Velitris adservantur, Romans 1810, p. 184). A few leaves in Greek and Thebaic, which once belonged to Woide, and were printed with his other Thebaic fragments (in Ford's Appendix to the Codex A lexandrinus, Oxford, 1799), evidently once formed part of the Codex Borgianus (Tischendorf, New Test. ed. 1859, p. clxvii). They contain 85 additional verses: Luk 12:15 to Luk 13:12; Joh 8:33-42. The Borgian MS. has Leen referred to the fourth or fifth century. It appears that the ignorant monk who brought it from Egypt to Europe carelessly lost the greater part of it, so that what is left is but a sample.-Tregelles, in Horne's Introd. new ed. 4:180; Scrivener, Introduction, p. 116. SEE MANUSCRIPTS, BIBLICAL.

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## Borgiani, Orazio[[@Headword:Borgiani, Orazio]]

             a Roman painter and engraver, was born in 1577, and studied under his brother Giulio, called Scalzo. He painted several pictures for the Spanish ambassador and also for the churches of Rome. His principal works are, The Resurrection; The Dead Christ, with the two Marys and St. John; St. Christopher giving his Hand to the Infant Jesus. He died in 1615. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Borgognone, Ambrogio[[@Headword:Borgognone, Ambrogio]]

             a noted Milanese painter, lived about 1500, and studied under Vincenzio Foppa, He painted for one of the cloisters of San Simpliciano, at Milan, the history of St. Sisinio and his companions, also a Coronation of the Virgin See Hoefer, Nouv, Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Borgona (Or Borgognona), Juan De[[@Headword:Borgona (Or Borgognona), Juan De]]

             a Spanish painter, flourished from 1495 to 1533. He gained distinction by his works, several of which, at Toledo, in oil and fresco, were held in high estimation. At Avila he painted some pictures from sacred history. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Borie, Pierre Rose Ursule Dumoulin[[@Headword:Borie, Pierre Rose Ursule Dumoulin]]

             a French missionary, was born at Beynot, in the diocese of Tulle, Feb. 26, 1808. He was trained from early youth by the Church, and at the age of. fifteen went to the seminary of Servieres. He afterwards studied at the seminary of Tulle, and finally at Paris. He was made deacon March 27, 1830, and soon after priest. He went to Macao the same year as vicar apostolical to the province of Tonquin, and after a series of hardships and persecutions he was finally beheaded by the natives, Nov. 24, 1838. See Hoefer, Nouv. Biog. Generale, s.v.

## Boring, Isaac[[@Headword:Boring, Isaac]]

             a minister in the Methodist Episcopal Church South, was born in Jackson County, Ga., of pious parents, who brought him to Christ in his youth. In 1824 he was licensed to preach and admitted into the South Carolinas Conference. He entered on his work with thorough devotion, and thus continued, with but one year's intermission as superannuate, till the close of his life, in 1851. Mr, Boring was a man of high moral standing, and was greatly beloved by all. See Minutes of Annual Conferences of the M. E. Church South, 1851, p. 305.

## Boring, Washington[[@Headword:Boring, Washington]]

             a minister in the Methodist Episcopal Church South, was born in Washington County, Tenn., in 1822. He embraced religion when about twenty-one, received license to preach in 1849, and in 1851 entered the Holston Conference. He served but three circuits when his useful career was closed, in 1854. Mr. Boring was alive to all excellencies that brought culture and improvement to his people. He was strong in mind, energetic and deep in piety. See Minutes of Annual Conferences of the M. E. Church South, 1854, p. 521.

## Borith[[@Headword:Borith]]

             SEE NITRE; SEE SOAP.

Borith

(Lat. Borith, for the Gr. text is not extant) is given (2Es 1:2 [Vulg. 4 Esdr ] ) as the son of Abisei, and father of Ozias, in the genealogy of  Ezra; evidently a corruption of BUKKI SEE BUKKI (q.v.), as in Ezr 7:4.

## Borith (2)[[@Headword:Borith (2)]]

             SEE NITRE; SEE SOAP.

Borith

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## Borj (Or Al-Borj)[[@Headword:Borj (Or Al-Borj)]]

             is the mythic world-mountain of the ancient Persians, from which all mundane existence took its rise and the stars leaped into their orbits. It is the symbol of creation, and is affirmed to be the navel of the world, the mountain of mountains. It is considered the centre from which have come prophets and lawgivers, and the religious dogmas and liturgic rites of the ancient Persians.

## Bork, Christian[[@Headword:Bork, Christian]]

             a clergyman of the Reformed Church in America, was born in Berlin, Prussia, in 1758. His father, a Prussian army officer, died of a wound received in battle before his son's birth. His mother was a pious Lutheran, who trained him with religious care. In his eighteenth year, when about thirty miles from home, he was impressed into the military service, and sent to join the British army in America in 1776. He was in the army of general Burgoyne until its surrender at Saratoga in 1777, and after this event he determined to remain in America. He then taught school near Albany, and in 1781, having left the British service, enlisted in a regiment of New York State levies, from which he was honorably discharged the same year. During his army life, he was converted under a sermon preached in a barn at Livingston Manor by Rev. Dr, Livingston of New York, who was then a voluntary exile from the city on account of the war. While he was yet in the army, Mr, Bork used to gather the soldiers on Sabbaths and read the Bible to them. He continued to teach for about twelve years, studied theology with Dr. Bassett of Albany, and entered the ministry in 1798. His early ministry was spent in the vicinity of Albany (1798-1808), after which he became pastor of the Franklin-street Church, N.Y. (1808), where he remained until his death, in 1823. He was a bold, faithful soldier of the cross. His preaching was remarkable for its scriptural fulness and holy unction, and his memory is still cherished as that of a Christian pastor who was wholly given to his work. See Corwin, Manual of the Ref. Church in America, s.v. (W. J. R. T.)

## Borkath[[@Headword:Borkath]]

             SEE CARBUNCLE.

## Borkath (2)[[@Headword:Borkath (2)]]

             SEE CARBUNCLE.

## Borlando, Matteo[[@Headword:Borlando, Matteo]]

             a learned Italian jurist and theologian, lived in the early half of the 18th century. He went to Germany with Giovanni Filippo Ravizza, and there embraced the Lutheran communion. He wrote II Nuovo Testamento con  Somma Fede, dal Greco Tradotto (Erlangen, 1711). See Hoefer, Nouv. Biog. Generale, s.v.

## Borlase, William, Ll.D., F.R.S.[[@Headword:Borlase, William, Ll.D., F.R.S.]]

             an English clergyman and learned antiquary and naturalist, was born at Pendeen, in Cornwall, Feb. 2, 1696. He was educated at Exeter College, Oxford, and was ordained in 1720. In 1722 he was presented to the rectory of Ludgvan, and in 1732 to the vicarage of St. Just. He died Aug. 31, 1772. He published, Antiquities, Historical and Monumental, of the County of Cornwall (1754): — Observations on the Ancient and Present State of the Islands of Scilly, and their Importance to the Trade of Great Britain (1756):: — The Natural History of Cornwall (1758): — and contributed many papers to the Philosophical Transactions. His Memoirs, written by himself, were published in Nichols's Literary Anecdotes, 5, 291 sq. See Chalmers, Biog. Dict. s.v.; Ency. Brit. (9th ed.), s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Borling, Jacob[[@Headword:Borling, Jacob]]

             a Protestant minister of Germany, was born of Jewish parentage in 1801 at Slawitts, in Volhynia, Russian Poland. He received a strict Jewish education, according to the fashion of his country, where the Talmud was the main subject of study. In 1821, when Mr. Moritz (q.v.), a missionary among the Jews, visited his native place, the turning-point in Mr. Borling's life came. The arguments of the missionary shook his belief in the divine authority of the Talmud, and he resolved to become a Christian. As this was impossible for him in his native town, he decided to go to St. Petersburg. Having been furnished with letters of introduction to some Christian friends, he set out on foot, in 1822, on a journey of a thousand miles. In St. Petersburg he received instruction in the truth of Christianity, and was baptized May 5, 1823, at the Moravian chapel. He remained at St. Petersburg till 1824, when he accompanied the Rev. Saltet to Tiflis, in Georgia, the latter having been appointed minister of the Protestant community there. In August, 1825, he accompanied the Rev. Joseph Wolff (q.v.) to Shoosha, Persia, where he enjoyed the society of Zaremba and other missionaries residing there. In 1826 the government directed him to settle somewhere as a citizen, and also to enter the Russian service. He settled at Tiflis, where he was employed by the government. In 1831 he entered the missionary institution at Basle. where he remained for three  years. In 1834 he entered into connection with the Berlin Society for Promoting Christianity among the Jews, and labored for nearly five vears in their service among the Jews in Silesia. Being a Russian, he had to return every three years to his country for the renewal of his passport. After passing an examination at the University of Dorpat, he received an appointment as minister of the Gospel in the colony Belowesch, in the government Tschernigow, in the south of Russia. Here he had thirteen parishes committed to his charge. The sad state of spiritual destitution in which he found his field of labor was soon changed for the better. He established schools everywhere, and his work was only interrupted by his death, Aug. 8, 1844. (B. P.)

## Bormann, Carl Joseph Anton[[@Headword:Bormann, Carl Joseph Anton]]

             a German teacher, was born at Gersosten, in Silesia, in 1766. In 1782 he was teacher at Gleinig, in Silesia, and after having entered upon a military career was appointed, in 1820, secretary of the commission for military studies at Berlin, where he died, Aug. 19, 1841. He wrote, Die Christliche Lehre, etc. (Berlin, 1820): — Die Metaphysische Lehre (ibid. 1828): — Verklarung der Lehre von Gott (ibid. 1831): — Erkldrung der biblischen Geschichten (2d ed. 1858). See Winer, Handbuch der theol. Lit. 1, 448; Zuchold, Bibl. Theol. 1, 172. (B. P.)

## Born Again, Or Born Of God[[@Headword:Born Again, Or Born Of God]]

             SEE REGENERATION.

## Born Again, Or Born Of God (2)[[@Headword:Born Again, Or Born Of God (2)]]

             SEE REGENERATION.

## Borner, Christian Friedrich[[@Headword:Borner, Christian Friedrich]]

             a German Protestant theologian, was born Nov. 6, 1683, at Dresden. He studied at Leipsic and Wittenberg. In 1705 he travelled in England and Holland; and in the latter country he purchased a manuscript now known as the Borner Manuscript (q.v.). From England he brought in manuscript the Hypomnesticon of Josephus, which was afterwards printed by T. A. Fabricius. In 1707 Borner was appointed professor of ethics, and in 1708 professor of Greek at Leipsic. In 1710 he was called to the theological chair, and died Nov. 19, 1753. Borner was a voluminous writer, and the titles of his writings fill about five printed pages in Doring, Die gelehrten Theologen Deutschlands. He edited Jacob le Long's Bibliotheca Sacra, seu Syllabus Omnsiumn Fermne Sacrse Scripturce Editionum. ac Versionurm, etc. (Leipsic, 1709): Martin Luther's Works (22 parts fol. 1728-34): — Disserttiones Sacrce, quibus Illustria Oracula Divina Sanctionisque Doctrince Capita. Explicantur (ibid. 1752). See Doring, l.c. i, 134 sq.; Winer, Handbuch der theol. Lit. i, 24, 67, 338, 500, 750. (B. P.)

## Bornitz[[@Headword:Bornitz]]

             (Lat. Bornitius), JOHANN ERNST, a Protestant theologian of Germany, was born at Meissen, in Saxony, April 12, 1622. He studied at Wittenberg, and died Nov. 14, 1645. He is the author of De Characterum Judaicorum Antiquitate (Wittenberg, 1643): — Exercit. Philol. ad c. iv Genes. Comrm. Ult. (ibid. eod.): De מיתותs. Suppliciis Capitalibus Ebrceorum (ibid. eod.): — De Synedrio Magno Hebreorum (ibid. 1644): — De Crucenum Ebrceorum Suppliciumn Fuerit et Qualisnam Structura ejus cui Salvaltor Mundi fuit Afixus (ibid. eod.): — De Tikkun Sophrim (ibid. eod.). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Borosnyai, Sigismund[[@Headword:Borosnyai, Sigismund]]

             a theologian of Hungary, who studied in Holland where, in 1736, he was made doctor of theology by the university of Leyden, was in 1738 appoiinted professor of theology at the Reformed Gymnasium of Enyeden in Transylvania, where he died in 1779. He is the author of Disp. de Holocausto Jephtce ad Jud. XI (Franeker, 1735): — De Testramentis ad Pias Causas (Utrecht, eod.): — Disp. I-VI de Symboli Apostolici Constitutione (ibid. 1737): — De Illustribus Veterum Scriptorumn Testimoniis de Christi Doctrina (ibid. eod.): — De Sancto Fine Conditi Ufriusque Testanenti (1737): — De Libris Refor. Eccles. Symbolicis (Enyeden, 1745). See Jocher, Allgemeines GelehrtenrLexikon, s.v.; Horanyi. Memor. Hungar.; Benko, Transylvania, ii, 464. (B. P.)

## Borowsky, Ludwig Ernst Von[[@Headword:Borowsky, Ludwig Ernst Von]]

             a Protestant divine of Germany, was born June 17, 1740, at Konigsberg, where he completed his studies. In 1762 he was appointed military chaplain, and in 1763, after the completion of the Seven Year's War, he went to Bartenstein as garrison preacher, where he remained till 1770, when he accepted a call to Schaaken. In 1782 he was called to his native place as pastor of the Neurossgarter congregation, and in 1793 he was a member of the commission for church and school. In 1812 he was appointed general superintendent, in 1815 first court-preacher, in 1816 bishop, and in 1829 archbishop of the Evangelical Church of Prussia. He delivered his last sermon Sept. 4, 1831, and died in the same year, November 10. Of his writings we mention, Ausgewdhlte Predigten und Reden von 1762-1831 (Konigsberg, 1833): — Beitrag zur neuesten  Geschichte der Unitarier und Socinianer: — Preussische Kirchenagende nebst Abhandlung iiber die historische Entwicklung der Liturgie: — Ueber Geist und Styl Dr. M. Luthers, etc. See Zuchold, Bibl. Theol. 1, 173; but more especially Rindfleisch, Doctor L. E. v. Borowsky, ein Lebensbild (Dantzic, 1878). (B. P.)

## Borras, Francisco Nicolas[[@Headword:Borras, Francisco Nicolas]]

             a Spanish historical painter and priest, was born at Cocentayna in 1530. He studied under Juanes at Valencia, and executed the great altar-piece of the monastery of San Jeronimo of Gaudia. Several of his paintings are at the Escurial, at Antiniente, at Aldaya, at Cocentayna, and Valencia. He died in 1610.

## Borre Or Borrhius, Adrian Van Den[[@Headword:Borre Or Borrhius, Adrian Van Den]]

             a distinguished Remonstrant. On the death of Arminius (q.v.), his ability and piety gave him great influence among the followers of that great man. He was one of the six Remonstrant ministers who took part in the conference at the Hague, 1611; he also assisted at the Delft Conference, 1613. When subscription to the decretals of the Synod of Dort was enforced, he gave up all his worldly interests for conscience' sake, and joined Episcopius and others at Antwerp, where he was one of the directors of the affairs of the Remonstrants. He wrote the Explicatio delucida cap. IX ad Romans, contained in pt. ii of Acta et Scripta Ministrorum Remonstrantium (1620).-Limborch, Vita Episcopii (ed. 1701, p. 213); Morison, On Romans IX, p. 56.

## Borre Or Borrhius, Adrian Van Den (2)[[@Headword:Borre Or Borrhius, Adrian Van Den (2)]]

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## Borrekens Matthieu[[@Headword:Borrekens Matthieu]]

             a Flemish engraver, was born at Antwerp about 1615. The following are his principal religious plates: The Crucifixion, with the Virgin, Mary Magdalene, and St. John; The Immaculate Conception; Christ bound and kneeling, with two Angels, holding the Instruments of the Passion; The Good Shepherd.

## Borrelists[[@Headword:Borrelists]]

             a Dutch sect, named from their leader, Adam Borrel or Borel, a Zealander, born 1603, died 1667. They lived an austere life, and laid great stress upon abundant almsgiving; they also decried all the outward forms of the Church, denied the efficacy of the sacraments, and maintained that the Bible should be read without any commentary whatever. They taught that private worship is more important than public. Borel wrote a treatise, Ad Legem et testimonium, maintaining that the written Word of God, without human exposition, is the only means and the adequate means of awakening faith in the heart of man. See Arnold, Kitchen- u. Ketzerhistorie, pt. 3:ch. vi.

## Borrelists (2)[[@Headword:Borrelists (2)]]

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## Borreman, Anton[[@Headword:Borreman, Anton]]

             a Dutch theologian, an Arminian, died Oct. 21, 1683. He wrote, a Dialogue on the Poets. and Prophets (Amsterdam, 1678): — Variarunz Lectionum Liber (ibid. 1676): — a continuation, down to 1680, of the Annales of Voss. His works evince thought rather than rare and learned research. See Hoefer, Nouv. Biog. Generale, s.v.

## Borri, Christofero[[@Headword:Borri, Christofero]]

             an Italian missionary, was a native of Milan. He made a trip to the East, and on his return taught mathematics at Coimbra and Lisbon. It is said that he was ordered to Madrid by the king of Spain, who was informed that he had found means of determining the longitude by the declination of the needle. But his science led to his being suspected, it is thought, by his society, which he excluded from his regard in order to occupy himself in matters foreign to this organization. He afterwards entered the order of Cistercians, and died May 24, 1632. He wrote, under the pseudonym of Onuphrius, Doctrina de Tribus Coelis; Aereo, Siderio, et Empyreo (Lisbon, 1641): — Relatione a Sua Santita delta. Cose delle Indie  Orientale, di Giappelneo, della China, dell' Etiopia, dell' Isola di San Lorenzo, del regno di Monomol-cpa, e della -Terra Incognita Australe (Rome, 1631); with observations upon the manner in which the missionaries attempted to civilize the natives. He also corrected the charts used by navigators. This work was translated into French by P. Antony de la Croix (Rennes, 1631; in Latin, Vienna, 1633; in English by Robert Astley, London, eod.). This last translation was inserted by Churchill in vol. 2 of his Collection of Voyages. See Hoefer, Nouv. Biog. Generale, s.v.

## Borri, Josefo Francesco (Burrus)[[@Headword:Borri, Josefo Francesco (Burrus)]]

             an impostor, born at Milan May 4, 1627. He was educated in the Jesuits' Seminary at Rome, after which he gave himself to the study of medicine and chemistry. He soon abandoned himself to a life of extreme irregularity and viciousness, which he cloaked under the appearance of extreme seriousness and devotion. He pretended even that he was inspired by God to effect a reformation among men; declaring it to be the will of God that there should be but one fold on earth, under the pope, and that all who refused to enter it should be put to death. To these he added the most atrocious blasphemies, declaring the Virgin to be the daughter of the Father, as Christ is his Son, and in all things equal to the Son; that the Holy Spirit is incarnate in her, etc. The Inquisition took proceedings against him, and sentenced him to be burned January 3, 1661; but he escaped to Strasburg, and afterward to Amsterdam and Hamburg. Here he ingratiated himself with Queen Christina of Sweden, who spent large sums under his dictation in the search for the philosopher's stone. Thence he went to Copenhagen, where Frederick III patronized him. On the death of that prince he determined to go to Turkey, but was arrested on the way at Goldingen, in Moravia, and handed over to the pontifical government, on condition that his punishment should not be capital. The Inquisition kept him in prison till the day of his death, Aug. 10, 1695.-Biog. Univ. tom. v, p. 193; Hoefer, Biog. Generale, v, 735.

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## Borrini, Splandiano[[@Headword:Borrini, Splandiano]]

             an Italian theologian and poet, was born at Lodi, and lived in the early half of the 17th century. He wrote Peregrinaggio di Gerusalemme, nel quale SottoVar Cacidenti, Accorsi a' Peregrini, si Figurano i Pericoli, Disturbi, etc. (Rome, 1610). See Hoefer, Nouv. Biog. Generale, s.v.

## Borromeo, Andrea[[@Headword:Borromeo, Andrea]]

             an Italian. theologian and missionary of Milan, entered the order of Theatines in 1637, and in 1652 visited as missionary Mingrelia and Georgia. Eleven years later he went to Rome, where he was appointed purveyor of this mission. He died in 1683, leaving Relazione della Georgia, Mingrelia, e Missioni dei Teatini in quelle Parti (Rome, 1704). See Hoefer, Nouv. Biog. Generale, s.v.

## Borromeo, Carlo[[@Headword:Borromeo, Carlo]]

             cardinal of the Roman Church and archbishop of Milan, was born of noble parents at the castle of Arona, on the banks of the Lago Maggiore, Oct. 2, 1538. His family was one of the most ancient in Italy, tracing its origin to the family of Anicius in ancient Rome. His mother was a sister of Pius IV. He studied at Milan and at Pavia, and at both was distinguished for personal virtue and for diligence in study. His youth was devoted, not to the ordinary pleasures of that age, but to religion and charitable exercises; and the great wealth at his command did not in the least affect his moral or religious character injuriously. Pius IV, his uncle, adopted him as a son, and made him archbishop of Milan in 1560. But, on the death of his brother Frederick, his relations, and even the pope himself, besought him to marry in order to preserve the line of the family, which seemed in danger of extinction. His mind, however, was made up; and, to escape farther importunity, he was privately ordained in 1565, and at once devoted himself to the reform of abuses in his diocese. The Council of Trent (Sess. 24:de ref. 7) having recommended the preparation of an authoritative Catechism, Pius intrusted the work to his nephew, who, associating with himself three eminent ecclesiastics, completed in 1566 the celebrated Catechismus Tridentinus, Catechismus Romanus, or Catechismus ad parochos. SEE CATECHISMS; SEE CREEDS.

To carry out his plans of reform, he gave up every other benefice, abandoned his paternal property, and divided his diocesan revenues into three portions: one for the poor, another for the Church, and the third for himself, of the use of which he gave a ri:id account to his synod. In his palace he made a like reformation. In the enforcement of discipline, he held, at different periods, six provincial councils and eleven diocesan synods; and, to see that the regulations of these councils were enforced, he regularly visited in person the churches of his vast province. These reforms excited powerful resistance. The Humiliati (q.v.) induced a friar of the order, named Farina, to attempt the life of Borromeo. The assassin fired at the archbishop as he was at prayers before the altar, but the bullet only grazed the skin. The assassin and his two accomplices were put to death, and the order of the Humiliati was suppressed by Pius V. During the plague at Milan, 1576, he threw himself into the danger, giving service in every form to the bodies and souls of the dying, at the peril of his life. He died Nov. 3, 1584. On the whole, his life is singularly remarkable for purity in the midst of a corrupt and degraded Church. His talents, property, and life were entirely consecrated to the service of Chris tianity through the Church, whose interests were always to him more sacred than any earthly considerations. In 1610 he was canonized by Paul V. His works were published at Milan in 1747 by Jos. Ant. Saxius, containing his Instructions to Confessors, his Sermons, and the Acta Ecclesice Mediolanensis (5 vols. fol.). The latter work was originally printed at Milan in 1599 (2 vols. fol.). In 1758 there was published at Augsburg, in two vols. fol., an edition of the Homilies, Discourses, and Sermons, together with the Noctes Vaticance, notes by Saxius, and a Life, translated into Latin from the Italian of Giussano. His life has been several times written: see Godeau, Vie de C. Borromeo (Paris, 1748, 2 vols. 12mo); Touron, Vie de St. Charles Borromee (Paris, 1761, 3 vols. 12mo); Sailer, Der heil. Karl Borromeo (Augsb. 1823); Giussano, Leben des heil. Karl Borromeo (Augsb. 1836, 3 vols.); Dieringer, Der heilige Karl Borromaus (Cologne, 1846).-Biog. Univ. v, 197; Butler, Lives of Saints, 10:366; Landon, Eccl. Dictionary, s.v.

In Germany an Association of St. Borromeo was founded in 1846 for promoting the circulation of Roman Catholic books. It counted, in 1857, 697 branch associations, and its receipts amounted to 51,000 thalers.

## Borromeo, Carlo (2)[[@Headword:Borromeo, Carlo (2)]]

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## Borromeo, Federico[[@Headword:Borromeo, Federico]]

             cousin of Cardinal Borromeo, was born at Milan in 1564. " He resided first at Bologna and then at Pavia, and afterward went to Rome, where he was made a cardinal in 1587. He was both a classical and Oriental scholar, and was intimate at Rome with Baronio, Bellarminec and the pious philanthropist Filippo Neri. In 1595 he was made archbishop of Milan, where he adopted the views of his cousin and predecessor St. Charles, and enforced his regulations concerning discipline with great success. He used to visit by turns all the districts, however remote and obscure, in his diocese, and his zealous labors have been recently eloquently eulogized by Manzoni in his 'Promessi Sposi.' He was the founder of the Ambrosian Library, on which he spent very large sums; and he employed various learned men, who went about several parts of Europe and the East for the purpose of collecting manuscripts. About 9000 manuscripts were thus collected. Cardinal Borromeo established a printing-press, annexed to the library, and appointed several learned professors to examine and make known to the world these literary treasures. He also established several academies schools, and charitable foundations. His philanthropy, charity, and energy of mind were exhibited especially on the occasion of the famine which afflicted Milan in 1627-28, and also during the great plague of 1630 He died September 22, 1631."-English Cyclopedia, s.v.

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## Borromeo, Society Of St[[@Headword:Borromeo, Society Of St]]

             SEE BORROMEO.

## Borromeo, Society Of St (2)[[@Headword:Borromeo, Society Of St (2)]]

             SEE BORROMEO.

## Borromini, Francesco[[@Headword:Borromini, Francesco]]

             an eminent Italian architect, was born at Bissone, in the diocese of Como, in 1599. At the age of sixteen he visited Rome and studied architecture under his relative, Carlo Maderno. He copied the designs of the latter, and sculptured the cherubim at the sides of the small doors of St. Peter's, with the baskets and festoons above the arches, which are the only sculptures he ever executed. On the death of his instructor he was appointed architect of St. Peter's, under the direction of Bernini. He executed the faeade of the Church of St. Agnes in the Piazza Nuova, which is considered his best performance, and gained him so much reputation that the king of Spain appointed him to enlarge and modernize his palace at Rome. He was also employed in the Barberini palace; erected the church and monasteries of the Madonna de Strada Giulia; erected the palace of Rufina at Frascati. and embellished the Spada palace. He died at Rome in 1667. See Spooner,  Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Borrow, George[[@Headword:Borrow, George]]

             a noted Bible student, was born in Norfolk, England; in 1803. He was the son of an officer of the British army, and was intended for the law, but he early devoted his attention to literature. Having acquired a knowledge of the Gypsy language from some bands which encamped near Norwich, he commenced travelling among them and for years led a wandering life. In 1833 he became an agent of the British and Foreign Bible Society, and labored in Russia. While in St. Petersburg he edited the New Testament in the Chinese Tartar language. He then pursued his Bible labors in Spain, and was twice imprisoned for circulating the Scriptures. While in Spain he translated the New Testament into the Gypsy language. After this he returned to England and gave himself up to literary pursuits, the first result of which was a book entitled Zincali, or an Account of the Gypsies, published in 1841. His researches showed that the Gypsy language was closely connected with the Sanscrit. In 1843 he published The Bible in Spain, a work that was warmly praised by Sir Robert Peel in the House of Commons, and of which the (Lond.) Quarterly Review said, “As a book of adventures, it seems about the most extraordinary which has appeared in our or any other language for a long time past.” Mr. Borrow wrote several other works of great popularity, such as Lavengro, the Scholar, the Gypsy, and the Priest (London, 1851, 3 vols.): — and The Romany Rye. He died in London, Aug. 3, 1881; See Allibone, Dict. of Brit. and Amer. Authors, s.v. (W. P.S.)

## Borrowing[[@Headword:Borrowing]]

             On the general subject, as a matter of law or precept, SEE LOAN.

In Exo 12:35, we are told that the Israelites, when on the point of their departure from Egypt, "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment;" and it is added that "the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." This was in pursuance of a divine command which had been given to them through Moses (Exo 3:22; Exo 11:2). This has suggested a difficulty, seeing that the Israelites had certainly no intention to return to Egypt, or to restore the valuables which they thus obtained from their Egyptian "neighbors." (See Justi, Ueber die den Egqptern von d. Israeliten bei ihrer Abreise abgeforderten Gerathe, Frkft. a. M. 1777; Danvill. Rev. Sept. 1864; Ev. Quar. Rev. [Gettysb.] Jan. 1865.) It is admitted that the general acceptation of the word here (hut not usually elsewhere) rendered borrow (שָׁאִל, shaal'), is to request or demand; although there are places (Exo 22:14; 1Sa 1:28; 2Ki 6:5) where borrowing is certainly denoted by it. Some therefore allege that the Israelites did not borrow the valuables, but demanded them of their Egyptian neighbors, as an indemnity for their services, and for the hard and bitter bondage which they had endured. But this does not appear to us to mend the matter much; for the Israelites had been public servants, rendering certain onerous services to the state, but not in personal bondage to individual Egyptians, whom nevertheless they, according to this account, mulcted of much valuable property in compensation for wrongs committed by the state. These individual Egyptians also were selected not with reference to their being implicated more than others in the wrong treatment of the Israelites: they were those who happened to be their " neighbors," and, as such, open more than others to the exaction. Hence we incline to the interpretation (Clarke, Comment. on Exo 3:22) that the Israelites simply requested the valuables of the Egyptians, without any special (except a tacit) understanding on the part of the latter that they were to be restored. This agrees with the fact that the professed object of the Hebrews was not to quit Egypt forever, but merely to withdraw for a few days into the desert, that they might there celebrate a high festival to their God. SEE EXODE.

At such festivals it was usual among all nations to appear in their gayest attire, and decked with many ornaments; and this suggests the grounds on which the Israelites might rest the application to their Egyptian neighbors for the loan of their jewels and rich raiment. Their avowed intention to return in a few days must have made the request appear very reasonable to the Egyptians; and, in fact, the Orientals are, and always have been, remarkably ready and liberal in lending their ornaments to one another on occasions of religious solemnity or public ceremony. It would seem, also, as if the avowed intention to return precluded the Hebrews from any other ground than that of borrowing; for if they had required or demanded these things as compensations or gifts, it would have amounted to an admission that they were quitting the country altogether. Turn which way we will in this matter, there is but a choice of difficulties; and this leads us to suspect that we are not acquainted with all the facts bearing on the case, in the absence of which we spend our strength for naught in laboring to explain it. One of the difficulties is somewhat softened by the conjecture of Professor Bush, who, in his Note on Exo 11:2, observes, "We are by no means satisfied that Moses was required to command the people to practise the device here mentioned. We regard it rather, as far as they were concerned, as the mere prediction of a fact that should occur." It will further relieve the difficulty if we consider that it was a principle universally recognised in ancient times, that all property belonging to their opponents in the hands of any nation against which war was declared became forfeited; and, in accordance with this supposed right, the jewels, precious vases, etc., which were borrowed by the Hebrews from the Egyptians, became, when Pharaoh commenced war upon them, legal spoil. It is evident that the Egyptians were but too glad to get rid of their dangerous captives at last to hesitate, or even stipulate for a restoration of the ornaments; nor did the Hebrews themselves at the time positively know that they should never return them.-Hengstenberg, Pentat. ii, 417 sq.

## Borrowing (2)[[@Headword:Borrowing (2)]]

             On the general subject, as a matter of law or precept, SEE LOAN.

In Exo 12:35, we are told that the Israelites, when on the point of their departure from Egypt, "borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment;" and it is added that "the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians." This was in pursuance of a divine command which had been given to them through Moses (Exo 3:22; Exo 11:2). This has suggested a difficulty, seeing that the Israelites had certainly no intention to return to Egypt, or to restore the valuables which they thus obtained from their Egyptian "neighbors." (See Justi, Ueber die den Egqptern von d. Israeliten bei ihrer Abreise abgeforderten Gerathe, Frkft. a. M. 1777; Danvill. Rev. Sept. 1864; Ev. Quar. Rev. [Gettysb.] Jan. 1865.) It is admitted that the general acceptation of the word here (hut not usually elsewhere) rendered borrow (שָׁאִל, shaal'), is to request or demand; although there are places (Exo 22:14; 1Sa 1:28; 2Ki 6:5) where borrowing is certainly denoted by it. Some therefore allege that the Israelites did not borrow the valuables, but demanded them of their Egyptian neighbors, as an indemnity for their services, and for the hard and bitter bondage which they had endured. But this does not appear to us to mend the matter much; for the Israelites had been public servants, rendering certain onerous services to the state, but not in personal bondage to individual Egyptians, whom nevertheless they, according to this account, mulcted of much valuable property in compensation for wrongs committed by the state. These individual Egyptians also were selected not with reference to their being implicated more than others in the wrong treatment of the Israelites: they were those who happened to be their " neighbors," and, as such, open more than others to the exaction. Hence we incline to the interpretation (Clarke, Comment. on Exo 3:22) that the Israelites simply requested the valuables of the Egyptians, without any special (except a tacit) understanding on the part of the latter that they were to be restored. This agrees with the fact that the professed object of the Hebrews was not to quit Egypt forever, but merely to withdraw for a few days into the desert, that they might there celebrate a high festival to their God. SEE EXODE.

At such festivals it was usual among all nations to appear in their gayest attire, and decked with many ornaments; and this suggests the grounds on which the Israelites might rest the application to their Egyptian neighbors for the loan of their jewels and rich raiment. Their avowed intention to return in a few days must have made the request appear very reasonable to the Egyptians; and, in fact, the Orientals are, and always have been, remarkably ready and liberal in lending their ornaments to one another on occasions of religious solemnity or public ceremony. It would seem, also, as if the avowed intention to return precluded the Hebrews from any other ground than that of borrowing; for if they had required or demanded these things as compensations or gifts, it would have amounted to an admission that they were quitting the country altogether. Turn which way we will in this matter, there is but a choice of difficulties; and this leads us to suspect that we are not acquainted with all the facts bearing on the case, in the absence of which we spend our strength for naught in laboring to explain it. One of the difficulties is somewhat softened by the conjecture of Professor Bush, who, in his Note on Exo 11:2, observes, "We are by no means satisfied that Moses was required to command the people to practise the device here mentioned. We regard it rather, as far as they were concerned, as the mere prediction of a fact that should occur." It will further relieve the difficulty if we consider that it was a principle universally recognised in ancient times, that all property belonging to their opponents in the hands of any nation against which war was declared became forfeited; and, in accordance with this supposed right, the jewels, precious vases, etc., which were borrowed by the Hebrews from the Egyptians, became, when Pharaoh commenced war upon them, legal spoil. It is evident that the Egyptians were but too glad to get rid of their dangerous captives at last to hesitate, or even stipulate for a restoration of the ornaments; nor did the Hebrews themselves at the time positively know that they should never return them.-Hengstenberg, Pentat. ii, 417 sq.

## Borrus[[@Headword:Borrus]]

             SEE BORRI.

## Borsa, Alessandro Maria[[@Headword:Borsa, Alessandro Maria]]

             an, Italian theologian, was born at Milan, Sept. 2, 1645. He entered the order of Somasques in 1661, and there performed various important functions. He died July 12, 1704, leaving Dell' Amor di Filotea, Raqionamenti di Pardenio e Teocrito Descritti (Milan, 1695): — Della Morte di Filotea, Ratgionanenti (ibid. 1697): — Trattato della Felicita Umana. See Hoefer, Nouv. Biog. Generale, s.v.

## Borthwike, Sir John[[@Headword:Borthwike, Sir John]]

             a martyr of the Reformation period, was a knight in Scotland, who was well learned and answered knowingly all articles brought against him, which were many. He professed Christ, and taught the Scriptures in his family and to all who would come and hear him; for this he was apprehended and tried. The examination was a long and tedious one, but ended in the burning of this godly man in 1558. See Fox., Acts and Monuments, 5, 607.

## Bortum[[@Headword:Bortum]]

             is a kind of clerical dress; if of gold, it was called aurifrigium (“clamydes geminis aurifrigiis, quse vulgariter bortum dicuntur” — Mart. Thesaur. Anecd. 4 538).

## Borum, John[[@Headword:Borum, John]]

             a Baptist minister, was born in Nottoway Coulntyr, Va., Dec. 5, 1775, and removed with his father's family in 1805 to Wilson County, Tenn., where be lived the remainder of his life. He united with the Church in 1805, and soon after began to preach; the bouunds of his labors, in his early ministry, embracing Brush Creek, Round Lick, Spring Creek, Salem, and many other churches. He was among the original founders of the Salem Association. As a preacher, he was experimental rather than doctrinal, and he wielded great influence in all the region where he resided. The family is a Baptist one as far back as it can be traced. He died May 30, 1844. See Borum, Sketches of Tenn. Bapt. Ministers, p. 41-45. (J. C. S.)

## Borum, William[[@Headword:Borum, William]]

             a Baptist minister, son of John (q.v.), was born in Wilson County, Tenn., May 24, 1828. He united with the Church Dec. 28, 1843; pursued his studies at the Union Academy and at Marion Collegiate Institute; was licensed in 1850, and ordained in June, 1855. After preaching for a few years in his native state, he removed in 1859 to Sevier County, Ark., and preached in that county and the counties adjoining. He assisted in the organization of several churches, and baptized a large number of persons. At one time he was pastor of four churches. His death from consumption took place at his home in Sevier County, Feb. 12, 1879. See Borum, Sketches of Tenn. Bapt. Ministers, p. 81-83. (J. C. S.)

## Borysthelnes[[@Headword:Borysthelnes]]

             (or the Dnieper), a river of Russia, was universally revered by the ancient Russians as holy, and in the holy city of Kiev, situated on its right bank, nearly all the gods of the Slavic race were at one time assembled.

## Borzone, Luciano[[@Headword:Borzone, Luciano]]

             a Genoese historical and portrait painter, was born in 1590, and studied under his uncle, Filippo Bertolotti. In San Domenico, at Genoa, there is a picture by him of the Presentation in the Temple, and in San Spirito the Baptism of Christ. He died in 1645. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bos, Cornelius[[@Headword:Bos, Cornelius]]

             SEE BUS.

## Bos, Jerome[[@Headword:Bos, Jerome]]

             SEE BOSCHE.

## Bos, Lambert[[@Headword:Bos, Lambert]]

             an eminent scholar, was born at Workum, in Friesland, Nov. 23, 1670, and studied at the University of Franeker, where he devoted himself to Greek. His progress was so great that in 1697 he was appointed lecturer in Greek, and in 1703 professor. He died in 1717. His chief work is the Ellipses Graecce, which appeared first in 1702; but the fullest and best edition is that of Schaefer (Leipsic, 1809). Among his other works are his Exercitationes philologicce ad loca nonnulla Novi Federis (Franeker, 1700, 8vo, and 1713, with additions):-Observationes miscellanece ad loca qucedam, etc. (Ibid. 1707, 8vo, and 1731):-Vetus Testamentum ex vers. LXX interpretum cum variis lectiznibus, etc. (Franeker, 1709, 4to).-Biog. Univ. v, 206.

## Bos, Lambert (2)[[@Headword:Bos, Lambert (2)]]

             an eminent scholar, was born at Workum, in Friesland, Nov. 23, 1670, and studied at the University of Franeker, where he devoted himself to Greek. His progress was so great that in 1697 he was appointed lecturer in Greek, and in 1703 professor. He died in 1717. His chief work is the Ellipses Graecce, which appeared first in 1702; but the fullest and best edition is that of Schaefer (Leipsic, 1809). Among his other works are his Exercitationes philologicce ad loca nonnulla Novi Federis (Franeker, 1700, 8vo, and 1713, with additions):-Observationes miscellanece ad loca qucedam, etc. (Ibid. 1707, 8vo, and 1731):-Vetus Testamentum ex vers. LXX interpretum cum variis lectiznibus, etc. (Franeker, 1709, 4to).-Biog. Univ. v, 206.

## Bosa[[@Headword:Bosa]]

             an early English prelate, was a pupil of St. Hilda, at Stroneshall, and in 678 was appointed to the bishopric of Deira (Bede, Hist. Ecc 4:12), with his see at York. In 686, on Wilfrid's restoration, Bosa was expelled, but returned on the second exile of Wilfrid, in 691, and retained his see until his death, in 704 (or 705). He is highly praised by Alcuin, who says that he was a monk. Acca, bishop of Hexham, was brought up in his household. He is honored as a confessor, March 13.

## Bosc, Jacques du[[@Headword:Bosc, Jacques du]]

             a French theologian, was born in Normandy, and lived in the early half of the 17th century. He published L'Honnete Fenme (with Preface by D'Ablancourt, 1632): — L'Eucharistie Paisible (1647): — Jesus Christ Mort pour Tous (1651): — Le Pacificateur Apostolique (1663). See Hoefer, Nouv. Biog. Generale, s.v.

## Bosc, Pierre du[[@Headword:Bosc, Pierre du]]

             a French Protestant theologian, was born at Bayeux in 1623. Louis XIV having published an edict against the Calvinists, Du Bosc was delegatetd, in 1668, to hear remonstrances on this subject. He died at Rotterdam in 1692. He wrote, Des Sermons (Rotterdam, 1671, 1692): — Des Lettres, with a sketch of his Life by Legendre (1698; a new augmented edition, 1716). See. Hoefer, Nouv. Biog. Generale, s.v.

## Bosca, Pietro Paolo[[@Headword:Bosca, Pietro Paolo]]

             a Milanese, one of the oblati of St. Ambrose, and prefect of the Ambrosian Library, was born in 1632, and died April 22, 1699, leaving, De Origine et Statu Biblioth. Ambros. (Milan, 1672, 4to): — Martyrologium Mediolanensis Eccles. cum Annot. (1695, 4to ). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boscath[[@Headword:Boscath]]

             (2Ki 22:1). SEE BOZKATH.

## Boscath (2)[[@Headword:Boscath (2)]]

             (2Ki 22:1). SEE BOZKATH.

## Bosch, Corneliuis[[@Headword:Bosch, Corneliuis]]

             SEE BUS.

## Bosche (Or Bos), Jerome[[@Headword:Bosche (Or Bos), Jerome]]

             a Dutch painter and engraver, was born at Bois-le-Duc about 1470. One of his best pictures represents Our Saviour delivering the Ancient Patriarchs from hell. He painted several other works of a serious nature, among which were Christ bearing the Cross, and the Flight into Egypt in the Church of Bois-le-Duc. The following are some of his principal works: The Temptation of St. Anthony (dated 1522); The Last Judgment — Christ appears in the air, seated on a rainbow, and on each side of him are two angels, sounding trumpets, with labels bearing this inscription, “Hic est dies quem fuit; surgite mortui, venite ad judicium;” The Baptism of Christ by St. John. He died in 1530.

## Bosche, Peter van[[@Headword:Bosche, Peter van]]

             a learned Flemish theologian, was born art Brussels, Oct. 19, 1686. He early entered the Jesuit order, taught philosophy in the college of Antwerp, and died Nov. 24. 1736. He was one of the Bollandist writers, and left several other works, for which see Hoefer, Nouvelle Biographie Generale, s.v.

## Boschenstein, Johann[[@Headword:Boschenstein, Johann]]

             a German professor of Hebrew, was born at Esslingen in 1472. On account of his knowledge of the Hebrew language, which he taught at Ingolstadt in 1489, and where Andreas Osiander attended his lectures, some believed him to be a converted Jew. From Augsburg he was called by duke Frederick the Wise, in 1518, as professor of Hebrew and Greek, to Wittenberg; from thence he went to Nuremberg, Heidelberg, Antwerp, and Zurich; and finally returned again to Augsburg, where he died after 1539. He was the greatest teacher after Reuchlin, and many of the reformers, as Luther, Melancthon, Zwingli, Eik, etc., were among his hearers. He wrote, Elementale Introductorium in Hebraicas Literas, Teutonica et Hebr. Legendas (Augsburg, 1514; Wittenberg, 1518; Cologne, 1521): — Rudimenta Hebraica Mos. Kimchi (Augsburg, 1520). He is also the author of some hymns, the best of which is his Da Jesus an dem Kreutze stund (Engl. transl. by Jacobi in Psalmodia Germanica, 1, 17, “When Christ hunlg on the cursed tree”), which he composed in 1515, and which was sung before the Reformation in some churches during the Passion-week; See Kihler, Beytrage zur deutschen Kunst- und Literaturgeschichte (Leipsic, 1794)j ii, 1-23; Furst, Bibl. Jud. i, 127 Steinschneider, Bibliogr. Handbuch, p. 23 sq.; Geiger, Das Studium der Hebrdischen Sprache in Deutschland (Breslau, 1870), p. 48 sq.; Koch, Gesch. deutschen Kirchenliedes, i, 219 sq.; ii, 469. sq. (B. P.)

## Boschi, Fabrizio[[@Headword:Boschi, Fabrizio]]

             a Florentine painter, was born about 1570- and studied under Passignani. One of his best works was the Martyrdom of St. Peter and St. Paul, painted for the Church of the Certosa at Florence. In the church of the Dominican convent of S. Lucia is another excellent work, representing the Assumnption of the Virgin, surrounded by angels, with the apostles below. Boschi died in 1642. See Spooner, Biog. Hist. of the Fine Arts s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boschi, Prancesco[[@Headword:Boschi, Prancesco]]

             a reputable Florentine painter, was born in 1619, and studied under his uncle, Matteo Roselli. He painted several pictures for the churches at Florence; He died in 1675. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boschini, Marco[[@Headword:Boschini, Marco]]

             a Veietian painter and engraver, was born in 1613j and studied under Palma. One of his best works is an altar-piece in the sacristy of San Girolamo at Venice, representing The Last Supper. He died in 1678. He was the author of A Practical Guide to the Art of Painting (Venice, 1660). See Spooner, Biog. Hist. of the Fine Arts s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bosci[[@Headword:Bosci]]

             SEE BOSKOL.

## Bosco, Johannes[[@Headword:Bosco, Johannes]]

             a famous Scotist, was born at Antwerp in 1613. For some time he occupied the cathedra Scoti at the University of Louvain. His main work is Theologia Sacramentalis, Scholastica et Moralis ad Mentem Doctoris Subtilis (Louvain and Antwerp, 1665-85, 6 volumes, fol.). After his death some smaller treatises of his were published at Antwerp, with the title, Theologia Spiritualis (1686, 2 volumes, fol.). See Scheeben, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Boscoli, Andrea[[@Headword:Boscoli, Andrea]]

             a reputable Florentine historical painter, was born in 1550, and studied under Santo di Titi. His masterpiece is a picture of St. John Preaching, in the Church of the Teresiani at Rimini. He died in 1606. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Bose, Johann Jacob[[@Headword:Bose, Johann Jacob]]

             a Lutheran theologian of Germany, was born at Leipsic in i713. He studied at his native place, and died there as doctor of theology and archdeacon of St. Thomas, May 28, 1775. He is the author of, Dissertatt. de Potionibus Mortiferis ad Marci 16:18 (Leipsic, 1736, 1737): — De Paulo in Teriumn Ceelum Rapto, a Sententia. Clarissinzi (Ederi Viandica.ta, ad Locum 2Co 12:14 (ibid. 1740): — De Sponsce Ornatu Splendoris Ecclesice NV. F. Symbolo ad Esa. xlix, 18 (ibid. 1736): — De Carmelo Monte et Deo (ibid. 1740): De Cultu Dei in Silentio, ad Ps. Ixv, 2 (ibid. 1756). See Meusel, Gelehrtes Deuts.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Winer, Handbuch der theol. Lit. i, 129. (B. P.)

## Bosel[[@Headword:Bosel]]

             was the first bishop of Worcester, that see having been created by the division of the great Mercian diocese in 679 (or 680). He governed the see until 691, when, his health having given way, Ottfor was appointed to succeed him. Bosel's name is attached to a Malmesbury charter of 681, and to one of 685, both, however, of questionable authority.

## Boselli, Antonio[[@Headword:Boselli, Antonio]]

             a reputable Italian sculptor and painter, flourished at Bergamo about 1500. As a sculptor he attained some distinction, anid there are a number of his works in the Bergamese churches. As a painter he executed a number of works for the churches of his native city, among which is a picture in San Cristoforo, representing St. Peter, St. Paul, and St. Luke. In the Church of the Augustines there is one of his works, representing the Virgin and Infant in the Clouds, with Saints below. It is believed he assisted Pomponeo Amalteo, in the Friuli, from 1534 to 1536. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boselli, Bonaventura[[@Headword:Boselli, Bonaventura]]

             an Italian Minorite of Sestola, in Modena, was born in 1598. He was a good Arabic scholar, and spent most of his time at Rome, where he died Aug. 1, 1666. He wrote, Dilucidatio Speculi Vetum Ostendentis pro Achmned Filio zin Alabedin, contra Politorem Speculi (Rome, 1625, and often): Catalogus Haeresium et Hereticorum (ibid. 1661): — Catalogus Conciliorum Catholicorum et Heterodoxorum a Calvinistis et Lutheranis Celebratorum (ibid. eod.): — Compendio Istorico della Basilica de' Santi Apostoli (ibid. 1663). See Mazzuchelli, Scrittori d' Italia; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bosem[[@Headword:Bosem]]

             SEE BALSAM

## Bosem (2)[[@Headword:Bosem (2)]]

             SEE BALSAM

## Boser[[@Headword:Boser]]

             SEE GRAPE

## Boser (2)[[@Headword:Boser (2)]]

             SEE GRAPE

## Boshah[[@Headword:Boshah]]

             SEE COCKLE

## Boshah (2)[[@Headword:Boshah (2)]]

             SEE COCKLE

## Boshamn, Herbert[[@Headword:Boshamn, Herbert]]

             SEE HERBERT OF BOSHAM.

## Boshasp[[@Headword:Boshasp]]

             in Persian mythology, is one of the seven Erzdevs which Ahriman places opposed to the Amshaspands of Ormuzd. This dev killed the primordial bull Abudad by his bewitching power, and battled with Shriwer, the genius of light.

## Bosher, Thomas[[@Headword:Bosher, Thomas]]

             an English Methodist preacher, entered the New Connection ministry from London in 1803, and travelled in eleven circuits. His labors were acceptable, but his health failed in 1822, and after being a supernumerary one year he died at Hull, March 14, 1825, aged forty-nine years. See Minutes of the Conference, 1826.

## Bosio, Antonio[[@Headword:Bosio, Antonio]]

             a famous antiquarian, who flourished between 1570 and 1629, is known for his great undertaking of deciphering the catacombs. For thirty years he was occupied with his grand work, and died before he completed it, which was afterwards published in 1632 by the chevalier Albrandino, under the title Rona Sotteranzea. Enriched by the additions of Saverani, Aringhi, and Bottari, it was published again in 1637, 1651, 1659, 1737, 1747, 1753. See Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bosio, Ferdinando[[@Headword:Bosio, Ferdinando]]

             an Italian minister, was born in 1823. He was educated for the priesthood, and at twenty years of age took the highest scholarship and entered the seminary at Milan, under the charge of the bishop. At this time he was ordered to give up the reading of certain anti-Romanist publications, but refused. He subsequently received ordination as a priest, and in 1850 was appointed professor of rhetoric in the seminary at Mantua. He now manifested so strong an antipathy to the Austrian occupation, and gave such vent to his patriotic sentiments, that he was tried and condemned to death. The sentence was afterwards commuted to imprisonment for twelve years, and Ferdinando Bosio found himself in the Castle of Josephstadt, on the Bohemian confines. During this imprisonment his system received a shock which ultimately ended his life. The emperor Francis Joseph, on his public entry into Milan in 1856, granted an amnesty to a large number of Italian. prisoners, and Bosio was among the number; the latter accordingly returned to Italy, after his five-years of suffering. He was now sent as a parish priest to Casalromano, where he remained until 1861. The reading of a copy of the Scriptures sold him by a Wesleyan colporteur led to his conversion to Protestantism. He became a student, an evangelist, and finally, in 1866, a Wesleyan Methodist minister. The last eight years of his life were spent in Milan, where he died, July, 1879. Bosio, though modest and retiring, was a man of independent thought and strong moral courage. His preaching was that of a studious, thoughtful man, and was fill of nervous force and earnest appeal. He was esteemed and beloved by his brethren. See Minutes of the British Conference, 1879, p. 56.

## Bosio, Jacopo[[@Headword:Bosio, Jacopo]]

             of Milan, a knight of the order of St. John of Jerusalem, was intrusted with the care of religious affairs in Malta at the end of the 16th century. He  wrote a History of the True Cross, from the period of its discovery under Constantine the Great: — and an Account of the Order of the Knights of Malta. The best edition is that of Rome (1621, 3 vols. fol.).

## Boskoi[[@Headword:Boskoi]]

             (βοσκοί), monks in Syria and Mesopotamia who lived upon roots and herbs. They inhabited no houses, nor ate flesh or bread, nor drank wine. They professed to spend their time in the worship of God, in prayers and in hymns, till eating-time arrived; then every man went, with his knife in his hand, to provide himself food of the herbs of the field. This is said to have been their only diet, and constant way of living. See Bingham, Orig. Eccles. bk. 7:ch. ii, § ii.

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## Boso[[@Headword:Boso]]

             Cardinal, an English ecclesiastic, nephew of Nicholas Breakspear (pope Adrian IV), was probably a native of Hertfordshire. He was made a cardinal by that pope in December, 1155, and was cardinal priest of the following churches in Rome: Cosma and Damian, Crosses of Jerusalem, Prudentiana, and of Pastor. He was instrumental in making Alexander III pope with the suffrages of nineteen cardinals, against the antipope Victor IV. Boso died in 1180. See Fuller, Worthies of England (ed. Nuttall), 2, 42.

## Bosom[[@Headword:Bosom]]

             (properly חֵיק, cheyk, κόλπος). It is usual with the Western Asiatics to carry various sorts of things in the bosom of their dress, which forms a somewhat spacious depository, being wide above the girdle, which confines it so tightly around the waist as to prevent any thing from slipping through. Aware of this, Harmer and other Biblical illustrators rather hastily concluded that they had found an explanation of the text (Luk 6:38), " Good measure, pressed down, and shaken together, and running over, shall men give into your bosom." All these expressions obviously apply, in the literal sense, to corn; and it is certain that corn and things measured in the manner described are never carried in the bosom. They could not be placed there, or carried there, nor taken out, without serious inconvenience, and then only in a small quantity. The things carried in the bosom are simply such as Europeans would, if in the East, carry in their' pockets. Yet this habit of carrying valuable property may indicate the origin of the image, as an image, into the bosom, without requiring us to suppose that every thing described as being given into the bosom really was deposited there. SEE DRESS.

To have one in our bosom implies kindness, secrecy, intimacy (Gen 16:5; 2Sa 12:8). Christ is in (εἰς, into) the bosom of the Father; that is, possesses the closest intimacy with, and most perfect knowledge of, the Father (Joh 1:18). Our Saviour is said to carry his lambs in his bosom, which touchingly represents his tender care and watchfulness over them (Isa 40:11). SEE ABRAHAMS BOSOM.

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## Boson[[@Headword:Boson]]

             a theologian of Normandy, was born in 1065 in the town of Montevilliers. Hle entered the abbey of Bec at the age of twenty-three, and in 1093 accompanied St. Anselm to his bishopric at Canterbury, and assisted him at the council of Clermont in 1095. Returning to the abbey of Bec in 1115, he was appointed prior, then abbot of Bec. This made him the object of persecution by those who, envious of his growing influence, wished to do. something to lead to his being suspected by the king of England. He died in 1136. He wrote, in the form of a letter, Defense de l'Ordre Monastique. See Hoefer, Nouv. Biog. Generale, s.v.

## Bosor[[@Headword:Bosor]]

             (Boσόρ), the Graecized form of the name of a place and of a man.

1. A city, both large and fortified, on the east of Jordan, in the land of Gilead (Galaad), named with Bozrah (Bosora), Carnaim, and other places, in 1Ma 5:26; 1Ma 5:36. It is probably the BEZER SEE BEZER (q.v.) of Num 4:43 (see Grimm, Exeg. Handb. in loc.).

2. The Aramaic mode of pronouncing the name of BEOR SEE BEOR (q.v.), the father of Balaam (2Pe 2:15), in accordance with the substitution, frequent in Chaldee, of צfor ע(see Gesenius, Thes. p. 1144).

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## Bosphoris[[@Headword:Bosphoris]]

             bishop of Colonia, in Cappadocia Secunda, was a confidential friend and correspondent of Gregory Nazianzen and Basil the Great. His episcopate must have commenced, in 360, and continued at least forty-eight years. He had great influence over the gentler nature of Gregory, who, however, speaks of him in terms of the highest respect, both for the purity of his faith and the sanctity of his life. Bosphorus persuaded Gregory to remain at Nazianzum after his father's death, and accept the unwelcome see of Constantinople. Gregory bitterly complained of his excessive importunity, but yielded. In 383 Bosphorus was accused of unsoulndness in the faith, which greatly distressed Gregory, who wrote urgently in his behalf to Theodore of Tyana, Nectarius, and Eutropius.

## Bosphorus[[@Headword:Bosphorus]]

             attended the second Ecumenical Council at Constantinople in 381; and Palladius speaks with gratitude of the sympathy shown by him towards the bishops banished, in 406, for adhesion to Chrysostom.

## Bosquet, Francois De[[@Headword:Bosquet, Francois De]]

             a French prelate, was born at Narbonne, May 28, 1605. He first studied law, and attained great eminence in that profession, insomuch that the king, in recompense for his services as intendant of Guieline and Languedoc, granted him the title of counsellor of state. When he was thus on the highroad to the greatest posts, he voluntarily, in 1650, resigned every situation which he held, and was made bishop of Lodeve, by the cession, in his favor, of Jean Plantavit de la Pause, his friend. In the same year he was deputed by the clergy to Rome, to treat of the affair of the Five Propositions. In 1657, he was appointed to the see of Molntpellier. He died June 24, 1676, leaving, Inocentii III Epistol. Libri 4 cum Notis (Toulon, 1635, fol.): — Pontificuns Romanorum qui e Gallia Oriundi in ea Sederunt, Historia, 1305 to 1394 (Paris, 1632, 8vo); Baluze has given an augmented and corrected edition Vitce pap. Aven. 1693: — Michaelis Pselli Synopsis Lequm (ibid. 1632, 8vo): — Historia Ecclesice Gallicance (best edition that of 1636, 4to): — a Life of St. Fulcran, bishop of Lodeve, and other works. See Biog. Universelle, 5, 220; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bosquier, Philippe[[@Headword:Bosquier, Philippe]]

             a Flemish theologian, was born at Mons, in Hainault, in 1561. He studied theology at the university of Paris, entered the order of the Recollets. and was sent to Rome, where he gained by his talents the favor of the cardinal Baronius. He died at Avesnes in 1636. Bosquier acquired the reputation of a good preacher, although his sermons were somewhat faulty. His most desirable productions are, Tragedie Nouvelle, dite le, Petit Rasoir des Ornements Mondains, en laquelle toutes les Miseres de nostre Temps sont Attributes tant aux Ie eisies qu'aux Ornsenents Supersflus du Corps (Mons, 1588 or 1589): — L'Acadmie des Pecheurs (ibid. 1596): — Le Fouet de l'Acadmnie des Pecheurs (Arras, 1597). The author himself has given a complete edition of his works'(Cologne, 1621)., See Hoefer, Nouv. Biog. Generale, s.v.

## Boss[[@Headword:Boss]]

             (גִּב, gab, literally the back or gibbous part of any thing, spoken elsewhere of earthen bulwarks ["bodies"] or ramparts, Job 13:12; the vault ["eminent place," etc.] of a brothel, Eze 16:24; 31:39; the eye- "brows," Lev 14:9; the rim or "nave" of a wheel, 1Ki 7:33), the exterior convex part of a buckler, Job 15:26 (comp. Schultens, Comm. in loc.). SEE SHIELD.

Boss

a projecting ornament placed at the intersections of the ribs of ceilings, whether vaulted or flat; also used as a termination to weather-mouldings of doors, windows, etc., called then a Corbel or Dripstone Termination; and in various other situations, either as an ornamental stop, or finishing, to mouldings, or to cover them where they intersect each other; but their principal application is to vaulted ceilings. In Norman work the vaults are most commonly without bosses until the latter part of the style, and when used they are generally not very prominent nor very richly carved. In the succeeding styles they are used in profusion, though less abundantly in the Early English than in the Decorated and Perpendicular, and are generally elaborately carved. The Early English bosses are usually sculptured with foliage characteristic of the style, among which small figures and animals are sometimes introduced, but occasionally a small circle of mouldings, correspondings with those of the ribs, is used in the place of a carved boss. In the Decorated style the bosses usually consist of foliage, heads, animals, etc., or of foliage combined with heads and animals, and sometimes shields charged with armorial bearings are used. Many of the Perpendicular bosses bear a strong resemnblance to the Decorated, but there is generally the same difference in the execution of the foliage that is found in all the other features of the style. Shields with armorial bearings are used abundantly in Perpendicular work, and there is considerably greater variation in the bosses of this style than anny other; sometimes they are made to represent a flat sculptured ornament attached to the under-side of the ribs; sometimes they resemble small pendants, which are occasionally pierced, as in the south porch of Dursley Church, Gloucestershire, but it is impossible to enumerate all the varieties.

## Bosschaert, Thomas Willeborts[[@Headword:Bosschaert, Thomas Willeborts]]

             an eminent Flemish painter, was born at Berg-op-Zoom in 1613, and studied at Antwerp under Gerard Segers. After remaining at Rome four years, he returned to Flanders, where he soon gained distinction by several pictures painted for the churches of the Low Countries. There is a work by him at the Hague, representing an emblematical subject of peace and war;  and in the Church of St. James at Bruges is another composition, representing the martyrdom of that saint. There are also some of his works in the Church of the Capuchins at Brussels. He died Jan. 23, 1656. See Spooner, Biog. Hist. of the Fine Arts, s.v., Hoefer, Nouv. Biog. Generale, s.v.

## Bosse, Abraham[[@Headword:Bosse, Abraham]]

             a French engraver, was born at Tours about 1610. He studied at Paris, and became professor of perspective. He published several works on drawing and engraving. The following are some of his principal works — The Holy Family; The King and Queen Offering their Vows to the Virgin; Six Plates of the History of the Rich Man and Lazarus; Preparation of a Christian Soldier for a Spiritual Warfare. See Hoefer, Nouv. Biog. Generale, s.v. Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bossius, Jacques[[@Headword:Bossius, Jacques]]

             a Flemish engraver, was born about 1520, and resided chiefly at Rome. The following are his principal works: St. Peter and St. John Curing the Lame Man; four, of The Four Evangelists; The Portrait of M. Angelo Buonarotti.

## Bossler, David[[@Headword:Bossler, David]]

             a minister of the German Reformed Church, was born in the vicinity of Selinsgrove, Pa., April 15, 1800. He joined the Reformed Church at fourteen, and at eighteen commenced the study of theology at Hagerstown, Md., under Rev. James R. Reily. He was licensed in 1821, and accepted a call from the Emmittsburg charge, which included several neighboring places. In 1829 he was appointed an agent to collect funds for the theological seminary at York. He served his first charge twelve years. In 1835 he accepted a charge at Harrisburg, Pa., where his field of labor at no time included less than six congregations. In addition to this work he was for many years agent for the Dauphin County Bible Society. In 1852 he became pastor of York charge with six congregations. He was very successful in collecting funds for Church enterprises. He was compelled by failing health to resign his congregation in 1868, and died in York, May 14, 1875. He was a man of great zeal, and unselfish fidelity to the Church. By nature generous and sympathizing, he was a man of exemplary piety. See Harbaugh, Fathers of the. Germ. Ref. Church, 5, 154.

## Bossmann, Johann[[@Headword:Bossmann, Johann]]

             a Roman Catholic prelate of Germany, was born Sept. 21, 1797, at Keppelen, on the Lower Rhine. He studied at Cologne, and received holy orders in 1821. After having, served as pastor in several places, he was called in 1852 to Munster as regent of the clerical seminary. In 1858 he was consecrated as bishop of Dioklea in partibus infidelium and suffragan of Munster. In 1866 he was made cathedral-dean, and in 1871 doctor of theology. He died Aug. 4, 1875, at Munster. (B. P.)

## Bosso (Or Bossio),Giovanni Angelo[[@Headword:Bosso (Or Bossio),Giovanni Angelo]]

             a learned Italian theologian, was a member of the order of Barnabites, in which he performed various functions, and of which he became general. He died at Rome in 1665, He wrote, De Triplici Jubilei Privilegio (Pisa, 1635: 1670): — Disceptationes Morales de Jurisdictione Episcoporum (Milan, 1638): — Moralia Varia ad Usun utriusque Fori (Lyons, 1649, 1651): —Methodus. ServiendiDeo (Milan, 1656). See Hoefer, Nouv. Biog. Gen., s.v.

## Bosso (Or Bossus), Matteo[[@Headword:Bosso (Or Bossus), Matteo]]

             an Italian writer, was born at Verona in 1428. He was canon regular of St. John of Lateran, and died at Padua in 1502; leaving, among other works, De Veris ac Salufitclibus Aszini Gisudiis: — De Sapientice Cultu: — De Tolerandis' Adversis, etc.: — four hundred and sixty-five of his letters and six: sermons under the title, Recuperationes Fesulance, dedicated to cardinal Giovanni de' Medici (Bologna, 1492). See Landon, Eccles. Dict. s.v., Hoefer, Nouv. Biog. Generale, s.v.

## Bosso, Carlo[[@Headword:Bosso, Carlo]]

             an Italian theologians and. poet, was a Barnabite, and had been charged with important missions. He died Nov. 1, 1649, leaving several works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bossu[[@Headword:Bossu]]

             (Lat. Bossulus), JACQUES LE, a French theologian, was born at Paris in 1546. He entered the order of St. Benedict, received the degree of doctor at the Sorbonne, and was tutor to the cardinal of Guise. His affection for his former pupil led him, during the troubles of the League, to favor  ardently the projects of the house of Lbrraiie. He especially did this by hispreaching at Paris and Nantes, and it was partially due to his efforts that Nantes revolted against royal authority. He claimed that Henry III was justly punished for his crimes by James Clement, and that the fact of Henry IV being a heretic removed from him all claim to the crown. The success of this monarch obliged Le Bossu to take refuge at Rome, where he attached. himself to cardinal Alexandrin and a Spaniard, Francis Pegua, auditor of the tribunal, who by his writings had, opposed the admission of Henry IV into the heart of the Church. Thanks to the protection of Pegua, Le Bossu was appointed by pope Clement VIII consulter of the society de Auxiliis. He distinguished himself by his regularity of conduct and purity of manner, and at the succession of Paul V manifested a desire to return to France; but this pontiff, highly appreciating his talents, opposed his leaving, and accorded to him large, pensions, with permission to dispose of them as he saw fit at his death. Le Bossu used this favor in behalf of the poor. He died at Rome, June 7, 1626. He published,. Les Devis d'un Catholique et d'un Politique (Nantes, 1589), in which work he strongly opposed the house of Bourbon: — Sermon Funebre pour la Memoire de F., Edim. Bourgoin (ibid. 1590): — Sermon Funebre pour Anniversaire des Princes Henri et Louis de Lorraine (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bossuet, Jacques Beinigne[[@Headword:Bossuet, Jacques Beinigne]]

             bishop of Meaux, was horn at Dijon, Sept. 27, 1627, of an eminent legal family. He studied first at Dijon, under the Jesuits, and thence proceeded to Paris, where he soon surpassed his teachers by his acquirements. He took the doctor's bonnet May 16, 1652, and in the same year was received into priest's orders. He passed some time in retreat at St. Lazare, and afterward removed to Metz, of which cathedral he was canon. During his frequent visits to Paris on affairs connected with the chapter of Metz, he preached often with marvellous effect. His sermons were almost entirely extempore; he took to the pulpit a few notes on paper, but a mind filled, by previous meditation, with his subject. From 1660 to 1669 Bossuet gradually rose to his high pitch of eminence among the divines of the Gallican Church. During that period he composed his celebrated Exposition de la doctrine Catholique, which had to wait nine years for the pope's "imprimatur." The points on which he chiefly lays stress are the antiquity and unity of the Catholic Church; the accumulated authorities of fathers, councils, and popes; and the necessity of a final umpire in matters of doctrine and discipline. On all these points, however, he was ably answered by the venerable John Claude and other ministers of the French Calvinists, as well as by Archbishop Wake, who, in his "Exposition of the Doctrine of the Church of England," exposes much management and artifice in the suppression and alteration of Bossuet's first edition. In 1669 he was nominated to the see of Condom; and it was about this time that his celebrated Funeral Discourses were delivered.

These sermons are only six in number, but, according to Laharpe, "ce sont des chefs-d'ceuvre d'une eloquence qui ne pouvait pas avoir de modele dans l'antiquite, et que personne na egalee depuis." But, in truth, these "orations are rather masterpieces of rhetorical skill than specimens of Christian preaching." The king having, in 1670, appointed him preceptor of the dauphin, Bossuet resigned his bishopric, his duties at court being incompatible with his ideas of what the episcopal office demanded of him. His office with the dauphin being completed in 1681, he was presented to the see of Meaux, and in the following year produced his Traite de la Communion sous les deux Especes. In 1688 appeared the Histoire des Variations de l'iglise Protestante. The first five books narrate the rise and progress of the Reformation in Germany; the 6th treats of the supposed sanction given by Luther and Melancthon to the adulterous marriage of the Landgrave of Hesse; the 7th and 8th books contain the ecclesiastical history of England during the reigns of Henry VIII and of Edward VI, and a continuation of that of Germany. The French Calvinists are discussed in book 9, and the assistance afforded to them by Queen Elizabeth, on the avowed principle that subjects might levy war against their sovereign on account of religious differences (a doctrine which Bossuet asserts to have been inculcated by the reformers), forms the groundwork of book 10. Book 11 treats of the Albigenses and other sects from the 9th to the 12th centuries, who are usually esteemed precursors of the reformed. Books 12 and 13 continue the Huguenot history till the synod of Gap.

Book 14 gives an account of the dissensions at Dort, Charenton, and Geneva; and book 15 and last endeavors to prove the divine authority, and therefore the infallibility of the true Church, and to exhibit the marks by which Rome asserts her claim to that title. Basnage, Jurieu, and Bishop Burnet replied to the Variations, but perhaps the sharpest reply is Archbishop Wake's (given in Gibson's Preservative against Popery), in which Bossuet is convicted not merely of inaccuracy, but also of false quotations. In 1689 Bossuet published the Explication de l'Apocalypse, and in the same year the first of the Avertissemens aux Protestans; the five others followed in the subsequent year. These Avertissemens are replies to the pastoral letters of Jurieu, attacking the Histoire des Variations. While the bishop was writing these replies the general answer to the Variations by Basnage appeared, to which he rejoined in his Defense des Variations in 1694. In all these works he wrote with great earnestness against Protestantism, although he was no advocate for the infallibility of the pope, or his power of deposing kings, both which pretensions he zealously opposed in his elaborate defence of the Four Articles promulgated in the celebrated assembly of the Gallican clergy in 1682, as containing the view held by the French Church on the papal authority. SEE GALLICAN CHURCH.

It was written in 1683-84, but was not published until 1730, when it appeared at Luxembourg, in two vols. 4to, and has since been inserted in the Index Prohibitorius: it is entitled Defensio Declarationis celeberrimce quam de Potestate Ecclesiastica sanxit Clerus Gallicanus 19 Martii, 1682. Bossuet refused the cardinal's hat, which was offered him by Pope Innocent XI as an inducement for him to remain silent on those points. He died at Paris, April 12, 1704. His complete works have often been published; the best editions are those of Paris, 1825, 59 vols. 12mo, and 1836, 12 vols. royal 8vo. A complete list of his works is given in Biog. Univ. v, 237, and by Darling, Cyclop. Bibliog. i, 372 sq. Bossuet's intellect was undoubtedly one of the grandest which has ever adorned the Roman Church. His sermons, most of which were never fully written out by himself, abound in noble thoughts, expressed in vigorous and elevated language. But his assaults on Protestantism are often as unfair and unjust as they are violent. His treatment of Fenelon (q.v.), and his personal share in persecuting the Protestants of France, will always remain a blot upon his fame (see, especially, Methodist Quarterly Review, Jan. 1866, p. 127). The best life of him (which, nevertheless, is more a panegyric than a biography) is by Bausset, Hist. de Bossuet (Paris, 1828, 5th ed. 4 vols. 12mo), with Tabarand, Supplment aux histoires de Bossuet et de Fenelon (Paris, 1822, 8vo). There is also an English life by C. Butler, in his Works, vol. iii. The History of Variations, in English, appeared in Dublin, 1829 (2 vols. 8vo). See Quarterly Review, 10:409; Christian Remembrancer, 27:118; Hare, Vindication of Luther, p. 16, 272; English Cyclopedia, s.v.; Poujoulat, Lettres sur Bossuet (Paris, 1854); Landon, Ecclesiastical Dictionary, ii, 350.

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             bishop of Meaux, was horn at Dijon, Sept. 27, 1627, of an eminent legal family. He studied first at Dijon, under the Jesuits, and thence proceeded to Paris, where he soon surpassed his teachers by his acquirements. He took the doctor's bonnet May 16, 1652, and in the same year was received into priest's orders. He passed some time in retreat at St. Lazare, and afterward removed to Metz, of which cathedral he was canon. During his frequent visits to Paris on affairs connected with the chapter of Metz, he preached often with marvellous effect. His sermons were almost entirely extempore; he took to the pulpit a few notes on paper, but a mind filled, by previous meditation, with his subject. From 1660 to 1669 Bossuet gradually rose to his high pitch of eminence among the divines of the Gallican Church. During that period he composed his celebrated Exposition de la doctrine Catholique, which had to wait nine years for the pope's "imprimatur." The points on which he chiefly lays stress are the antiquity and unity of the Catholic Church; the accumulated authorities of fathers, councils, and popes; and the necessity of a final umpire in matters of doctrine and discipline. On all these points, however, he was ably answered by the venerable John Claude and other ministers of the French Calvinists, as well as by Archbishop Wake, who, in his "Exposition of the Doctrine of the Church of England," exposes much management and artifice in the suppression and alteration of Bossuet's first edition. In 1669 he was nominated to the see of Condom; and it was about this time that his celebrated Funeral Discourses were delivered.

These sermons are only six in number, but, according to Laharpe, "ce sont des chefs-d'ceuvre d'une eloquence qui ne pouvait pas avoir de modele dans l'antiquite, et que personne na egalee depuis." But, in truth, these "orations are rather masterpieces of rhetorical skill than specimens of Christian preaching." The king having, in 1670, appointed him preceptor of the dauphin, Bossuet resigned his bishopric, his duties at court being incompatible with his ideas of what the episcopal office demanded of him. His office with the dauphin being completed in 1681, he was presented to the see of Meaux, and in the following year produced his Traite de la Communion sous les deux Especes. In 1688 appeared the Histoire des Variations de l'iglise Protestante. The first five books narrate the rise and progress of the Reformation in Germany; the 6th treats of the supposed sanction given by Luther and Melancthon to the adulterous marriage of the Landgrave of Hesse; the 7th and 8th books contain the ecclesiastical history of England during the reigns of Henry VIII and of Edward VI, and a continuation of that of Germany. The French Calvinists are discussed in book 9, and the assistance afforded to them by Queen Elizabeth, on the avowed principle that subjects might levy war against their sovereign on account of religious differences (a doctrine which Bossuet asserts to have been inculcated by the reformers), forms the groundwork of book 10. Book 11 treats of the Albigenses and other sects from the 9th to the 12th centuries, who are usually esteemed precursors of the reformed. Books 12 and 13 continue the Huguenot history till the synod of Gap.

Book 14 gives an account of the dissensions at Dort, Charenton, and Geneva; and book 15 and last endeavors to prove the divine authority, and therefore the infallibility of the true Church, and to exhibit the marks by which Rome asserts her claim to that title. Basnage, Jurieu, and Bishop Burnet replied to the Variations, but perhaps the sharpest reply is Archbishop Wake's (given in Gibson's Preservative against Popery), in which Bossuet is convicted not merely of inaccuracy, but also of false quotations. In 1689 Bossuet published the Explication de l'Apocalypse, and in the same year the first of the Avertissemens aux Protestans; the five others followed in the subsequent year. These Avertissemens are replies to the pastoral letters of Jurieu, attacking the Histoire des Variations. While the bishop was writing these replies the general answer to the Variations by Basnage appeared, to which he rejoined in his Defense des Variations in 1694. In all these works he wrote with great earnestness against Protestantism, although he was no advocate for the infallibility of the pope, or his power of deposing kings, both which pretensions he zealously opposed in his elaborate defence of the Four Articles promulgated in the celebrated assembly of the Gallican clergy in 1682, as containing the view held by the French Church on the papal authority. SEE GALLICAN CHURCH.

It was written in 1683-84, but was not published until 1730, when it appeared at Luxembourg, in two vols. 4to, and has since been inserted in the Index Prohibitorius: it is entitled Defensio Declarationis celeberrimce quam de Potestate Ecclesiastica sanxit Clerus Gallicanus 19 Martii, 1682. Bossuet refused the cardinal's hat, which was offered him by Pope Innocent XI as an inducement for him to remain silent on those points. He died at Paris, April 12, 1704. His complete works have often been published; the best editions are those of Paris, 1825, 59 vols. 12mo, and 1836, 12 vols. royal 8vo. A complete list of his works is given in Biog. Univ. v, 237, and by Darling, Cyclop. Bibliog. i, 372 sq. Bossuet's intellect was undoubtedly one of the grandest which has ever adorned the Roman Church. His sermons, most of which were never fully written out by himself, abound in noble thoughts, expressed in vigorous and elevated language. But his assaults on Protestantism are often as unfair and unjust as they are violent. His treatment of Fenelon (q.v.), and his personal share in persecuting the Protestants of France, will always remain a blot upon his fame (see, especially, Methodist Quarterly Review, Jan. 1866, p. 127). The best life of him (which, nevertheless, is more a panegyric than a biography) is by Bausset, Hist. de Bossuet (Paris, 1828, 5th ed. 4 vols. 12mo), with Tabarand, Supplment aux histoires de Bossuet et de Fenelon (Paris, 1822, 8vo). There is also an English life by C. Butler, in his Works, vol. iii. The History of Variations, in English, appeared in Dublin, 1829 (2 vols. 8vo). See Quarterly Review, 10:409; Christian Remembrancer, 27:118; Hare, Vindication of Luther, p. 16, 272; English Cyclopedia, s.v.; Poujoulat, Lettres sur Bossuet (Paris, 1854); Landon, Ecclesiastical Dictionary, ii, 350.

## Bossuet, Jacques Benigne[[@Headword:Bossuet, Jacques Benigne]]

             a French theologian and prelate, nephew of the illustrious bishop of Meauxof the same name, was born in 1664. He is best knowln by his participation in the condemnation of the book which Fenelon, archbishop of Cambrai, published under the title, Explication des Maximes des Saints. Just as this work was published, Bossuet and Philippeaux, his tutor, were about to leave Rome to return to France, but Bossuet received orders from the bishop of Meaux to remain and condemn the book. The correspondence which the nephew had on this subject with his uncle would fill not less than three quarto volumes. In this affair Bossuet showed so much violence that he injured his cause to some extent. On his return to France, he was appointed abbot of St. Lucien of Beauvais, and in 1716 bishop of Troyes. Besides the works of his uncle, of which he was the publisher, he published, Mandement Relatif a l'Office de Saint Gregoisre VII (1729): — Missale Sanctcs Ecclesice Trecensis (1736). The innovations contained in the last-mentioned work excited universal complaint and provoked the censure of the archbishop of Sens, who condemned him by a mandate, April 20, 1737. This caused a dispute,  which the bishop of Troyes finally terminated by some concessions. Bossuet died at Paris, July 12, 1743. See Hoefer;. Nouv. Biog. Gen., s.v.

## Bossutus, Goswin[[@Headword:Bossutus, Goswin]]

             a French monk of the order of Cistercians, a chanter, lived in the early half of the 13th century, at the abbey of Villers. This abbey, only the ruins of which remain, was situated in a valley of Brabant, about three leagues from the city of Gembloux. Bossutus wrote, in two books, the life of Arnulphe Cornibant, a lay brother of the abbey of Villers, which Francis Moschus published at Arras in 1600. The life of the monk Abundus. of the same abbey, is attributed to him. See Hoefer, Nouv. Biog. Generale, s.v.

## Bost, Jean Augustin[[@Headword:Bost, Jean Augustin]]

             a French philanthropist, was born at Moutiers-Grandval, in Berne, in 1817. He was apprenticed to a bookbinder at Geneva, but love for music led him to Paris to be instructed by the great masters there. Under the influence of pastor L. Meyer he was induced to study for the ministry, and the young artist, being twenty-three years of age, passed one year of study at Sainte- Foy and two years at Montauban. But bodily infirmities obliged him to abandon his studies, and he went to Laforce, a small village in the Dordogne. The pulpit there being vacant, Bost administered to the spiritual wants of the people, and his services were highly appreciated. Without having completed his studies, the Free Church, which then originated (1844), received him among her ministers. Here Bost founded the many asylums which made his name so famous. He died in 1881. See Bouvier, Le Pasteur John Bost, Fondateur des Asilesde La-force (Paris, 1881).; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Bost, Paul Ami Isaac David[[@Headword:Bost, Paul Ami Isaac David]]

             a Swiss Protestant theologian, was born at Geneva, June 10, 1790. His father, a member of the Moravian Church, sent his son to Neuwied, where he spent four years. After his return, he pursued a-theological course at his native place, and was ordained in 1814. In 1816 he accepted a position as assistant at Moutiers-Grandval, in the canton of Berne, where he preached for two years. Feeling that a congregation was too limited a field for him, he entered, in 1818, the services of the London Continental Society. After his first journeys in Switzerland and Alsace, he left, in 1819, the Church of Geneva, defending his course in Geneve Religieuse en Mars 1819. In 1825  he returned to Geneva, and was appointed pastor of the Free Church of Bourg-de-Four. The ministers of the national Church spoke and wrote against the schismatics, which caused Bost's Defense de Ceux des Fideles de Geneve qui se sont Constitues en Eglise lndependante,' contre les Sectaires de cette Ville.' The excitement was great. Bost was accused of libel. On Jan. 4, 1826, the matter was brought before the court. Bost pleaded his own case, and was acquitted. The procurator-general made an appeal, and the matter was brought before the supreme court. Bost pleaded again for himself, and was acquitted of the accusation for libel, but was fined five hundred francs “for offensive expressions against an official corporation” (the Compagnie des Pasteurs). On this occasion the separated members of the Free Church were brought into closer contact with each other, and Malan, especially, gave expression to his brotherly love towards the accused. Bost soon resigned his position in the Church of Bourg-de- Four, and organized a new congregation at Carouge, near Geneva., In 1838 he founded a politico-religious paper, L'Esperance, which together with his congregation at Carouge, he soon gave up. In 1840 he was again received into the national Church of Geneva, and accepted a call to Asnieres, Bourges, and finally to Melan, where he was appointed preacher to the prisoners of the Maison Centrale, and labored there until 1848. Between 1849 and 1851 we find him at Geneva, Nismes, and Paris. The last years of his life he spent with his son at Laforce, where he died, Dec. 14, 1874. Bost left Memoires pouvant Servir a l'Histoire Religieuse des Eglises Protestantes dela Suisse et de la France (1854-56, 2 vols.). Besides the works mentioned, he wrote, Histoire des Freres. de Boheme et de Maioravie (1831, 2 vols.): — Sur la Primaut/ die Pierre et Son Episcopal (1832, 3 vols.): — Histoire Generale de l'Etablissement di Christianisnue (1834, 4 vols.), based upon Blumhardt's history of missions:Les Prophetes Protestants (1847). See Guers, Premier Reveil a Geneve (1871), Semainie Religieuse, Jan. 1875; Eglise Libre, April 9, 1875; Rhffet, in Lichtenberner's Encyclopedie des Sciences Religieusees, s.v.; Barde, in Herzog's Real-Encyklop. (2d ed.), s.v. (B. P.)

## Boston, John[[@Headword:Boston, John]]

             an English monk of St. Edmundsbury, is supposed to have died in 1410. He was one of the first collectors of the lives of English writers and the precursor of Leland, Bale, and Pits. His work was entitled Speculum Coenobitarum (Oxford, 1722). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Boston, Thomas[[@Headword:Boston, Thomas]]

             a Scotch Presbyterian divine and voluminous writer, was born in Dunse, Berwickshire, 7th March, 1676. He received his school training at his native place, and afterward attended the University of Edinburgh. He was ordained in 1699 minister of the parish of Simprin, near his native place, and in 1707 he removed to Ettrick. He was a member of the General Assembly of 1703. He was opposed to the oath of abjuration, and in general to all measures which created restrictions on the Church. He joined those who supported the doctrines of The Marrow of Modern Divinity in the controversy in the Scottish Church on that work. He died on the 20th of May, 1732. Boston's writings are eminently popular in Scotland and among the Presbyterians in England. His well-known Fourfold State, which was first printed in 1720, had a curious literary fate. It had been so far reconstructed by a person whom he had engaged to correct the press, that the author, scarcely recognising his own work, repudiated the book till he issued a genuine edition. The title of this book in full is "Human Nature in its Fourfold State: of primitive integrity subsisting in the parents of mankind in Paradise; entire depravation subsisting in the unregenerate; begun recovery subsisting in the regenerate; and consummate happiness or misery subsisting in all mankind in the future state." In 1776 appeared Memoirs of the Life, Time, and Writings of Thomas Boston, divided into twelve periods, written by himself, and addressed to his children. The Fourfold State, which is a strongly Calvinistic book, has passed through many editions, and is constantly reprinted. Boston wrote also other practical and controversial pieces, which are gathered in M'Millan's edition of the Complete Works of the Rev. T. Boston (Lond. 1852, 12 vols. 8vo).- Allibone, Dict. of Authors, i, 221.

## Boston, Thomas (2)[[@Headword:Boston, Thomas (2)]]

             a Scotch Presbyterian divine and voluminous writer, was born in Dunse, Berwickshire, 7th March, 1676. He received his school training at his native place, and afterward attended the University of Edinburgh. He was ordained in 1699 minister of the parish of Simprin, near his native place, and in 1707 he removed to Ettrick. He was a member of the General Assembly of 1703. He was opposed to the oath of abjuration, and in general to all measures which created restrictions on the Church. He joined those who supported the doctrines of The Marrow of Modern Divinity in the controversy in the Scottish Church on that work. He died on the 20th of May, 1732. Boston's writings are eminently popular in Scotland and among the Presbyterians in England. His well-known Fourfold State, which was first printed in 1720, had a curious literary fate. It had been so far reconstructed by a person whom he had engaged to correct the press, that the author, scarcely recognising his own work, repudiated the book till he issued a genuine edition. The title of this book in full is "Human Nature in its Fourfold State: of primitive integrity subsisting in the parents of mankind in Paradise; entire depravation subsisting in the unregenerate; begun recovery subsisting in the regenerate; and consummate happiness or misery subsisting in all mankind in the future state." In 1776 appeared Memoirs of the Life, Time, and Writings of Thomas Boston, divided into twelve periods, written by himself, and addressed to his children. The Fourfold State, which is a strongly Calvinistic book, has passed through many editions, and is constantly reprinted. Boston wrote also other practical and controversial pieces, which are gathered in M'Millan's edition of the Complete Works of the Rev. T. Boston (Lond. 1852, 12 vols. 8vo).- Allibone, Dict. of Authors, i, 221.

## Bostra[[@Headword:Bostra]]

             an ancient episcopal see of Arabia, whose first bishop is said to have been one of the seventy disciples. In 244 (according to others, 247) a celebrated council was held there, under the presidency of Origen, against Beryllus, a Monarchian (q.v.) and Patripassian (q.v.). Origen not only refuted him, but brought him back from his errors. SEE BOZRAH.

## Bostra (2)[[@Headword:Bostra (2)]]

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## Bostra, Council Of[[@Headword:Bostra, Council Of]]

             (Concilium Bostranum), was held about 227, in consequence of the errors of Beryhlus, bishop of the place, who denied that our Lord Jesus. Christ had any proper existence before the Incarnation, and maintained that he then only began to be God; when he was born of the Blessed Virgin; and, moreover, that he was God only because the Father dwelt in him as in the prophets. Origen was charged with the office of convincing him of his errors, in which, after several conferences, he succeeded, and brought him back to the Catholic faith (Euseb. Hist. Eccl. 5, 33). See Labbe, Concil. 1, 651.

Another Council of Bostra was held, at which Origen refuted some Arabians who said that the souls of men died with their bodies and came to life after the resurrection.

## Bostrenus[[@Headword:Bostrenus]]

             (Βοστρηνός), the "graceful" river upon whose banks Sidon was situated (Dionys. Per. p. 913); being the modern Nahr el-Auhy, a stream rising in Mount Lebanon from fountains an hour and a half beyond the village el- Baruk; it is at first a wild torrent, and its course is nearly south-west (Burckhardt, Syria, p. 206; Robinson, Researches, 3:429; Chesney, Euphrat. Exped. i, 467).

## Bostrenus (2)[[@Headword:Bostrenus (2)]]

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## Bostrom, Christoffer Jakob[[@Headword:Bostrom, Christoffer Jakob]]

             a Swedish philosopher, was born at Pitea, January 1, 1797. He studied at Upsala, where he also commenced his lectures in 1827, which he continued till 1863, when he retired from his professorship. He died March 22, 1866. Bostrom was the most independent thinker of Siveden, and founded a philosophical school, the influence of which has essentially prevented the propagation of materialistic and pessimistic teachings in Sweden. (B.P.)

## Bostwick, David[[@Headword:Bostwick, David]]

             a Presbyterian minister, was born at New Milford, Conn., in 1721. He entered Yale College, but before graduating left, and completed Ilis studies with Burr at Newark, and was for some time his assistant in the academy. He was ordained by the New York Presbytery, and installed pastor of the Church at Jamaica, L. I., Oct. 9. 1745. Davies heard him preach before the synod in 1753, and said of him, “I think he has the best style of extempore preaching of any man I ever heard.” He had been appointed on a mission to Virginia and North Carolina, but he never went. He continued at Jamaica ten years, enjoying the affections of his people and the town. At a meeting of the freeholders in 1753, only three dissented from giving to the elders and deacons certain lands and the right to sell them for the support of a Presbyterian minister forever. His relation being dissolved at Jamaica, he was installed in New York, and died there, Nov. 12, 1763. A sermon which he preached before the synod in 1758 was printed, with the title, Self Disclaimed and Christ Exalted. As a preacher he was uncommonly popular, his gifts being of the highest order. After his death, his treatise, entitled, A Fair and Rational Vindication of the Right of Infants to the Ordinance of Baptism: was published in New York and reprinted in London. (W.P.S.)

## Bostwick, Gideon[[@Headword:Bostwick, Gideon]]

             a clergyman of the Protestant Episcopal Church, was born at New Milford, Conn., Sept. 21, 1742 (O. S.). Rev. Nathaniel Taylor, the Congregational minister of his native town, gave him his preparation for college, and he graduated at Yale in 1762. Great Barrington, Conn., became his permanent residence in consequence of his accepting the charge of a classical school recently established there. For some time he officiated as lay reader in the Episcopal Church at that place, and this ultimately led him to become a candidate for orders. He repaired to England, and was ordained deacon and priest by the bishop of London, and returned in 1770 to Connecticut. In June he became rector of St. James's Church, Great Barrington,, which position he occupied until the end of his life, June 13, 1793. St. Luke's Church in Lanesborough was also under his supervision during the same period. A few years before his death he preached a part of the time ‘in a church' at Hudson, N. Y., in connection with his rectorship at Great Barrington. See Sprague, Annals of the Amer. Pulpit, 5, 274.

## Bostwick, Mary[[@Headword:Bostwick, Mary]]

             wife of John Bostwick, was a minister of the Society of Friends (Orthodox). She died at the Plains, Ulster Co., N. Y., April 23, 1836, aged forty-eight years. See The Friend, 9, 280.

## Bostwick, Shadrach[[@Headword:Bostwick, Shadrach]]

             an early Methodist Episcopal minister, was born in Maryland, educated as a physician, and entered the itinerancy in 1791. For fourteen years he travelled extensively in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio. In 1798-9 he was presiding elder on New London District, Conn. In 1803 he became the pioneer of Methodism on the Western Reserve, Ohio, then a wilderness, where his labors were of great and permanent value. In 1805 he located, and resumed the practice of medicine. The "intellectual and evangelical power of his sermons" gave him great popularity wherever he travelled. His piety was deep, and his bearing noble.-Minutes of Conferences, vol. i (appointments); Bangs, History of Methodism, ii, 80; Stevens, Memorials of Methodism, vol. i, ch. 26 ; Sprague, Annals, 7:200.

## Bostwick, Shadrach (2)[[@Headword:Bostwick, Shadrach (2)]]

             an early Methodist Episcopal minister, was born in Maryland, educated as a physician, and entered the itinerancy in 1791. For fourteen years he travelled extensively in Delaware, Maryland, New Jersey, New York, Connecticut, Massachusetts, and Ohio. In 1798-9 he was presiding elder on New London District, Conn. In 1803 he became the pioneer of Methodism on the Western Reserve, Ohio, then a wilderness, where his labors were of great and permanent value. In 1805 he located, and resumed the practice of medicine. The "intellectual and evangelical power of his sermons" gave him great popularity wherever he travelled. His piety was deep, and his bearing noble.-Minutes of Conferences, vol. i (appointments); Bangs, History of Methodism, ii, 80; Stevens, Memorials of Methodism, vol. i, ch. 26 ; Sprague, Annals, 7:200.

## Bostwick, William W[[@Headword:Bostwick, William W]]

             a clergyman of the Protestant Episcopal Church, was born in Whitestown, Oneida Co., N. Y., Feb. 19, 1797. He attended the Auburn Academy, and completed his academic studies with Rev. Dr. McDonald at Fairfield, Herkimer Co. When the, latter, in 1821, took charge of the academy at Geneva, Mr. Bostwick again placed himself under his instruction, completing his theological course three years after, and teaching meanwhile. He was ordained deacon in 1825, and in June entered upon a career of missionary labor, to which he devoted twenty years of his life. His first field of labor was in the counties of Yates and Steuben, officiating at Penn Yan, Wayne, Tyrone, Hopeton, Pleasant Valley, Painted Post, Prattstown, Jerusalem, Dresden, and Bologna. In the beginning of 1827 his labors were extended into Alleghany County, to which, although forty miles distant from his residence at Bath, he ministered one half the time for the next eighteen months. In 1828 he made missionary visits to Olean and Ellicottville, Cattaraugus Co. In 1840 he officiated in Wayne, Hornellsville,  and other villages. In the summer of 1842 Mr. Bostwick went to the West, and in the autumn assumed the pastoral care of the Church at Joliet, Ill., where he died, Oct. 6, 1845. Though not brilliant, he was a very earnest and useful minister. See Amer. Quar. Church Rev. 1859, p. 531.

## Boswell, James A[[@Headword:Boswell, James A]]

             a Baptist minister, was born at New Chester, now Hill, N. H., in 1796. He was converted in Hebron in 1810, and licensed to preach in 1814; studied theology with Rev. Jeremiah Chaplin in Danvers; Mass., where he was ordained in 1819, on the removal of Dr. Chaplin to Waterville, Me., to take charge of the new Baptist institution in that place, now Colby University. After remaining in Danvers two years, he resigned on account of impaired health. In 1824 he moved to Middletown, Conn., where he was pastor two years, and then was pastor in Pomfret four years. He went in 1830 to Bow, N. H., and was pastor. six years. After preaching for a short time in Alexandria and Gilmanton, he moved to Newton in 1842, where he was pastor three years, and then resigned. He died Sept. 14 1847. (J.C.S.)

## Boswell, John (1)[[@Headword:Boswell, John (1)]]

             an English clergyman, became prebendary of Wells in 1736. He published, A Method of Study, or a Useful Library, with a Catalogue of Books (Lond. 1738, 2 vols.), and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Boswell, John (2)[[@Headword:Boswell, John (2)]]

             a minister in the Methodist Episcopal Church South, was born in Bladen County, N. C., Jan. 30, 1798. He was converted in 1810, and was licensed to preach and received into the Alabama Conference in 1811, in which he performed regular work till a few years previous to his death, when he took a superannuated relation, and thus continued to the close of his life in 1853. Mr. Boswell was remarkable in his self-taught acquisition of knowledge, and in his exemplary life. See Minutes of Annual Conferences of the M. E. Church South, 1853, p. 478.

## Boswell, William[[@Headword:Boswell, William]]

             a Baptist minister. was born in Philadelphia, Jan. 8, 1776. His early life was devoted to business, but, having become a Christian, he united, in 1801, with the First Baptist Church in Philadelphia. He was licensed some time  afterwards by the Church in Burlington, N. J., with which he had connected himself. He was ordained Sept. 6, 1809, as pastor of the Trenton and Lamberton Church, where he had a successful ministry. He was state librarian of New Jersey for several years, and chaplain to the state penitentiary. He died June 11, 1833. (J. C. S.)

## Bosworth, F[[@Headword:Bosworth, F]]

             an English Baptist minister, was born in 1795. He began his ministry in 1841 in Canada, where he spent several years in frequent and close fellowship with Dr. Benjamin Davies. Returning to England; Mr. Bosworth became successively the pastor of the Churches at Dover and Old King Street, Bristol; in which latter place he held the position of classical tutor in the college. From Bristol, after a protracted illness, he removed to the Church at South Street, Exeter, where he labored ten years as pastor, and two additional years with the associated labors of the Rev. Sydney W. Bowser, when failing health forced him to resign the pastorate. He died Aug. 4, 1881. See (Lond.) Baptist Hand-book, 1882, p. 295.

## Bosworth, Oliver E[[@Headword:Bosworth, Oliver E]]

             a Methodist Episcopal minister, was born at Northampton, Mass., in 1808 or 1809. He experienced religion in 1830, and in 1832 was admitted into the New England Conference, in which he labored with zeal and diligence till his decease in 1835. Mr. Bosworth possessed a clear understanding, was perspicuous and pointed in his preaching, dignified and graceful in manner, deep and uniform in piety. See Minutes of Annual Conferences, 1835, p. 349.

## Botanomancy[[@Headword:Botanomancy]]

             (βοτάνη, an herb, and μαντεῖον a prophecy), divination by means of plants. It was practiced among the ancient Greeks by writing one's name on herbs and leaves, and then exposing them to the winds; and as many letters as remained were placed together in a word or words, which formed the answer to the inquiry. SEE DIVINATION.

## Botany[[@Headword:Botany]]

             the science that treats of the vegetable kingdom. The only trace of a systematic classification on this subject in the Scriptures is found in the account of the creation (Gen 1:11-12), where the following distinctions are made:

1. DE'SHIE, דֶּשֶׁאּ"grass," i.e. the first shoots of herbage;

2. עֵשֶׂבּ;l,l "herb," i.e. green or tenderplants;

3. עֵוֹ, "tree," i.e. woody shrubs and trees.

These divisions correspond in general to the obvious ones of grassy, herbaceous, and arborescent forms of vegetable growth, the two former comprising annuals and those destitute of a firm stem. Solomon is said to have written, or, at least, discoursed on botanical productions ranging "from the cedar of Lebanon to the hyssop that springeth out of the wall" (1Ki 4:33); but of his treatise or effusions nothing is now extant or further alluded to, if indeed this be any thing more than a hyperbolical mode of representing his general compass of knowledge (comp. Josephus, Ant. 8:2, 5) according to the then unscientific standard. SEE SCIENCE. A large number and considerable variety, however, of trees and plants are more or less referred to in the Bible, but of many of these there exist very slight means of identifying the exact species according to modern botanical systems. The following is a list of all the individuals of the vegetable kingdom of scriptural occurrence, in the alphabetical order of their Hebrew or Greek names, with their probable modern equivalents, and renderings in the Authorized English Version. See these last each in its proper place in this work.

Abattichim', Melon, " melons."

Abivonch', Caper-plant, " desire."

Achu', Sedge, "flag," etc.

Adash', Lentil, "lentil."

Agam', Reed, " reed."

Agmon', Reed, " burush," etc.

Agrielaios, Oleaster, "wild olive."

Ahalim' and Ahaloth', Aloe, "aloes."

Akantha, Bramble, " thorn."

Alaummim' or Almnggimn', Sandal-tree, “almug - trees,"

Allah' or Allon', Terebinth, "oak," etc. [etc. Ale, Aloe, " aloes."

Ansthon, Dill, " anise."

Apsinthos, Wormwood, "wormwood."

Arabim', Osier, willows."

Ashur', Cedar (?), "Ashurites."

Bation, Palm, "branch."

Basam', Besam', orBe'seni, Balsam, " spice."

Batos, Bramble, "bush," etc.

Bekaim', Gum-tree, "mulberry."

Berosh' or Beroth', Cypress, "fir."

Be'tsel, Onion, "onion.",

Beiishim', Poison-berry, " wild grapes."

Bikkurah', Early Fig, "first ripe," etc.

Bo'ser, Unripe Grape, "sour grapes."

Boshah', Weed, cockle."

Botnim', Pistachio, "nuts."

Bussos or But., Linen, "fine linen."

Chabatstse'leth, Meadow Saffron, " rose."

Challamuth, Purslain, " egg."

Charey- Yonim', Kale, "doves' dung."

Chartsan', Sour Grape, "kernels."

Charul', Bramble, "nettle."

Chatsir', Greens, "leeks."

Che'dek, Mad-apple, "thorn," "brier."

Chelbenah', Galbanum, "galbanum."

Chittah' and Chintin', Wheat, " wheat."

Cho'ich, Thorn, "thorn."

Chor and Chur, Linen, "linen."

Dardar', Weed, "thistle."

Dochan', Millet, " millet."

Dudaim', Love-apple, " mandrake."

Ebbeh', Papyrus, " swift."

Elah' or Elonm' Terebinth (?) "oak."

Elaia, Olive, olive"

E'rez, Cedar, "cedar."

E'shel, Tamarisk, " grove," etc.

Ets-She'men, Olive, "oil-tree."

Ezob', Hyssop, "hyssop."

Gad, Coriander, coriander."

Go'me, Papyrus, "rush," etc.

Go'pher, Cypress, " gopher."

Hadas', Myrtle, "myrtle."

Hedussmon, Mint, "mint."

Hobni', Ebony, " ebony."

Hussopos, Hyssop, " hyssop."

Kalldmos, Reed, "reed," etc.

Kali', Roasted grains, "parched corn."

Kalielaios, Olive, "good olive."

Kamon', Cummin, " cummin."

Kaneh', Cane, " reed," etc.

Karkom', Saffron, " saffron."

Karpas', Cotton (?), " green."

Ka'yits, Fig, L summer."

Keration, Carob, " husk."

Ke'tsach, Fennel-flower, " fitches."

Ketsiyah', Cassia, " cassia." Kikayon', Castor-plant, "gourd."

Kimmmosh' or Kimosh', Thistle, "nettle."

Kinamon' and Kinamon- Cinnamon, "cinnamon."

Kippah', Palm, "branch."

Kishshu', Cucumber, "cucumber."

Ko'pher, Cyprus-flower, "pitch," etc.

Kots, Thorn, "thorn," "brier."

Krinon, Lily, " lily."

Krithe, Barley, "barley."

Kumna on, Cummin, "cummin."

Kusse'meth, Spelt, "rye," etc.

Libdnos and Libonah', Frankincense, "frankincense."

Libneh', Poplar, "'poplar."

Linon, Flax, " linen."

Lot, Ladanum, "myrrh."

Luz, Almond, "hazel."

Maliuach, Sea Purslain, "mallows."

Man and Manna, Manna, "Manna."

Mor, Myrrh, "myrrh."

Nardos, Spikenard, " spikenard."

Nataph', Aromatics, "stacte."

Olunthos, Unripe Fig. untimely figs."

O'ren, Pine (?), "ash."

Pag, Unripe Fig, "green figs."

Pakuoth', Wild Cucumber," wild gourd."

Pegacnon, Rue, "rue."

Pe'sheth or Pishtah', Flax, "flax."

Phoinix, Palm, " palm."

Pol, Bean, "beans."

Rimmon', Pomegranate, " pomegranate."

Rosh, Poppy (?), "gall," etc.

Ro'them, Spanish Broom, "juniper."

Sallon' or Sillon', Prickle, "thorn," "brier."

Seneh', Bramble, "bush."

Sefirah', Barley, “barley."

Shaked', Almond, "almond."

Shamir', Prier, "brier."

Sha'yith, Thorn, " thorn."

Shesh, Linen, " fine linen," etc.

Shittah' or Shittim', Acacia, "shittah," etc.

Shoshan', Shushanl' etc., Lily, "lily."

Shum, Garlic, " garlic."

Sindpi, Mustard, "mustard."

Sir, Thorn, "thorn."

Sirpad', Nettle, "brier."

Sitos, Grain, wheat," Icorn."

Skolops, Brier,.”thorn."

Smurna, Mhyrrh, “myrr."

Sorek', Grape, " vine."

Staphule, Grape, " bunch."

Sukd or Sukon, Fig, "fig."

Sukomoria, Sycamore, "sycamore."

Suph, Sea-weed, "weed," etc.

Tamar' or Timmorah', Palm, "palm."

Tappu'ech, Apple (?), apple."

Teidnah', Plantain, "fig."

Tedisshsur', Cedar, "box."

Thuia, Citron (?), "thyine."

Tidhar', Holm (?), "pine."

Tirzah, Hex (?) "cypress."

Tribolos, Caltrop, “brier."

Tsaphtsaphah', Willow, "willow."

Tse'lim', Lotus, " shady."

Tsimmuk', Raisins, "raisins."

Tsinnim' or Tsininim', Prickly shrubs, "thorns."

Tsori', Balm, “balm."

Za'yite, Olive, “olive."

Ze'phehi, Pitch, "pitch."

Zizazia, Darnel, "tares."

See Ursini Arboretum Biblicum (Norimberg, 1685, 12mo); Hiller, Hierophyticon (Traj. ad Rhen. 1725, 4to); Forskal, Flora AEgyptiaco- Arabica (Hauniae, 1775, 4to); Celsius, Hierobotanicum (Upsal, 1745, 2 vols. 8vo); Russell, Nat. Hist. of Aleppo (Lond. 1714, 2 vols. 4to); Bruce, Travels (vol. 3:Edinb. 1805, 4to); Kitto, Phys. Hist. of Palest. (vol. ii, Lond. 1843, 8vo); Osborre, Plants of the Holy Land (Phila. 1860, 4to)i Calcott, Script. Herbal (Lond. 1842, 8vo); Rosenmuller, Bib. Botany (tr. from the German. Edinb. 1846, 12mo); Smith, Bible Plants (Lond. 1878, 12mo). SEE PLANT; SEE TREE; SEE FRUIT; SEE FLOWER; SEE NATURAL HISTORY.

## Botany (2)[[@Headword:Botany (2)]]

             the science that treats of the vegetable kingdom. The only trace of a systematic classification on this subject in the Scriptures is found in the account of the creation (Gen 1:11-12), where the following distinctions are made:

1. DE'SHIE, דֶּשֶׁאּ"grass," i.e. the first shoots of herbage;

2. עֵשֶׂבּ;l,l "herb," i.e. green or tenderplants;

3. עֵוֹ, "tree," i.e. woody shrubs and trees.

These divisions correspond in general to the obvious ones of grassy, herbaceous, and arborescent forms of vegetable growth, the two former comprising annuals and those destitute of a firm stem. Solomon is said to have written, or, at least, discoursed on botanical productions ranging "from the cedar of Lebanon to the hyssop that springeth out of the wall" (1Ki 4:33); but of his treatise or effusions nothing is now extant or further alluded to, if indeed this be any thing more than a hyperbolical mode of representing his general compass of knowledge (comp. Josephus, Ant. 8:2, 5) according to the then unscientific standard. SEE SCIENCE. A large number and considerable variety, however, of trees and plants are more or less referred to in the Bible, but of many of these there exist very slight means of identifying the exact species according to modern botanical systems. The following is a list of all the individuals of the vegetable kingdom of scriptural occurrence, in the alphabetical order of their Hebrew or Greek names, with their probable modern equivalents, and renderings in the Authorized English Version. See these last each in its proper place in this work.

Abattichim', Melon, " melons."

Abivonch', Caper-plant, " desire."

Achu', Sedge, "flag," etc.

Adash', Lentil, "lentil."

Agam', Reed, " reed."

Agmon', Reed, " burush," etc.

Agrielaios, Oleaster, "wild olive."

Ahalim' and Ahaloth', Aloe, "aloes."

Akantha, Bramble, " thorn."

Alaummim' or Almnggimn', Sandal-tree, “almug - trees,"

Allah' or Allon', Terebinth, "oak," etc. [etc. Ale, Aloe, " aloes."

Ansthon, Dill, " anise."

Apsinthos, Wormwood, "wormwood."

Arabim', Osier, willows."

Ashur', Cedar (?), "Ashurites."

Bation, Palm, "branch."

Basam', Besam', orBe'seni, Balsam, " spice."

Batos, Bramble, "bush," etc.

Bekaim', Gum-tree, "mulberry."

Berosh' or Beroth', Cypress, "fir."

Be'tsel, Onion, "onion.",

Beiishim', Poison-berry, " wild grapes."

Bikkurah', Early Fig, "first ripe," etc.

Bo'ser, Unripe Grape, "sour grapes."

Boshah', Weed, cockle."

Botnim', Pistachio, "nuts."

Bussos or But., Linen, "fine linen."

Chabatstse'leth, Meadow Saffron, " rose."

Challamuth, Purslain, " egg."

Charey- Yonim', Kale, "doves' dung."

Chartsan', Sour Grape, "kernels."

Charul', Bramble, "nettle."

Chatsir', Greens, "leeks."

Che'dek, Mad-apple, "thorn," "brier."

Chelbenah', Galbanum, "galbanum."

Chittah' and Chintin', Wheat, " wheat."

Cho'ich, Thorn, "thorn."

Chor and Chur, Linen, "linen."

Dardar', Weed, "thistle."

Dochan', Millet, " millet."

Dudaim', Love-apple, " mandrake."

Ebbeh', Papyrus, " swift."

Elah' or Elonm' Terebinth (?) "oak."

Elaia, Olive, olive"

E'rez, Cedar, "cedar."

E'shel, Tamarisk, " grove," etc.

Ets-She'men, Olive, "oil-tree."

Ezob', Hyssop, "hyssop."

Gad, Coriander, coriander."

Go'me, Papyrus, "rush," etc.

Go'pher, Cypress, " gopher."

Hadas', Myrtle, "myrtle."

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Kalldmos, Reed, "reed," etc.

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Kaneh', Cane, " reed," etc.

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Kippah', Palm, "branch."

Kishshu', Cucumber, "cucumber."

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Kots, Thorn, "thorn," "brier."

Krinon, Lily, " lily."

Krithe, Barley, "barley."

Kumna on, Cummin, "cummin."

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Libneh', Poplar, "'poplar."

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Man and Manna, Manna, "Manna."

Mor, Myrrh, "myrrh."

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Nataph', Aromatics, "stacte."

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Pe'sheth or Pishtah', Flax, "flax."

Phoinix, Palm, " palm."

Pol, Bean, "beans."

Rimmon', Pomegranate, " pomegranate."

Rosh, Poppy (?), "gall," etc.

Ro'them, Spanish Broom, "juniper."

Sallon' or Sillon', Prickle, "thorn," "brier."

Seneh', Bramble, "bush."

Sefirah', Barley, “barley."

Shaked', Almond, "almond."

Shamir', Prier, "brier."

Sha'yith, Thorn, " thorn."

Shesh, Linen, " fine linen," etc.

Shittah' or Shittim', Acacia, "shittah," etc.

Shoshan', Shushanl' etc., Lily, "lily."

Shum, Garlic, " garlic."

Sindpi, Mustard, "mustard."

Sir, Thorn, "thorn."

Sirpad', Nettle, "brier."

Sitos, Grain, wheat," Icorn."

Skolops, Brier,.”thorn."

Smurna, Mhyrrh, “myrr."

Sorek', Grape, " vine."

Staphule, Grape, " bunch."

Sukd or Sukon, Fig, "fig."

Sukomoria, Sycamore, "sycamore."

Suph, Sea-weed, "weed," etc.

Tamar' or Timmorah', Palm, "palm."

Tappu'ech, Apple (?), apple."

Teidnah', Plantain, "fig."

Tedisshsur', Cedar, "box."

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## Botch[[@Headword:Botch]]

             (שְׁחַין, shechiz', elsewhere "boil"), a name applied (Deu 28:27; Deu 28:35) to the Egyptian plague of cutaneous inflammatory eruptions (Exo 9:9 sq.), a disease at that time preternaturally induced, but apparently also endemic in that country from Sept. to Dec., according to some travellers, and breaking out in pustules that sometimes prove fatal in a few days (Granger, Voyage de l'Egypte, p. 22). Others (comp. Rosenmuler, Alterthumsk. ii, 222 sq.) understand a kind of eruptive fever engendered by the effluvia after the inundation of the Nile; but this disease would hardly attack cattle. Jahn (Archaol. I, ii, 384) thinks it was the black leprosy or melandria. SEE BOIL.

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## Both, Andrew And John[[@Headword:Both, Andrew And John]]

             brothers, were eminent Dutch painters, and natives of Utrecht, John, the elder, being born about 1610. They first studied under their father and afterwards under A. Bloemaert. The works of these artists had gained them  a wide reputation, when Andrew was accidentally drowned in 1645. John died in 1650. The following are some of their principal works: St. Anthony Praying, with a Skull; St. Francis with a Crucifix before him; Two Beggars; two of Dutch Merry-makings.

## Bothwell, Adam[[@Headword:Bothwell, Adam]]

             a Scottish bishop, was born at Meldrumsheugh, was a burgess of Edinburgh, promoted to the see of Orkney by queen Mary, Oct. 8, 1562, and was one of the four bishops who embraced the new Reformation. He officiated in the marriage of the queen with the earl of Bothwell. He was designated bishop of Orkney and abbot of Holyroordhouse. He died Aug. 23, 1570. See Keith, Scottish Bishops, p. 226.

## Bothwidi, John[[@Headword:Bothwidi, John]]

             a Swedish prelate and theologian, was connected with the court of king Gustavus Adolphus as preacher, and he accompanied that prince in all his campaigns. He became bishop of Linkoping in 1630. Being called to Germany the following year, and charged by the king with the direction of ecclesiastical affairs, he organized a consistory in the provinces of Minden and Magdeburg. He died Nov. 25, 1635. Among other works, he wrote Utrum. Moscovite sint Christiani (Stockholm, 1620). See Hoefer, Nouv. Biog. Generale, s.v.

## Botkin, Jesse[[@Headword:Botkin, Jesse]]

             a Methodist Episcopal minister, was born in Clinton County. O., November, 1807, of devout Christian parents. From childhood he was remarkable for his love of right, and for his correct moral deportment. He joined the Church in his twentieth year, was licensed to exhort in 1841, and in 1842 received license to preach and entered the Ohio Conference, in which he continued with faithfulness until his superannuation in 1864, which relation he sustained to the time of his demise, Feb. 25, 1870. Mr. Botkin was a practical, laborious preacher, an excellent man. See Minutes of Annual Conferences, 1870, p. 167.

## Botnim[[@Headword:Botnim]]

             SEE NUT.

## Botnim (2)[[@Headword:Botnim (2)]]

             SEE NUT.

## Botolphus (Or Botulf)[[@Headword:Botolphus (Or Botulf)]]

             an early English monk, according to the Anglo-Saxon chronicle, founded a monastery at Ikanho, in 654; a place identified, very probably, with Boston (or Botulfstown), in Lincolnshire. He was born in England but had gone to  Germany, where he became a monk; and returned to England after acting as guardian, in a French monastery, to two sisters of king Ethelmund. Taking possession of Ikanho, he built his monastery, and instituted the rule of St. Benedict. His death was commemorated June 17, and his relics were removed by St. Ethelwold to Thoriney. Upwards of fifty churches in England are dedicated to him, ten of which are in Norfolk. See Hardy, Catalogue of Materials for Brit Hist.1, 373-375; Parker, Cal. Ill. p. p. 311. He is probably the same with a reputed bishop, whose remains, with those of St. Germinus, were buried at St. Edmunds.

## Botrys[[@Headword:Botrys]]

             (Βότρυς; in Gr. this word means a bunch of grapes; Βοστρύς in Theophan. Chorogr. p. 193; comp. Pomp. Mela, i, 12, 3), a town of the Phoenician coast, twelve Roman miles north of Byblus (Tab. Peut.), and a fortress of the robber tribes of Mount Libanus (Strabo, 16:p. 755), founded by Ethbaal, king of Tyre (Menander in Josephus, Ant. 8:13, 2). It was taken, with other cities, by-Antiochus the Great in his Phoenician campaign (Polyb. v, 68). It is still extant under the name Batrun, a small town, with a port and 300 or 400 houses, chiefly of Maronites (Chesney, Euphr-at. Exped. i, 454).

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## Botsac, Bartholomeus[[@Headword:Botsac, Bartholomeus]]

             a Lutheran theologian. of Germany, was born at Lubeck, Aug. 24, 1649. He studied at Giessen, where he was also made doctor of theology in 1682. In 1693 he was called to Copenhagen as pastor of St. Peter's; in 1702 he was made professor of theology and member of consistory, and died April 16, 1709. He wrote, Medulla Theologice Mooralis: — Comonitorium de Fugienido Papismo: — Theses de Clavibvus Petri ad Illustrandum Mat 16:19 : — Von der Siinde wider den heiliqen Geist, in Predigten. See Moller, Cinzbria Litter afa; Seelen, Athence Lubecenses; Jocher, Allgemeines Gelehrten — Lexikon, s.v. (B. P.)

## Botsac, Johannes[[@Headword:Botsac, Johannes]]

             a Lutheran theologian of Germany, was born at Hervorden, in Westphalia, in 1600. He studied at Leipsic, Wittenberg, Kinigsberg, and Rostock. In 1630 he was appointed rector and professor of Hebrew at the gymnasium in Dantzic, as well as pastor of Trinity Church. In 1631 he was made doctor of theology, and died Sept. 16, 1674. He wrote, Promptuarium Allegoriarum: — De E'cclesia Ronmano-papistican non Sanlcta: — Anabaptisnmus Reprobatus: — Gymnasium Christologicum de Ardua Controversia Omnipresentice Jesu Chraisti, etc. See Moller, Cimbria Litteratac; Jocher, Allgemeines Gelelrhten-Lexikon, s.v. (B. P.)

## Botsford, Edmund[[@Headword:Botsford, Edmund]]

             a Baptist minister, was born at Woburn, Bedfordshire, England, in 1745. He was converted at Charleston, S. C., in 1766, and licensed to preach in February, 1771. His first congregation was about forty miles from Savannah, but he also preached in Georgia. He was ordained pastor at Charleston; March 14, 1773. Subsequently he served several churches in  Virginia, and closed his earthly labors in Georgetown, S. C., Dec. 25, 1819. He published The Spiritual Allegory: — Sambo and Toney: — and A Dialogue between Two Servants. See Sprague, Annals of the Amer. Pulpit, 6 138.

## Botsford, Eli C[[@Headword:Botsford, Eli C]]

             a Presbyterian minister, was born at Jordan, Onondaga Co., N. Y., Oct. 10, 1829. He graduated from Union College in 1847, and from Princeton Theological Seminary, N. J., in 1851. In 1855 he was installed pastor of the Yorkville Presbyterian Church, New York city, where he labored till his death, Dec. 28, 1860. See Wilson, Presb. Hist. Almanac, 1862, p. 81.

## Bott, Thomas[[@Headword:Bott, Thomas]]

             a learned English divine, was born at Derby in 1688. He was educated among the Dissenters, and became minister to a Presbyterian congregation at Spalding in Lincolnshire. Becoming dissatisfied with his position, he removed to London, and soon after the accession of George I took orders in the Church of England, and was presented to the rectory of Winburg in Norfolk. About 1725 he was presented to the benefice of Reymerston; in 1734, to the rectory of Spixworth; and in 1747, to the rectory of Edgefield, all in Norfolk. He retired from public duty about 1750, and died at Norwich, Sept. 23, 1754. He published a number of sermons and other works, the chief of which is, Answer to the First Volume of Warburton's Divine Legation of Moses. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and. Amer. Authors, s.v.

## Bott, William H[[@Headword:Bott, William H]]

             a Baptist minister, was born at Salem, Mass., Nov. 25, 1816. At the age of fourteen he removed to Boston, where he was apprenticed to the printing business. He made a profession of his faith in 1834, in 1835 commenced preparation for college, and graduated from Brown University in 1840. Soon after leaving college he went South, and was ordained at Baltimore to the work of an evangelist. The winter of 1840-41 he spent with the Baptist Church in Alexandria, D. C., where his labors were blessed to the people. His health began to fail early in the spring of 1841, and in June he returned to Salem, where, after an illness of a few months, he died, Oct. 7, 1841. See Christian Watchman,. Nov. 19, 1841. (J.C.S.)

## Botta, Thomas Maria[[@Headword:Botta, Thomas Maria]]

             an Italian Barnabite of Cremona, who died in 1728, is the author of Filosofia Sacra Morale (Pavia, 1698, and often): — Eruditi Morali (Milan, 1701): — Scuola del Savio Aperta (Pavia.: 1704): — Adamo nel Paradiso Tertrestre (ibid. eod.): — Trionfi di Davide, etc. (ibid. 1712). See Mazzuchelli Serittor i d' Italia; Jochler, Allgemeines Gelehrten- Lexikon, s.v. (B. P.)

## Bottala, Giovanni Maria[[@Headword:Bottala, Giovanni Maria]]

             (sometimes called Rafaellino), an Italian painter, was born at Savona, near Genoa, in 1613, and studied under P. da Cortona at Rome. He painted several pictures for the cardinal Sacchetti, the most important of which was the Meeting of Jacob and Esau; afterwards placed in Rome by Benedict XIV. His other works are in the churches of Milan and Geneva. He died at Milan in 1644. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer,; Nouv. Biog. Generale, s.v.

## Bottani Giuseppe[[@Headword:Bottani Giuseppe]]

             an Italian painter, was born at Cremona in 1717, and studied at Rome under Agostino Masucci. There is a historical piece of some merit, by Bottani, in the Church of SS. Cosmo and Damiano, at Mantua, representing St. Paola taking leave of her Attendants. He died at Mantua in 1784. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bottari, Giovanni Gaitano[[@Headword:Bottari, Giovanni Gaitano]]

             a learned Italian prelate, was born at Florence, Jan. 15, 1689. At the age of ten-years he studied ancient literature and eloquence under Antonio Marie Biscioni, with whom he formed a friendly alliance, and whom, on one occasion, he aided in his labors. He applied himself to the study of the Greek language, mathematics, philosophy, and theology. The Accademia della Crusca confided to him the reprint of its large dictionary, in which work he associated the marquis Andrea Alamanni and Rosso Martini. He afterwards had charge of the printing-house of the grand-duke of Tuscany. At Rome, where he established himself in 1730, he became canon, professor of ecclesiastical history and controversy at the College of Sapienca, and prelate of the palace. He was appointed by Clement XII  custodian of the library of the Vatican, and there arranged a cabinet of medals according to the wishes of the pope. His friend, Benedict XIV, gave to him the canonship of St. Marie Traustevesine, and wished to have him in his palace as chaplain. He died. at Rome, June 3, 1775, leaving many works, among which we mention, Lezioni tre Sopra il Tremnoto (Rome, 1733, 1748): — Del Museo Capitolino, Tomo Primo, Contenente' magini di Uomini Illustri (ibid. 1741); vol. ii is in Latin, Musei Capitolini Tomus Secundus, Augustorum et Augustanarum Hermnos Continens, cum Observationibus Italice Primum, nunc Latine Editis (ibid. 1750). See Hoefer, Nouv. Biog. Generale, s.v.

## Bottcher, Julius Friedrich[[@Headword:Bottcher, Julius Friedrich]]

             a Protestant theologian of Germany, was born Oct. 25, 1801, at Dresden, and died in 1863. He published, Hebriische Paradignien (Dresden, 1825): — Hebraisches Uebungsbuch fur Schulen (ibid. 1826): — Proben alttestamentlicher Schrifterkldrung nach wissenschaftlicher Sprachfobschung, etc. (Leipsic, 1833): — De Inferis Rebusque Post Miortem Futuris ex flebreorum, et Grcecoinum Opinionibus libri ii (Dresden; 1846): — Exegqetisch-kritische Aehrenlese zum alien Testament (ibid. eod.): — Nue exegetisch-kritische Aehrenlese zumn alten Testament (Leipsic, 1863, 1864, 1865, 3 vols.; the third vol. was edited, with indices, by F. Miihlau, who also edlited the following): — Ausfiihrliches Lehrbuch der Hebardischen Sprache (ibid. 1866-68, 2 vols.). See Furst, Bibl. Jud. i, 129; Zuchold, Bibl. Theol. i, 174 sq.; Winer, Handbuch der theol. Lit. i, 112, 117, 119, 196. (B. P.)

## Botteher, Ernest Christoph[[@Headword:Botteher, Ernest Christoph]]

             a German philanthropist, was born June 18, 1697, near Hildesheim. He gave his attention to commerce, and lost his fortune by unfortunate speculation. An English merchant furnished him the means to re-establish himself in business. He became very wealthy, and conceived the desire of being useful to his country. He established at Hanover a seminary for the preparation of teachers, and joined to this a free school for poor children. He consecrated the greater part of his immense fortune to similar enterprises. He died in 1750. See Hoefer, Nouv. Biog. Generale, s.v.

## Botterell, Henry B[[@Headword:Botterell, Henry B]]

             an English Wesleyan minister, was born at Liskeard, Cornwall, Jan. 30, 1814. He was converted at the age of seventeen under Rev. Simeon Noall. In 1837 he entered the theological institution at Hoxton, where he remained until 1839, when he was called out to supply a vacancy in St. Austle Circuit. His next appointment was Tuckingmill, and the next Guernsey, 1841. In 1842 he was appointed to the Biggleswade Circuit, but disease seizing him, he left London, April 4, 1843, for his father's house at Liskeard, where he died, April 9, 1843. Encomiums on his character were published by Thos. Jackson and others. See Wesl. Meth. Mag. 1848, p. 712; Minutes of the British Conference, 1843.

## Botticelli[[@Headword:Botticelli]]

             (family name Filipepi), SANDRO or ALESSANDRO, an Italian painter and engraver, was born at Florence in 1437, and studied under Filippo Lippi; and subsequently visited Rome, where he executed several important works for Sixtus IV. His chief works were at Florence. They were a Venus attired by the Graces, and a Venus Anadyomene; also an Assumption of the Virgin, in St. Pietro Maggiore, painted for St. Matteo Palmieri, and now in England. It contains a multitude of figures in the heavens, the apostles around the tomb from which the Virgin has ascended, and the figures of Palmieri and his wife kneeling. Botticelli died in 1515. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

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1. The first bottles were probably made of the skins of animals. Accordingly, in the fourth book of the. Iliad (1. 247), the attendants are represented as bearing wine for use in a bottle made of goat-skin (ἀσκῷἐν αἰγείῳ). In Herodotus also (ii, 121) a passage occurs by which it appears that it was customary among the ancient Egyptians to use bottles made of skins; and from the language employed by him it may be inferred that a bottle was formed by sewing up the skin, and leaving the projection of the leg and foot to serve as a cock; hence it was termed ποδεών. This aperture was closed with a plug or a string. In some instances every part was sewed up except the neck; the neck of the animal thus became the neck of the bottle. (See Wilkinson, Anc. Eg. i, 148-158.) The Greeks and Romans also were accustomed to use bottles made of skins, chiefly for wine (see Smith, Dict. of Class. Antig. s.v. Vinum). SEE SKIN-BOTTLE.

Skin-bottles doubtless existed among the Hebrews even in patriarchal times; but the first clear notice of them does not occur till Jos 9:4, where it is said that the Gibeonites, wishing to impose upon Joshua as if they had come from a long distance, took "old sacks upon their asses, and wine-bottles, old, and rent, and bound up." So in the thirteenth verse of the same chapter: "these bottles of wine which we filled were new, and, behold, they be rent; and these our garments and our shoes are become old by reason of the very long journey." Age, then, had the effect of wearing and tearing the bottles in question, which must consequently have been of skin (see Hackett's Illustr. of Scripture, p. 44, 45). To the same effect is the passage in Job 32:19, "My belly is as wine which hath no vent; it is ready to burst like new bottles." Our Saviour's language (Mat 9:17; Luk 5:37-38; Mar 2:22) is thus clearly explained: ' Men do not put new wine into old bottles, else the bottles break and the wine runneth out, and the bottles perish;" "New wine must be put into new bottles, and both are preserved." To the conception of an English reader, who knows of no bottles but such as are made of clay or glass, the idea of bottles breaking through age presents an insuperable difficulty; but skins may become "old, rent, and bound up;" they also prove, in time, hard and inelastic, and would, in such a condition, be very unfit to hold new wine, probably in a state of active fermentation. Even new skins might be unable to resist the internal pressure caused by fermentation. If, therefore, by "new" is meant "untried," the passage just cited from Job presents no inconsistency.

As the drinking of wine is illegal among the Moslems who are now in possession of Western Asia, little is seen of the ancient use of skin-bottles for wine, unless among the Christians of Georgia, Armenia, and Lebanon, where they are still thus employed. In Georgia the wine is stowed in large ox-skins, and is moved or kept at hand for use in smaller skins of goats or kids. But skins are still most extensively used throughout Western Asia for water. The Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors in leathern bottles. These are made of goat-skins. When the animal is killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening its belly. In Arabia they are tanned with acacia bark, and the hairy part left outside. If not tanned, a disagreeable taste is imparted to the water. They afterward sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-

goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. These bottles, when rent, are repaired sometimes by setting in a piece, sometimes by gathering up the wounded place in the manner of a purse; sometimes they put in a round flat piece of wood, and by that means stop the hole (Chardin, ii, 405; 8:409; Wellsted, Arabia, i, 89; ii, 78; Lane, Mod. Eg. ii, c. 1; Harmer, ed. Clarke, i, 284). Bruce gives a description of a vessel of the same kind, but larger. "A gerba is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left at the top, in the same manner as the bung-hole of a cask; around this the skin is gathered to the size of a large handful, which, when the gerba is full of water, is tied round with whip- cord. These gerbas contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through as to prevent its being evaporated by the heat of the sun upon the gerba, which, in fact, happened to us twice, so as to put us in danger of perishing with thirst" (Travels, 4:334). Chardin says that wine in Persia-is preserved in skins saturated with pitch, which, when good, impart no flavor to the wine (Voyages, 4:75). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas.

2. It is an error to represent bottles as being made exclusively of dressed or undressed skins among the ancient Hebrews (Jones, Biblical Cyclopedia, s.v.). Among the Egyptians ornamental vases were of hard stone, alabaster, glass, ivory, bone, porcelain, bronze, silver, or gold; and also, for the use of the people generally, of glazed pottery or common earthenware. As early as Thotmes III, only two centuries later than the Exodus, B.C. 1490, vases art known to have existed of a shape so elegant and of workmanship so superior as to show that the art was not, even then, in its infancy (Wilkinson, Anc. Eg. ii, 59, 60). Glass bottles of the third or fourth century B.C. have been found at Babylon by Mr. Layard. At Cairo many persons obtain a livelihood by selling Nile water, which is carried by camels or asses in skins, or by the carrier himself on his back in pitchers of porous gray earth (Lane, Mod. Eg. ii, 153, 155; Burckhardt, Syria, p. 611; Maundrell, Journey, p. 407, Bohn). SEE GLASS.

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## Bottomless Pit[[@Headword:Bottomless Pit]]

             SEE ABYSS.

## Bottomless Pit (2)[[@Headword:Bottomless Pit (2)]]

             SEE ABYSS.

## Bottomley, Joseph[[@Headword:Bottomley, Joseph]]

             an English Congregational minister, was born in Saddleworth, Nov. 2, 1806. He displayed great love for knowledge early in life, joined the Independent Church at the age of twenty-two, received his collegiate training at Airedale College, and in 1837 was ordained pastor of the Church at Richmond, Yorkshire. In 1840 Mr. Bottomley removed to Sowerby, near Halifax, where he labored until stricken by paralysis, of which he died, May 19, 1866. In his character were blended prudence, firmness, fidelity, and a loving spirit. See (Lond.) Cong. Year-book, 1867, p. 270.

## Botts, Samuel[[@Headword:Botts, Samuel]]

             an English Wesleyan minister, commenced his itinerancy in 1782, and died July 1 1812. He was “a man of sweet and amiable disposition and of solid piety.” See Minutes of the British Conference, 1812.

## Botulph[[@Headword:Botulph]]

             SEE BOTOLPHUS.

## Botwine[[@Headword:Botwine]]

             was the name of two early English ecclesiastics.

(1) Abbot of Medeshamstede (or Peterborough), mentioned in a grant of Offa to Eardulf, bishop of Rochester, in 765. He attested many charters of Offa, in 774, 779, and for the last time in the Council of Cealchyth in 789.

(2) Abbot of Ripon, who died in 786, and was succeeded by Albert. A letter addressed by an abbot Botwine to Lullus, archbishop of Mentz, may have been written by either of the two Botwines.

## Botzheim, Johann Von[[@Headword:Botzheim, Johann Von]]

             a Swiss theologian, was born in 1480 at Botzheim, near Schlettstadt. He studied at Heidelberg, and having completed his studies in Italy, where he was made doctor of canon law, he was appointed after his return, in 1512, dean of Constance. In 1518 he became acquainted with some of Luther's writings, and became greatly attached to Luther and his cause. In 1520 he wrote to Luther, encouraging him in his work; but he soon turned his back upon him. In 1527 he was obliged to leave the place, and went to Freiburg, whiere he died in 1535. He was on very good terms with Erasmus, and it was mainly his influence which led Erasmus to write the Catalogus Elucubrationum. See Dollinger, Reformation, 1:519; Walchner, Johann von Botzheim und seine Freunde (Schaffhausen, 1836); Hartmann, in Allgemeine deutsche Biographie, 3:208; Gopfert, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bouchard, Alexis Daniel[[@Headword:Bouchard, Alexis Daniel]]

             a French priest and theologian, was borna at Besancon about 1680, and died there in 1758. He was prothonotary apostolic, and wrote several works, of which the most important is Sumomula Conciliorum Generalium (12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouche, Honore[[@Headword:Bouche, Honore]]

             a French historian, who was born at Aix in 1598, and died there in 1671, is chiefly known as the author of Chorographie ou ‘Description de la Provence, et Histoire Chronologique du meme Pays (Aix; 1664; 2 vols. fol.); and Vindicice Fidei et Pietfais Provincie, etc. (ibid. eod. 8vo): being a defence of the Provencal tradition concerning the descent of St. Madelaine in that country, against Launoi, who replied to his defence, and drew from him a new edition of the work in French, augmented and corrected. See Biog. Universelle, 5, 266; Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Boucher, Francois[[@Headword:Boucher, Francois]]

             a celebrated French painter and engraver, was born in Paris, Sept. 29, 1703, and studied under Francois le Moine. He died at Paris, May 3, 1770. The following are some of his etchings: Cupid Sporting; The Amiable Villager. He succeeded best in pastoral subjects. — See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Boucher, Gilles[[@Headword:Boucher, Gilles]]

             SEE BOUCHIER.

## Boucher, Jean[[@Headword:Boucher, Jean]]

             a French theologian, was born in Paris about 1548. Instead of a tranquil life in the chair of a university or in the heart of an abbey, he chose to mingle in the civil disturbances which were then agitating the kingdom, and thus ended his life in exile. At first he taught literature and philosophy at Rhiems, later he taught philosophy at the college of Burgundy, then theology at the college Des Grassins, and finally became rector of the university. Prior of the Sorbonne, he was made doctor of theology and rector of St. Benedict. But the fortune which he had obtained by his merit he compromised by his fury against monarchy. In 1588 he wrote a satire against the duke of Epernon, entitled Histoire Tragique et Memorable de Gaverston, Ancien Mignon d'Edouard II. The year following appeared his treatise, De Justa Henrici Abdicatione e Francorum Regno (Paris, 1589). He delivered and published, during the last days of the resistance of Paris, his Sermons de la Simulte- Conversion et Nullite de la Pretendu Absolution de Henri de Bourbon. Boucher died at Tournay in 1644. Besides the works already mentioned, he wrote several others, among which we notice, Apologie pour Jehan Chastel, Parisien, Execute a Maloot, et pour les Peres et Ecoliers de la Societe de Jesus (1595, 1610): — Avis contre l'appel Interjete par le Clebre Edmond Richer, etc. (Paris, 1612). See Hoefer, Nouv. Biog. Generale, s.v.

## Boucher, Jean Baptiste[[@Headword:Boucher, Jean Baptiste]]

             a French theologian, was born at Paris, Oct. 7, 1747. He was successively vicar of the parish of the Innocents, director of the Carmelite nuns, then rector of the foreign missions of St. Merry. He died Oct. 17, 1827. He wrote, Vie de la Bienheureuse Saeur Marie de l'Incarnation, .dite dans le  Monde Mademoiselle Acarie, etc. (Paris, 1800): — Retraite d'apres les Exercises Spirituels de Saint Ignace (ibid. 1807): — Vie de Sainte Therese (ibid. 1810). Boucher co-operated in the publication of the Sermons of the abbot of Marolles. See Hoefer, Nouv. Biog. Generale, s, V.

## Boucher, Joan[[@Headword:Boucher, Joan]]

             was an eminent English Baptist lady, holding position in the court of Henry VIII. In the reign of Edward VI, for holding certain opinions which were deemed heretical, through the influence of archbishop Cranmer, she was condemned to be burned at the stake. With great reluctance the gentle Edward signed the death-warrant. Her death, which “was marked by perfect fearlessness and by the full peace of God,” took place May 2, 1550, in Smithfield, London. See Cathcart, Baptist Ecycl. p. 119. (J.C.S.)

## Boucher, Jonathan[[@Headword:Boucher, Jonathan]]

             one of the early Episcopal ministers in America, was born at Blencogo, England, 1738. At sixteen he came to America, and was nominated to the rectorship of Hanover parish, Va., in 1761. He served in succession the parishes of St. Mary's, St. Anne's, and Queen Ann's in Maryland; and from this last he was ejected in 1775 for refusing to omit from the service the prayers for the king. Returning to England, he became vicar of Epsom 1784. In 1799 he removed to Carlisle, where, he died in 1804. He published A View of the Causes and Consequences of the American Revolution (Lond. 1797, 8vo), and some pamphlets. His later years were spent on a Glossary of Provincial and Archeological Words, which remained in MS., and was purchased in 1831 by the English publishers of Webster's Dictionary.-Sprague, Annals, v, 211; Allen, Biog. Dict. s.v.

## Boucher, Jonathan (2)[[@Headword:Boucher, Jonathan (2)]]

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## Boucher, Joshua (1)[[@Headword:Boucher, Joshua (1)]]

             a minister in the Methodist Episcopal Church South, was born in West Virginia, Oct. 23, 1782. He experienced religion in 1806, served some time as class-leader and exhorter, received license to preach in 1811, and in 1813 entered the Tennessee Conference. With the exception of two years as supernumerary, he did active work until the time of his decease, Aug. 23, 1845. He was solicitous, generous, cheerful, and deeply pious. See Minutes of Annual Conferences of the M. E. Church South, 1845, p. 19.

## Boucher, Joshua (2)[[@Headword:Boucher, Joshua (2)]]

             a Methodist Episcopal minister, was born in Lee County, Va., April 2, 1797. He experienced conversion in 1815 through the labors of a pious domestic slave, and in 1818 entered the Tennessee Conference. Everywhere he was laborious and successful. In 1827 he moved to Ohio and joined the Ohio Conference, and subsequently became a member of the Cincinnati Conference. Failing health caused him to become a superannuate in 1867, which relation he held to the close of his life, Nov. 22, 1873. Mr. Boucher was a man of excellent qualities, energetic, successful, and highly esteemed. See Minutes of Annual Conferences, 1874, p. 101.

## Boucher, Nicolas[[@Headword:Boucher, Nicolas]]

             a French prelate, was born at Cernai, Nov. 14, 1528. He was the son of a simple laborer, and completed his studies at Paris, after which he became professor of philosophy at Rheins, and then had charge of the university as  rector. He was afterwards called to the episcopacy of Verdun. In a work entitled Virdunzensis Episcopatus N. Bocherii (Verdun, 1592), he proved that the Church of Verdun was not dependent upon the Germanic concordat, and Clement VIII sanctioned this doctrine. Although by his own acknowledgment on the side of the princes of Lorraine, he withdrew to tale part with the League. He died April 19, 1593. He wrote Apologie de la Morale d'Aristote contre Omer Talon (ibid. eod.), dedicated to the cardinal of Lorraine, to whom Boucher had been tutor and whose patronage he had obtained. See Hoefer, Nouv. Biog. Generale, s.v.

## Boucheron, Carlo Emilio Maria[[@Headword:Boucheron, Carlo Emilio Maria]]

             an Italian philologist and theologian, was born at Turin, April 28, 1773. At the age of eighteen he became doctor of theology; studied law and became secretary of state and titulary the following year. Being removed from his position by the French invasion, he taught eloquence in 1804 at the Lyceum of Turin, and in 1811 was called to the chair of Latin eloquence at the university of the same city. He applied himself to the study of the Oriental languages, and continued to divide his time between teaching and literary labors. In 1832 he was professor of history at the Military Academy, and of archeology at the School of Fine Arts. He died March 16, 1838. His principal works are, De Cleentete Damiano Priocca (Turin, 1815): — De Josepho Vernazza (1837; published first in the Actes of the Academy of Sciences at Turin): — Specimen Inscriptionum Latinarum Edente Thoma Vallaurio (ibid. 1836): — De Thonza Valperga Calusio (ibid. 1833; Alexandria, 1835). See Hoefer, Nouv. Biog Generale, s.v.

## Bouchier (Or Boucher)[[@Headword:Bouchier (Or Boucher)]]

             Gilles, a French Jesuit, was born at Arras in 1576, and died in 1665, leaving Belgium Romanum Ecclesiasticum et Civile (Liege, 1655, fol.); it extends from the end of the period embraced by Casesar's commentaries to the death of Clovis I. See Biog. Universelle, 5, 271.

## Bouchier, Thomas[[@Headword:Bouchier, Thomas]]

             an English prelate was born about 1404. At an early age he went to Oxford, and took up his abode at Nevils Inn. His education was inferior. His high birth seems to have brought him early into notice. He was elected chancellor of the university of Cambridge in 1428. In 1435 he received the temporalities of his see at Worcester, and in the May following was duly  consecrated in the Church of Blackfriars, London, his uncle, bishop of Winchester, officiating on the occasion. He was transferred to the more opulent see of Ely, Feb. 27, 1443. It seems that, during the whole period of his occupation of the see, the young prelate was so absorbed in politics that he thought of his bishopric only as a source of income. He was promoted to the see of Canterbury in 1454, and consecrated in February, 1455. In 1464 he was created cardinal presbyter of St. Cyriacus in Thermis. His attention was now directed to the dangers to which the Church and country were exposed. He required each person to either say mass or to repeat the seven psalms with the litany. By this means he thought he might bring about a reform, and after many hard struggles with enemies he did much to improve the state of the Church. Bouchier was distinguished in his day for his moderation and candor; he was not inclined to sacrifice the welfare of his country to the exigencies of his party, and from the fact, perhaps, that he had no very definite principles or strong personal attachments, he was able to do more good than could have been done by an abler man. When he entered public life the prospects of the country were gloomy and dark. The disasters of the English in France, and the disgrace which had been brought upon the once victorious arms of England, rankled in the minds of the people. Bouchier was well termed the peacemaker; during his whole reign, he was always ready to do anything honorable to restore peace. When he closed his career the country was not in such a state of uproar, and the debt of the court was paid; nothing, at the time of his death, could exceed the splendor of the court, and no one felt more joy than himself. The last official act of archbishop Bouchier's trembling hand was “to hold the posie on which the white rose and the red were tied together.” He died April 6, 1486. See Hook, Lives of the Archbishops of Canterbury, 5, 269 sq.

## Bouchout Alan[[@Headword:Bouchout Alan]]

             was a Flemish Dominican who died at Bruges in 1676, leaving, SS. Rosarii in Omnes Totius Anzni Dominicas ac Prcecipue Regince SS. Rosarii Festa (Bruges, 1667): — Tractatus de Prceclarissisma SS. Nominis Jesus Archi- confraternitate (Louvain, 1669). Landon, Eccles. Dict. s.v.

## Boudinot, Elias, LL.D.[[@Headword:Boudinot, Elias, LL.D.]]

             a distinguished Christian philanthropist, was born in Philadelphia, May 2, 1740. He early gained a great reputation as a lawyer, and was appointed, in 1777, commissary general of the prisoners. In the same year he was elected to Congress, and became its chairman in 1782, in which capacity he signed the preliminaries of peace with Great Britain. In 1789 he was again called to Congress, where he served for six years in the House of Representatives. In 1796 Washington appointed him superintendent of the mint, an office which he held until 1805. In 1812 he became a member of the American Board of Commissioners for Foreign Missions, and in 1816 the first president of the American Bible Society (q.v.). These two, as well as many other religious societies, received from him rich donations. He died Oct. 24, 1821, at Burlington. He wrote: Age of Revelation, or the Age of Reason an Age of Infidelity (1790):-Second Advent of the Messiah (1815) :-Star in the West (1816). In the last work he tried to show that the North American Indians are the lost tribes of Israel. He also published (anonymously in the Evangelical Intelligencer for 1806) a memoir of the remarkable William Tennent (q.v.).

## Boudinot, Elias, LL.D. (2)[[@Headword:Boudinot, Elias, LL.D. (2)]]

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## Boudon, Henri Marie[[@Headword:Boudon, Henri Marie]]

             a French ascetic writer, grand archdeacon of Evreux, was born at Fere, in Thiorache (Aisne), Jan. 14, 1624. He had as godmother Henrietta Marie of  Bourbon, daughter of Henry IV; Marie de Medicis and Anne of Austria assisted at his baptism. He died at Evreux, Aug. 31, 1702. Having become priest and doctor of theology, he devoted himself to missions in divers provinces, and occupied his leisure in the composition of a great number of instructive works, of which the principal ones are, Dieu seul, or, Le Saint Esclava.qe de l'Admirable Mere de Dieu. (Paris, 1674): — La Vie cachee avec Jesus en Dieu (ibid. 1676, 1691): — La Conduite de la Divine Providence, etc. (1678): — La Science et la Pratique du Chretien (1680, 1680). See Hoefer, Nouv. Biog. Generale, s.v.

## Boudot, Paul[[@Headword:Boudot, Paul]]

             a French prelate, was born at Morteau, in Franche-Comte, about 1571, and was made doctor of the Sorbonne in 1604. The archduke Albert, governor of the Low Countries, appointed him successively to the sees of St. Omer and Arras. Boudot died at the last-mentioned city, Nov. 11, 1635. This prelate was distinguished as a theologian and preacher, and for his knowledge of languages. He left, Summa Theologica D. Thomce Aquin. Recenrsita (Arras, fol.): — Nova Metempsychosis (Antwerp, 4to): — Traite dri Sacrement de Penitence (Paris, 1601) . — Formula Visitationisper Totam suam Dicesimr Faciendce (Douai, 1627, 8vo): — Catechismus, or a summary of Christian doctrine for the use of the diocese of Arras. This was also published in French (Douai, 1628; Arras, 1633). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouelle, Stephen. D.D[[@Headword:Bouelle, Stephen. D.D]]

             a Presbyterian minister of Huguenot descent, was born in Cumberland Counity, Pennyslvania, in 1770. He was educated at Dickinson College, and studied theology under Dr. David Rice, of Kentucky. He was licensed in 1796; in 1798 went to Abingdon, Virginia; from 1804 he was pastor at  Sinking Springs and Green Springs, also teaching and occasionally making missionary tours into Indiana. In 1837 he removed to Missouri, and died at Paris, Illinois. in December, 1840. He was widely iifluential. See Nevin, Presbyterian Encyclop. s.v.

## Bouette[[@Headword:Bouette]]

             SEE BLEMUR.

## Bougeant, Guillaume Hyacinthe[[@Headword:Bougeant, Guillaume Hyacinthe]]

             a French Jesuit, who was born at Quimper, Nov. 4, 1690, and died Jan, 7, 1743, is the author of several religious works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bouges, Thomas[[@Headword:Bouges, Thomas]]

             a French monk of the order of Grand Augustinians of Toulouse, who was born in 1667, and died at Paris, Dec. 17, 1741, wrote, Exercitationes in Universos S. Scripturce Locos, etc. (Toulouse, 1701, in twenty- five pages only, fol.): — Dissertation sur les Soisante-dix Senzaines de Daniel (ibid. 1702): — Histoire Eccleiastique et Civile, de la Ville et Diocese de  Carcassonne (Paris, 1741, 4to), a work much esteemed for its correctness. See Hoefer, Nouv. Biog. Generale, s.v.

## Bough[[@Headword:Bough]]

             is the rendering in the Auth. Vers. of several words that require no special elucidation, but in Isa 17:6; Isa 17:9, it stands as the representative of אָמַיר, amir' (Sept. ἐπ᾿ ἄρκου μετεώρου in Isa 17:6, and οιΑ῾᾿μοῤῥαῖοι in Isa 17:9; Vulg. summitate ranti; Auth. Vers. "uppermost bough"), a word that occurs nowhere else, and is usually derived from an Arabic root signifying a general or emir, and hence, in the present text, the higher or upper branches of a tree. Gesenius (Comment. in loc.) admits that this. interproation is .unsatisfactory; and Lee, who regards it as very fanciful, endeavors (Lex. s.v.) to establish that it denotes the caul or sheath in which the fruit of the date-palm is enveloped. According to this view, he translates the verse thus: " Two or three berries in the head (or upper part)

of the caul (or pod, properly sheath), four or five in its fissures." -This is at least ingenious; and if it be admitted as a sound interpretation of a passage confessedly difficult, this text is to be regarded as affording the only scriptural allusion to the fact that the fruit of the date-palm is, during its growth, contained in a sheath, which rends as the fruit ripens, and at first partially, and afterward more fully exposes its precious contents. SEE PALM. Nevertheless, Furst (Lex. s.v.) and Henderson (Comment. in loc.) adhere to the other interpretation.

## Bough (2)[[@Headword:Bough (2)]]

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## Bouhier, Jean[[@Headword:Bouhier, Jean]]

             a French theologian, was the first bishop of Dijon, and died in 1744. He wrote Statuts Synodaux du Diocese de Dijon (1744). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouhours, Dominique[[@Headword:Bouhours, Dominique]]

             a learned French Jesuit, was born at Paris in 1628. At the age of sixteen he joined his order, studied under the care of the Jesuits, and died May 27, 1702. Besides a number of works pertaining to belles-lettres, he wrote, Vie de S. Ignace (Paris, 1679): — Vie de S. Francois Xavier (ibid. 1682): Pensees Chretiennes pour les. Jour du Mois: — Maxines Chretiennes. In connection with the Jesuits Tellier and Bernier he translated the New Test. from the Latin into French, which was published in 1697; latest edition in 1859. See Biog. l'Universelle, 5:211; Ersch u. Gruber, Encyklop. 12:115; Fritz, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bouie, Jean Charles[[@Headword:Bouie, Jean Charles]]

             a French preacher, was born about 1720 at Cannes. After having taught rhetoric at Villefranche, he entered the order of the Cordeliers, but  afterwards released himself from his vows. Boule preached several times before the king. He died near the close of the 18th century. He wrote, Histoire Abregee de la Vie, des Vertus et du Culte de Saint Bonaventure (Lyons, 1747): Lpitre: sur les Cha rmes de Union et de I'Amitie (in the Journal of Verdun, April, 1742). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouillart, Jacques[[@Headword:Bouillart, Jacques]]

             a French Benedictine of the Congregation of St. Maur, was born at Meulan in 1669, and died at Paris, Dec. 11, 1726, leaving a good edition of the Martyrologium of Usuardus (Paris, 1718), and Histoire de l'Abbaye Royale de St. Germain-des-Pres (ibid. 1724, fol.). He was occupied in writing a history of his Congregation when he died. See Hoefer, Nouv. Biog. Generale, s.v.

## Bouillaud (Or Boulliau), Ismael[[@Headword:Bouillaud (Or Boulliau), Ismael]]

             a French theologian, was born at Loudun, Sept. 28, 1605, of Protestant parents; when, however, he attained his twentyfifth year, he abjured the faith of his parents, and was received into priest's orders. In 1640 he wrote Diatriba de St. Benigno, i.e. a dissertation on the chronology of the life of St. Benignus of Dijon, which was first published by D'Achery, in the first volume of his Spicilegium (1655). Bouillaud also, in 1649, wrote Pro Ecclesiis Lusitanicis ad Clerum Gallicanum Libri Duo, in behalf of the Church of Portugal, which had remained destitute of fresh bishops from the period at which that country shook off the Spanish yoke, the pope refusing the necessary bulls to those who were nominated by king John IV. Bouillaud shows how the right of election is with the priests and people, and that the claim asserted by princes to nominate to the bishoprics of their kingdoms is a pure usurpation. This treatise, together with another on the same subject, entitled De Populis Fundis, was printed at Strasburg in 8vo, in 1656. He also gave the Historia Byzantina of Theodorus Ducas in Greek, with a Latin version and notes, printed at the Louvre; and a Treatise on the Paschal Moon, in reply to M. Toinard. He left also many scientific works. Bouillard died in 1694.

## Bouille, Jean Baptiste[[@Headword:Bouille, Jean Baptiste]]

             a French prelate, was born at Pichauzet, in Auvergne, June 11, 1759. Before the Revolution he was almoner of the queen. During the Revolution he went to Germany, then to Martinique, where he was rector of a parish. On his return to France he became ordinary almoner of the duchess of Angouleme. Appointed bishop of Poitiers in 1819, he applied himself with zeal to the administration of his diocese. He died Jan. 14, 1842. See Hoefer, Nouv. Biog. Generale, s.v.

## Bouillon, Emanuel Theodose, De La Tour dAuvergne[[@Headword:Bouillon, Emanuel Theodose, De La Tour dAuvergne]]

             a French prelate, son of Frederick Maurice, was born Aug. 24, 1644. He first bore the name of the abbot duke d'Albret; was appointed canon of Liege in 1658; received the degree of doctor at the Sorbonne in 1667; was made cardinal in 1669, and invested with several rich abbeys; and finally was appointed by Louis XIV his grand almoner. He claimed for his nephews the title of dauphin d'Auvergne, and, on some of his demands being refused, he so conducted himself as to become disgraced. In 1694 he wished to become prince bishop of Liege, but failed. Ini 1698 he was ambassador from France to Rome, and dean of the sacred college, when he refused to aid in the condemnation of Fenelon, and sought to prevent it. He was recalled to Rome, but refused to go. At length, deeply humiliated, he returned to France; but, exiled from the court, he retired to his abbey of Tournus. At this epoch appeared the Histoire Genealogique de la Maison d'Auvergne, which had been composed by Baluze. After a long time he sought to justify his conduct, and obtained, with the restoration of his income, permission to go to Rome, where he died in March, 1715. See Hoefer, Nouv. Biog. Generale, s.v.

## Bouillon, Godfroy de[[@Headword:Bouillon, Godfroy de]]

             SEE GODFREY OF BOUILLON.

## Boujas (Or Bouzas), Don Juan Antonio[[@Headword:Boujas (Or Bouzas), Don Juan Antonio]]

             a Spanish painter of Santiago, was born about 1672, and studied under Luca Giordano at Madrid. His principal works are in the churches of Santiago. In the cathedral is a picture of St. Paul and St. Andrew, and in the convent of the Dominicans are two altar-pieces by him. He died in 1730.

## Bouju- De Beaulieu, Theophraste[[@Headword:Bouju- De Beaulieu, Theophraste]]

             a French theologian, son of Jacques, lived in the latter half of the 16th century. He is the author of some ecclesiastical works, of which the principal ones are, Deux Avis, l'un sur le Livre de Richet, de.la Puissance .Ecclesiastique et Politique; L'Autre sur un Livre Intitule “Conimentaire de l'Autorite de quelque Concise Generale que ce Soit” (Paris, 1613): — DDe,/elnse de la Hiearchie, de I'Eglise et du Pape, contre les Faussetes de Simon Vigor (ibid. 1615, 1620). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouknight, S[[@Headword:Bouknight, S]]

             a Lutheran minister, was connected with the South Carolina Synod, from which he received his ordination about 1846. He died at Leesville, S. C., June 30, 1876. See Lutheran Observer, July 21, 1876.

## Boulai (Or Boulay), Cesar Egasse Du[[@Headword:Boulai (Or Boulay), Cesar Egasse Du]]

             a French, writer, was a native of St. llier, in Mayenne, and became professor of the humanities in the college of Na-varre, and rector and historiographer of the university of Paris. He died Oct. 16, 1678. His principal work is Historia Universitatis Parisienasis (1667, 6 vols. fol.), which was censured by the Faculty of Theology, and Boulai replied in Note ad Censuram, etc. Nearly all his other works relate to the university. See Hoefer, Nouv. Biog. Generale, s.v.

## Boulainvilliers, Henri[[@Headword:Boulainvilliers, Henri]]

             count of a French philosopher, was born at St. Saire, in Normandy, October 11, 1658, and died January 23, 1722. He was an enthusiastic admirer of Mohammed, and a fierce opponent of Christianity. He wrote Refutation des Erreurs de B. de Spinosa (Brussels, 1731). See Tennemann, Geschichte der Philosophie, 10:486; EErseh u. Gruber, Encyklop. s.v.; Hefele, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Boulanger, Andre[[@Headword:Boulanger, Andre]]

             SEE BOULLANGER.

## Boulanger, Jean[[@Headword:Boulanger, Jean]]

             a French engraver, cousin of the painter of the same name, was born at Amiens in 1607, and died about 1680. The following are some of his principal sacred prints: two busts of Our Saviour and the Virgin Mary; The Virgin Mary and Infant Jesus, with St. John presenting a Cross; The Holy Family, with St. Joseph giving the Infant some Cherries. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boulanger, Nicolas Antoine[[@Headword:Boulanger, Nicolas Antoine]]

             who belonged to the French encyclopaedists, was born in 1722, and died in 1759. He was an opponent of Christianity and of all revelation, and wrote, L'Antiquite Devoilee pari ses Usages (Amsterdam, 1766; Germ. transl. Greifswald, 1769): — Dissertation sur Elie et Enoch (1765). To him is also ascribed the authorship of Examen Critique de la Vie et des OEuvrages de St. Paul (London, 1770), as well as of Le Christianisme Devoile and L'Histoire Critique de la Vie de Jesus Christ, ou Analyse Raisonnee des Evangiles (eod.), which were probably written by his friend Holbach. His works were collected (Paris, 1791, 10 volumes; 1792, 8 volumes; Amsterdam, 1794, 6 volumes). See Hefele, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Boule, Etienne Louis[[@Headword:Boule, Etienne Louis]]

             an eminent French architect, was born at Paris, Feb. 12, 1728, and studied under Lejai. He erected the Chateau de Tasse, and Chaville; also a number of churches, villas, city gates, and triumphal arches. He was architect to the king and a member of the Royal Academy for many years, and in 1795 was elected a member of the Instituite. He died Feb. 6, 1799. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boulenger, Jules Cesar[[@Headword:Boulenger, Jules Cesar]]

             a French historian and scholar of the Jesuit order, son of Pierre, was born at Loudun in 1558. He became a doctor of theology, and died at Cahors, Aug. 3, 1628. He wrote a great number of works, among which we notice, Historia sui Temporis ab Anno 1560 usque ad Annum? 1612: — Diatribae ad Isaaci Casauboni ercitationes in Baronium Eclogc ad Arnobium de diis Gentium: — Libri Sex de Tota Divinationis Ratione: — Libri Tres de Magia Licita et Vetita, etc. These were published with other works under the title Opusculorum Philologico-rum Systema (Lyons, 1621, 2 vols. fol.). See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Gen., s.v. (B. P.)

## Boulenger, Pierre[[@Headword:Boulenger, Pierre]]

             a French scholar, died about 1590, leaving Institutiones Christiance, in eight books:Commentarius in Apocalypsin. See Mireus, De Script. sec. 16; Jocher, Allgemeines Gelehrten - Lexikon, s.v. (B. P.)

## Boulier, Philibert[[@Headword:Boulier, Philibert]]

             a French historian and theologian, was canon of the cathedral of Chalons and of Sainte Chapelle of Dijon, where he died in 1652. He wrote, Recueil de quelques Pieces pour Servir, a I'Histoire Ecclsiastique et Sacree de la Ville de Dijon (Dijon, 1648): — Le Devoir de l'llomme Chrefien: —  Reflexions sur la, Confession et la Communzuion (ibid. 1643). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouljanus[[@Headword:Bouljanus]]

             an ancient idol, said to have been particularly worshipped at Nantz. Its temple was destroyed in accord with an edict of Constantine. If conjecture be allowed, Bouljanus may have been compounded of Baal, corruptly expressed, and Janus.

## Boullanger, Andre[[@Headword:Boullanger, Andre]]

             (more commonly known as petit Pere Andre), a French preacher of the reformed order of Augustines, was born at Paris about 1578. He preached for fifty-five years and gained a wide reputation. His singularity consisted in a habit of interspersing his sermons with a few droll expressions, in order, as he said, to keep his hearers awake. He died at Paris Sept. 21, 1657. Many of his manuscripts are to be found in the convent of Queen Margaret, but the following has been published: Oraison Funebre de Marie' de Lorraine, Abbesse de Chelles (Paris, 1627). See Hoefer, Nouv. Biog. Generale, s.v.

## Boullemier, Charles[[@Headword:Boullemier, Charles]]

             a French historian, was born at Dijon, Nov. 12, 1725. He first followed the profession of arms, but at length entered upon the ecclesiastical calling. He died at Dijon, April 11, 1803. He wrote a great number of dissertations upon the history of Burgundy, also Memoire sur la Vie et les Ouvrages d'Etienne ‘Tabourot des Accords; and several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Boullier[[@Headword:Boullier]]

             a Protestant preacher, son of David Reynold, was born at London about 1735. He was preacher in the French language at London, and then at Amsterdam. He died at Hague in 1797. He wrote, Reflexions sur l'Eloquence Exterieure; and some Sermons. See Hoefer, Nouv. Biog. Generale, s.v.

## Boullier, David Reynold[[@Headword:Boullier, David Reynold]]

             a Dutch Protestant theologian of French origin, was born at Utrecht, March 24, 1699. He was successively minister at Amsterdam and London, where he zealously brought his talents to bear in behalf of religion, which was attacked by new philosophies. He died at London, Dec. 23, 1759. Some of his principal works are, Essai Philosophique sur Asme des Bites (Amsterdam, 1727); to the second edition to which was added a Traite sur les Vrais Principes qi Servent de Fondeenzeit a la Certitude Morale (ibid. 173): — Lettres sur les Vrais Principes de la Religion, with La Defense des Pensees de Pascal against the criticism of Voltaire, etc. (1741). See Hoefer, Nouv. Biog. Gen., s.v.

## Boulliot, Jean Baptiste Joseph[[@Headword:Boulliot, Jean Baptiste Joseph]]

             a French biographer and philologist, was born at Philipville, March 3, 1750. Having completed his studies at the college of the Jesuits at Dinant, he entered the abbey of Lavaldien, and completed his theological studies at the college of Paris, where he received the order of priesthood. He became professor of theology at the abbey of St. Marien of Auxerre, and in other houses of the same kind. He afterwards became one of the vicars-general and secretary of the bishopric, by the appointment of Gobel, metropolitan bishop of Paris, whom he accompanied to the National Convention of Nov. 7, 1793. He afterwards became rector of Mureaux, and in 1822 was appointed almoner of the house of Loges, designed for the orphans of the Legion of Honor, in the forest of St. Germain; but he soon after left this position for that of curate of the parish of Mesnil. Here he completed his Biographie Ardennaise, or Histoire des Ardennais qui se sont fait Remarquer (Paris, 1830); which was considered one of the best works of the time. He also collected some facts upon the origin and progress of the Protestant academy at Sedan, down to its suppression in 1661, a fragment  of which was published. He died at St. Germain-en-Laye, Aug. 30, 1833. See Hoefer, Nouv. Biog. Generale, s.v.

## Boullongne, Bon[[@Headword:Boullongne, Bon]]

             a Parisian painter, the son of Louis Boullongne the elder, was born in 1649, and studied under his father. He gained the prize of the Academy by a picture of St. John, which entitled him to the royal pension, to enable him to prosecute his studies at Rome, where he remained five years. He studied the works of Correggio in Lombardy, and then returned to Paris. In 1677 he was elected a royal academician. In 1702 he painted in fresco the cupola of the chapel of St. Jerome in the Church of the Invalides. One of his best works is the Resurrection of Lazarus, in the Church of the Carthusians. He also etched a Holy Family; St. John Preaching in the Wilderness; and St.Bruno. He died in Paris, May 16, 1717. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boullongne, Louis Jr.[[@Headword:Boullongne, Louis Jr.]]

             son of the preceding, an eminent French painter, was born in Paris in 1657. He studied under his father, and gained the first prize in the Academy in 1675, which enabled him to prosecute his studies in Rome. In 1680 he returned to Paris, and was elected a royal academician. He was employed te paint for the churches of Notre Dame and St. Augustine; in the former there are two of his best pictures, The Purification and the Flight into Egypt. The following are some of his principal plates: The Holy Family; The Holy Family, with St. John; The Dead Christ, with the Marys and Disciples; The Roman Charity. He died in Paris, Nov. 2, 1733. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Gen., s.v.

## Boullongne, Louis Sr.[[@Headword:Boullongne, Louis Sr.]]

             a French painter, was born in Picardy in 1609. He travelled in Italy, and thence to Paris, where he painted three historical subjects in the Church of Notre Dame: the Miracle of St. Paul at Ephesus, the Presentation in the Temple, and the Martyrdom of St. Paul. He died in June, 1674. He etched the Miracle of St. Paul at Ephesus and the Martyrdom of St. Paul, from his own designs. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boulogne, Etienne Antoine[[@Headword:Boulogne, Etienne Antoine]]

             a prominent pulpit orator, and bishop of the Roman Church in France, was born in 1747 at Avignon. He early displayed a remarkable oratorical talent. In 1808 he was appointed bishop of Troyes. At the Episcopal Synod of Paris in 1811 he was elected one of the four secretaries, spoke with great decision against the appointment of the bishops by the government without a papal confirmation, and was deputed with two other bishops to present the address of the council to the emperor. He was therefor imprisoned, and could not return to his episcopal see until the restoration of the Bourbons. In 1821 the pope conferred on him the title of archbishop. He died in 1825. His complete works (Paris, 8 vols. 1827 sq.) comprise four volumes of sermons, one volume of pastoral letters and instructions, and three volumes of miscellaneous essays, with a biographical notice of the author by Picot.- Nouv. Biogr. Univ.

## Boulogne, Etienne Antoine (2)[[@Headword:Boulogne, Etienne Antoine (2)]]

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## Boulter, Hugh, D.D.[[@Headword:Boulter, Hugh, D.D.]]

             an English prelate, was born in or near London, Jan. 4, 1671, and educated at Merchant Taylors' school and at Oxford university. In 1700 he became chaplain to Sir Charles Hedges, and soon after to archbishop Tenison. He was presented by the earl of Sunderland to the rectory of St. Olave, and the archdeaconry of Surrey. In 1719 he went to Hanover as chaplain to George I, when he so won the king's favor that the latter promoted him to the deanery of Christ Church and bishopric of Bristol the same year. Five years later (1724) he was appointed archbishop of Armagh and lord primate of Ireland. He expended £30, 000 in augmenting the incomes of the poorer clergy; erected and endowed hospitals at Armagh and Drogheda for clergymen's widows; contributed to the establishment of charter schools; and during the famine of 1740 provided at his own expense two meals a day for 2500 persons. In June, 1742, he made a visit to his native country, and died in London in September of the same year. He published several sermons and charges; and his Letters to several Ministers of State in England, relative to Transactions in Ireland from 1724 to 1738, were published in two volumes (Oxford, 1769-70). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Boulton, Thomas[[@Headword:Boulton, Thomas]]

             an English Methodist minister, was born in 1808. He was converted in early manhood, joined the Primitive Methodist Church, and in 1838 entered their ministry. After he had travelled in nineteen circuits, enduring severe toil and much privation, his health failed, and in 1872 he took a supernumerary position, still working as he had strength. He located near Whitchurch, Dorset, exhibiting his sincere piety in his very cheering visits to the sick, poor, and aged, till paralysis laid him aside. He peacefully died, July 30, 1881.

## Boulware, Theodorick[[@Headword:Boulware, Theodorick]]

             a Baptist minister, was born in Virginia, Nov. 13, 1789. He was ordained in 1810, and spent seventeen years as a preacher in Kentucky. In 1827 he removed to Missouri. He is said to have been “a man of high order of talent, well educated, energetic, and an impressive preacher, and he stood in the front rank as a defender of the faith.” His connection, through his ministerial life, was with the “Old-school Baptists,” who held anti-mission  principles. He died Sept. 21, 1867. See Cathcart, Baptist Encyclop. p. 120. (J. C. S.)

## Bouma, Johannes Acronius Van[[@Headword:Bouma, Johannes Acronius Van]]

             a Dutch Protestant theologian, was professor of theology at Franeker, and died in September, 1627. He wrote, Syntagman Theologie (Groningen, 1605): — Problema Theologicuna de Nomine Elohim (ibid. 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Bound (Or Bownd), Nicolas, D.D.[[@Headword:Bound (Or Bownd), Nicolas, D.D.]]

             an English clergyman at Norton, in-Suffolk, died in 1607. In 1595 appeared his Sabbathum Veteris et Novi Testamenti, in which the Puritan doctrine of the Lord's day was for the first time broadly and prominently asserted.

## Boundary[[@Headword:Boundary]]

             SEE BORDER; SEE LANDMARK.

## Boundary (2)[[@Headword:Boundary (2)]]

             SEE BORDER; SEE LANDMARK.

## Bounds Thursday[[@Headword:Bounds Thursday]]

             is Ascension-day, which always occurs on a Thursday. This day was so called because the old parish custom of marking or beating the bounds was observed annually either upon this day or on one of the Rogation days. By this act the bounds of the various parishes remained matters of personal knowledge and individual repute.

## Bounieu, Michel Honore[[@Headword:Bounieu, Michel Honore]]

             a French painter and engraver, was born at Marseilles in 1740, and studied in Paris under M. Pierre. In 1775 he was elected a royal academician. He died in 1814. The following are some of his principal religious engravings: Adam and Eve driven from Paradise; Magdalene Penitent; The Deluge. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bounty, Queen Annes[[@Headword:Bounty, Queen Annes]]

             the profits of the firstfruits and tenths, which were anciently given to the pope, transferred in the reign of Henry VIII to the king, and restored to the Church by queen Anne, who caused a perpetual fund to be established from the revenue thus raised, which was vested in trustees for the augmentation of poor livings under £50 a year. This has been further regulated by subsequent statutes; but as the number of livings under £50  was at the commencement of it 5597, averaged at £23 per anuum, its operation is very slow.

## Bouquet, Martin[[@Headword:Bouquet, Martin]]

             a French writer, was born at Amiens, June 6, 1685. He entered, in 1706, the order of St. Benedict, and became librarian of the abbey of St. Germain-des-Pres, which appointment, however, he resigned in order to give himself entirely to his studies. His first work was a new edition of Josephus, which, however, he did not complete himself, but sent the fruit of his labors to Havercamp, at Amsterdam, who published his edition of the historian (1726, 2 vols. fol.). The minister Colbert had conceived the design, as far back as 1676, of a collection of the Gallic and French historians, which, after his death, Le Tellier, archbishop of Rheims, determined to carry into execution. Mabillon refused the task, which was accepted by Pere Lelong, who was occupied with it until his death, in 1721. Then Dom Denys de St. Marthe, the superior-general of the Benedictine Congregation of St. Maur, proposed that his monks should undertake the completion of the work, and Bouquet was selected to commence the labor. He published the first two volumes of the collection, under the title Rerun Gallicarum et Francicarun m Scriptores (1738). These were followed, in succession, by six others, up to the time of his death, in the monastery des Blanc-Mandeaux at Paris, April 6, 1754. Bouquet had chosen for his assistants D'Antine and J. B. Handiquier, the latter of whom, with his brother Charles, completed vols. 9 and 10. The work was carried on by other authors to the twentieth volume (1840). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bouquin, Charles[[@Headword:Bouquin, Charles]]

             a French Dominican:, was born at Tarascon in 1622. He was particularly distinguished by the success of his controversies with the Calvinists, against whom many French bishops eagerly sought the aid of his services. His plan of opposing them was to mount a rival pulpit near their preachers, and, taking the sermons which they had delivered, to subject them to the test of Holy Scripture, the teaching of the fathers, and the decisions of the councils. He died in his convent at Buix, Feb. 14, 1698, leaving many works; among them, Commentarius in Prosam seu Cainticum D. Thomae (Lyons, 1677, fol.): — Sermones-Apologetici, quibus Sanctee Catholicce ac R. Eccl. Fides contra Novatores Defenditur (ibid. 1689, fol.): —  Instructions Chraetiennes et Orthodoxes en Forme de Catechisme (Carpentras, 1686, 1693, 12mno): — Sermons, in French, for Advent, Lent, the octave of the Feast of the Holy Sacrament, and all Sundays and festivals. These remain in MS.

## Bouraits, Religion Of The[[@Headword:Bouraits, Religion Of The]]

             The Bouraits are a people of Mongol origin, who reside in the western part of Siberia and on the frontiers of China, in the government of Irktutzk. Their religion is a mixture of Lamaism and Shamaism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin; and others again rude daubings with soot by the Shamas, or priests, who give them arbitrary names. The women are not allowed to approach or pass before them. The Bourait, when he goes out or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in their honor, and at these men only have a right to be present.

## Bourbon, Charles De (1)[[@Headword:Bourbon, Charles De (1)]]

             a French prelate, warrior, and diplomatist, was born in 1437. He was the second son of Charles I, fifth duke of Bourbon, and was appointed archbishop of Lyons in 1446, legate of Avignon in 1465, and cardinal in 1477. In 1488 the death of John II, duke of Bourbon, left the cardinal in possession of this title. He died about 1488. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourbon, Charles De (2)[[@Headword:Bourbon, Charles De (2)]]

             a French prince and prelate. was born Dec. 22, 1520. He was son of Charles of Bourbon, fourth count of Vendome. He united with more than ten abbeys the archbishopric of Rouen, the legation of Avignon, the bishopric of Beauvais, the dignity of peer, and that of commander of the order of St. Esprit. He was an earnest advocate of the Catholic faith, and was finally proclaimed king under the name of Charles X, and protector of the religion of France. He died May 9, 1590. See Hoefer, Nouv. Bio. Generale, s.v.

## Bourbon, Charles De (3)[[@Headword:Bourbon, Charles De (3)]]

             a French cardinalprince, was born in 1560. He was nephew of Charles, cardinal de Bourbon, and fourth son of Louis I of Bourbon, first prince of  Conde. He was archbishop of Rouen, and succeeded his great-uncle in several of the abbeys. He died very young, July 30, 1594. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourbon, Jacques de[[@Headword:Bourbon, Jacques de]]

             a French historian, warrior, and theologian, the son of Louis de Bourbon, bishop of Liege, was admitted to the order of Malta, and was at length appointed grand prior of France. He died in Paris, Sept. 27, 1527. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourbon, Jean de[[@Headword:Bourbon, Jean de]]

             a French prelate, was the son of John I, duke of Bourbon, and gave to his nephew, Charles of Bourbon, the abbey of St. Vaast of Arras and the archbishopric of Lyons, to which positions he had been appointed. He was one of the most distinguished prelates of. his time, and enriched the library of Cluny, founded hospitals, and built churches. He also rendered important service to the state. He died Dec.2, 1485. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourbon, Louis Antoine Jacques de[[@Headword:Bourbon, Louis Antoine Jacques de]]

             a French prelate, was born in 1727. He was the son of Philip V and brother of Charles III. Designed from infancy for the ecclesiastical calling, he was at the age of eight years made cardinal by pope Clement XII. At the death  of his father he resigned the archbishopric of Toledo and his office as cardinal, and devoted himself to music, botany, andl natural history, which were to him much more congenial pursuits. He died at Villa de Arenas, Aug. 7, 1785. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourbon, Louis De (1)[[@Headword:Bourbon, Louis De (1)]]

             bishop of Liege, Younger brother of Charles, was one whose life was not befitting a person of episcopal dignity, and he was assassinated in 1482. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourbon, Louis De (2)[[@Headword:Bourbon, Louis De (2)]]

             a French cardinal-prince, was born Jan. 2, 1493. He was the fourth son of Francis of Bourbon, third count of Vendome, and Was bishop of Laon at the age of twenty years. In 1516 he became cardinal, archbishop of Sens, and legate of Savoy. In 1527 he offered Francis I, in the name of the clergy, a gift of £1,300, 000, and in 1552 he received of Henry II the government of Paris and of the Isle of France. He died March 17, 1556. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourchier, Thomas[[@Headword:Bourchier, Thomas]]

             SEE BOUCHIER.

## Bourdaille, Michel[[@Headword:Bourdaille, Michel]]

             a French doctor of theology, of the house and society of the Sorbonne, was successively theologian, almoner, and grand vicar of Rochelle. He died March 26, 1694, leaving Theologie Morale de S. Augustine (Paris, 1686): — Exposition du Cantique des Cantiques, from the Fathers (1683, 12mo): — Theologie Mossrale de l'Evangile (1691): — and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourdaloue, Louis[[@Headword:Bourdaloue, Louis]]

             "the prince of French preachers," was born at Bourges, Aug. 20, 1632, and, having at sixteen entered the Society of the Jesuits, soon so distinguished himself in the provinces that his superiors in 1669 called him to Paris. His first sermons in that city had a prodigious success, and he was ordered to preach before the court at ten different seasons between 1670 and 1693, a thing altogether without precedent. "He possessed every advantage, physical and mental, that is required for an orator. A solid foundation of reasoning was joined with a lively imagination, and a facility in giving interest and originality to common truths was combined with a singular power of making all he said to bear the impress of a strong and earnest faith in the spiritual life. His was not the beauty of style or art; but there is about his writing a body and a substance, together with a unity and steadiness of aim, that made the simplest language assume the power and the greatness of the highest oratory." At the revocation of the edict of Nantes he was commissioned to preach to the Protestants. Toward the close of his life he abandoned the pulpit, and confined his ministrations to houses of charity, hospitals, and prisons. He died May 13, 1704. His Works, collected by Bretonneau, a Jesuit, appeared in two editions, one in 14 vols. 8vo (Paris, 1707), the other in 15 vols. 12mo (Liege, 1784). The best modern edition is that of Paris (1822-26, 17 vols. 8vo). A series of his sermons was translated into English and published in London in 1776 (4 vols. 12mo). A biography of Bourdaloue has been published by Pringy (Paris, 1705). On his character as a preacher, see Christian Remembrancer, July, 1854; Eclectic Review, 29:277; Fish, Masterpieces of Pulpit Eloquence, ii, 45.

## Bourdaloue, Louis (2)[[@Headword:Bourdaloue, Louis (2)]]

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## Bourdeille, Helie De[[@Headword:Bourdeille, Helie De]]

             a French prelate, son of Arnaud of Bourdeille, was born at the chateau of Bourdeille about 1423. Having been from infancy in the Franciscan order, he was elected, at the age of twentyfour years, bishop of Perigueux, and confirmed by the bulls of the pope, Nicolas V, in 1447. He was remarkable for his piety and strictness of deportment. Being sent to the states-general of Tours in 1467, he was the following year elected to the archiepiscopai see of that city. In 1483 pope Sextus IV made him cardinal. He died at Tours in 1484. He wrote some ecclesiastical treatises, the chief of which is Opus pro Pragmuticce Sanctionis Abrogatione (Rome, 1486; Toulouse, 1518), wherein he attacked the pragmatic sanction as acting against the laws of the Gallican Church. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourdier Delpuits, Jean Baptiste[[@Headword:Bourdier Delpuits, Jean Baptiste]]

             a French theologian, was born at Aulvergne about 1736. He was a Jesuit, and died in Paris, Dec. 15, 1811. He continued the Abrege des Vies des Peres et des Martyrs, translated from the English by Godescard (Paris, 1802). See Hoefer, Nouv. Biog. Generale, s.v.

## Bourdigne, Jean De[[@Headword:Bourdigne, Jean De]]

             a French chronicler, a native of Angers, was canon-priest of his native city, and died April 19, 1545, leaving several historical works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bourdillon, Benedict[[@Headword:Bourdillon, Benedict]]

             a missionary of the Church of England, was of French origin. Having been ordained in England, he came to America, and was made incumbent in 1735 of Somerset Parish, Somerset Co., Md. On July 24, 1739, he was presented to St. Paul's Parish (now within the limits of Baltimore). He built a chapel about ten miles distant from the parish church, which eventually developed into St. Thomas's Parish. He died Jan. 5, 1754. Though of infirm health, he was an energetic pastor and highly esteemed. See Sprague, Annals of the Amer. Pulpit, 5, 112.

## Bourdin, Charles[[@Headword:Bourdin, Charles]]

             a French theologian, who lived in the latter half of the 17th century, was archdeacon and grand vicar of Noyon. He published the Histoire de Notre Dame de Friulaine (St. Quentin, 1662). See Hoefer, Nouv. Biog. Gen., s.v.

## Bourdin, Mathieu[[@Headword:Bourdin, Mathieu]]

             a French theologian and monk, who died in 1692, wrote a Vie de Madeleine Vigneron, du Tiers Ordre de Saint Francois de Paule (Rouen, 1679; Paris, 1689). See Hoefer, Nouv. Biog. Generale, s.v.

## Bourdin, Maurice[[@Headword:Bourdin, Maurice]]

             antipope, a native of Limousin, accompanied, in 1095, Bernard, archbishop of Toledo, who made him his archpriest, and gave to him the bishopric of Coimbra. In 1110 he succeeded St. Geraud, archbishop of Braga, and was sent by Pascal II to settle the difficulties which existed between him and the emperor Henry V. He proved false to the interests of Pascal,.who caused him to be excommunicated at the Council of Benevent. This pontiff died soon after, and Henry succeeded in electing Maurice, who took the name of Gregory VII; but his election was soon declared null, and he fell into disgrace and died in prison at Fumone, near Alatri, in 1122. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourdoise, Adrien[[@Headword:Bourdoise, Adrien]]

             a French theologian, was born in the diocese of Chartres, July 1, 1584. At the age of twenty years he commenced his studies, and allied himself in friendship with St. Vincent de Paul and the abbot Olier, founder of the seminary of St. Sulpice. Having entered upon the ecclesiastical .calling, he occupied himself zealously with catechisms, missions, conferences, and, in 1618, founded the community of the Priests of St. Nicolas of Chardonet, after which he raised up two seminaries — one in Paris, the other at Laon. He died July 19, 1655. We have from him a posthumous work entitled Idee d'un, bon Ecclesiastique. A history of his life has been written by Descourveaux (Paris, 1714), and abridged by Bouchard (ibid. 1784). See Hoefer, Nouv. Biog. Generale, s.v.

## Bourdon[[@Headword:Bourdon]]

             SEE STAFF, PRECENTORS.

## Bourdon, Sebastien[[@Headword:Bourdon, Sebastien]]

             an eminent French painter and engraver, was born at Montpellier in 1616. He studied under his father, and subsequently went to Rome, where he remained three years. On returning to Paris he executed the Crucifixion of St. Peter, in the Church of Notre Dame, which is considered his masterpiece. He also painted in different churches in Sweden. The following are some of his principal works: Jacob Returning to his Country in the Absence of Laban; Rebecca Meeting the Servant of Abraham; The Holy Family Reposing; The Infant Jesus Feeding a Lamb; The Annunciation. He died in Paris in March, 1671. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bouree, Edme Bernard[[@Headword:Bouree, Edme Bernard]]

             SEE BOURREE.

## Bourepos, David[[@Headword:Bourepos, David]]

             a minister of the French Reformed Church, was the predecessor of Daniel Boudet, under whom the Church at New Rochelle seceded and vent to the Episcopalians. He served the Church at New Rochelle from 1687 to 1697, and occasionally, from 1696 to 1700, served New Paltz as a supply. He  was stationed at Freshkill, S. I., from 1697 to 1717. He died in 1734. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 191.

## Bourg, Anne Du[[@Headword:Bourg, Anne Du]]

             a French magistrate, a counsellor clerk at the Parliament of Paris, nephew of Antoine, was born in 1521 at Riom, in Auvergne. Destined at first for the Church, and having even taken orders, he left the ecclesiastical calling for that of the bar, in which position he won distinction. Having adopted the opinions of Calvin, he soon became full of zeal for the Reformation, which was then agitating France. The bishop of Paris declared him a heretic, and he was finally condemned to death and executed in Paris, Dec. 20, 1559, and the Protestants numbered him among their martyrs. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourgade, Francois[[@Headword:Bourgade, Francois]]

             a French apostolic missionary, was born in 1806 at Ganjou. Having completed his theological studies at the seminary of Auch, he was ordained priest in 1832. In 1838 he was authorized to perform the offices of the sacred ministry in all the French possessions of Algeria. He founded at Tunis a hospital for poor women, and an asylum and schools for young girls. His profound knowledge of Arabic greatly aided him, and his missions were highly successful. He published, Toison d'Or de la Langue Phenicienne (1852), an important work, in which are found a great number of Punic inscriptions. He also wrote, Soirees de Carthage, ou Dialogues entre un Pretre Catholique, un Muphti et tus Cadi (Paris, eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bourgeois (Or Borghes), Jean[[@Headword:Bourgeois (Or Borghes), Jean]]

             a French theologian, was born at Amiens in 1604. He was at first canon and chanter of the cathedral of Verdun, and then obtained, in the diocese of Poitiers, the abbey of Merci Dieu. In 1745 he was sent to pope Innocent X, by the French bishops who approved the book entitled De la Frequente Communion, and he prevented the condemnation of the book by the esteem with which he inspired the pope and cardinals. On his return to Rome he consecrated himself to the ministry in the abbey of Port Royal des Champs. A little later, in order to devote himself more closely to religious duties, he withdrew from his abbey of Merci Dieu. He died Oct. 29, 1687. He composed with Lalanne, abbot of Val Croissant, and translated into French, the work entitled Conditiones Propositce ad Examen de Gratia Doctrine. See Hoefer, Noun. Biog. Generale, s.v.

## Bourgeois, Francois[[@Headword:Bourgeois, Francois]]

             a French missionary, was born at Lorraine, and lived in the latter half of the 18th century. He was a Jesuit, and having completed his theological studies at Pont a Mousson, he left France, March 15, 1767, to go to China. At Pekin he became superior of the French Jesuits residing in China. The Lettres Edifiantes contain some letters from this missionary. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourgeois, Jacques[[@Headword:Bourgeois, Jacques]]

             a French theologian, who lived about the middle of the 16th century, was a Trinitarian, and published Amortissement de Toutes Perturbations et Reveil des Mourirants, etc. (Douay, 1576). See Hoefer, Nouv. Biog. Genrale, s.v.

## Bourgeois, Margaret[[@Headword:Bourgeois, Margaret]]

             founder of the Congregation of Notre Dame, Montreal, was born in Troyes, France, April 15, 1620. Being refused admission to the Carmelite order of her native city in 1640, and afterwards of the Poor Clares, she finally decided to accompany M. de Maisonneuve, one of the first and truest friends of the Canadian colonists, to Canada. They arrived in Quebec, Sept. 22, 1653, She commenced a school in Montreal; founded her congregation in 1659; procured letters-patent from Louis XIV, in 1670, for the legal confirmation of her institute; founded many missions; and in 1698 obtained from St. Vallier, bishop of Quebec, the confirmation of the rules of her order. In 1693 her resignation weas accepted, and this humble saint became the last and least member of the flourishing community she had founded. She died in 1700, and it is said that miracles were wrought by the application of her relics. See (N. Y.) Cath. Almanac, 1878, p. 60.

## Bourges[[@Headword:Bourges]]

             the see of a Roman archbishop in France. Bourges was one of the earliest episcopal sees of France. A metropolitan of Bourges is mentioned for the first time at the beginning of the sixth century. A university was established there in 1463. Councils (Concilia Bituricensia) were held at Bourges in 1031, 1225, 1276, 1286,1336, with regard to church discipline; another, the most important of all, in 1438, SEE BOURGES, PRAGMATIC SANCTION OF; and the last, in 1528, against Luther and the Reformation.-Wiltsch, Geogr. and Statist. of the Church.

## Bourges (2)[[@Headword:Bourges (2)]]

             the see of a Roman archbishop in France. Bourges was one of the earliest episcopal sees of France. A metropolitan of Bourges is mentioned for the first time at the beginning of the sixth century. A university was established there in 1463. Councils (Concilia Bituricensia) were held at Bourges in 1031, 1225, 1276, 1286,1336, with regard to church discipline; another, the most important of all, in 1438, SEE BOURGES, PRAGMATIC SANCTION OF; and the last, in 1528, against Luther and the Reformation.-Wiltsch, Geogr. and Statist. of the Church.

## Bourges, Councils Of[[@Headword:Bourges, Councils Of]]

             (Concilium Bituricense). Of these there were several.

I. Held in November, 1031, under Aymo de Bourbon, archbishop of Bourges. Twenty-five canons were published, the first of which orders the name of St. Martial to be placed among those of the apostles. The third forbids bishops or their secretaries to take any money on account of ordination. The seventh orders all ecclesiastics to observe the tonsure, and to be shaved. The twelfth forbids the exacting of any fee for baptism, penance, or burial, but permits the voluntary offerings of the faithful upon these occasions to be accepted. See Labbe, Concil. 9, 864.

II. Held Nov. 30, 1225, by the legate, the cardinal of St. Angelo, assisted by about one hundred French bishops. Here Raymond, count of Toulouse, and his opponent, Amauri de Montfort (who claimed to be count of Toulouse), pleaded their cause, without, however, any decision being arrived at. The pope's demand of two prebends in each abbey and cathedral church, and one prebend in every other conventual church, throughout France, was rejected. See Labbe, Concil. 11:291.

III. Held Sept. 13, 1276, by Simon de Brie, cardinal and legate. Sixteen articles were published, tending chiefly to the maintenance of the jurisdiction and immunities of the Church, and the freedom of elections. Among other things, the laity were forbidden to make use of violence or threats, in order to obtain the removal of censures. Secular judges were forbidden to constrain ecclesiastics to appear before them, etc. The canons were sent by the cardinal to every one of the French bishops. See Labbe, Concil. 11, 1017.

IV. Held on Sept. 19, 1286, by Simon de Beaulieu, archbishop of Bourges, assisted by three of his suffragans. Here a constitution, consisting of thirty-five articles, was published, reiterating and enforcing those of the preceding councils. Among other things, it was ordered that the ecclesiastical judges should annul all unlawful marriages, and separate the parties, whoever they might be; that every beneficed person who should continue for one year under excommunication, should be deprived of his benefice; that curates should keep a list of all the excommunicated persons in their parishes, and publicly denounce them every Sunday and festival; that they should warn their people to confess at least once in every year; that bows and all kinds of arms should be removed from churches; that all Sundays and festivals be properly kept; etc. Other canons relate to the regulars. See Labbe, Concil. 11, 1246.

V. Held in 1528 by Frangois de Tournon, archbishop of Bourges, with his suffragans. Twenty-three decrees were made, of which the first five relate to the Lutherans, and the rest to matters of discipline. Curates are exhorted to instruct their parishioners, and, in order to give more time for that purpose, they are directed to abridge the prayers made at sermon time. Provincial councils are directed to be held every three years, according to the decree of the council of Constance. Bishops are ordered to visit their dioceses annually, in order that they may take due care of the sheep intrusted to them. The regulations of the council of Constance and of the pragmatic sanction, concerning the residence of canons and other ministers, are confirmed; also that which directs that the psalms he chanted slowly, and with proper pauses. Curates are directed to explain to the people the commandments of God, the Gospel, and something out of the epistle for the day. Pastors are enjoined to forbid penitents to reveal the nature of their penance, and themselves to observe secrecy, both as to what is revealed to them at confession, and also as to the penance they have imposed. No confraternity is to be erected without the consent of the ordinary. It was further enacted that the bishops should have a discretionary power to re-trench the number of festival days according as they should think best; that bishops should not grant letters dimissory without having first examined the candidate for orders and found him qualified; and then to those only who have a benefice or a patrimonial title; further, that nuns shall not leave their monastery. Afterwards the council made various decrees concerning the jurisdiction and liberty of the clergy: the first is upon the subject of monitions; the second upon the residence of curates, that no dispensation for non-residence be granted without a full investigation of the reasons; the third respects cemeteries, which it orders to.be kept enclosed and locked up. After this, four tenths for two years were voted to king Francis I, to make up the ransom of his two sons, then hostages at Madrid, to be levied on all the clergy, secular and regular. See Labbe, Concil. 14, 426.

VI. This council was held in September, 1584. Fortysix chapters were published, each containing several canons (preceded by the confession of faith made by those present). 1. Relates to the worship and service of God; 2 and 3, of the faith and preaching; 4, of the abuse of Holy Scriptures, and orders that the Latin version of the Scriptures shall alone be used, and that bishops' secretaries shall keep a list of prohibited books, which shall be shown annually to publishers; 5. of avoiding heretics; 6, of invocation of  saints and of festivals; 7, of pilgrimages; 10 and 11, of relics and images; 12, of the celebration of the holy office, etc.; 16, of cemeteries; 17, of tradition; 18-28, of the sacraments; 31, of excommunication; 34, of canons and chapters; 35, of parish rectors, orders them to reside in their cure, and to say mass themselves; orders bishops to divide parishes which become too populous; where there is no parsonage-house, it directs the bishop to take care to provide one, at the expense of the parishioners; 36, of benefices; 40, of witchcraft and incantations; 41 and 42, of simony, concubinary priests, etc.; 43, of hospitals; 45, of the laity, forbids them to sit with the clerks at Church; bids them to abstain from dances, plays, etc.; also from the use of frizzled hair; 46, of synods. See Labbe, Concil. 15 1067.

## Bourges, Florentin De[[@Headword:Bourges, Florentin De]]

             a French missionary of the Jesuit order, lived in the early half of the 18th century. He published Voyage aux Indes Orientales par le Paraguay, etc., le Chili, fait en 1714; inserted in the Lettres Edfiantes. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourges, Pragmatic Sanction Of[[@Headword:Bourges, Pragmatic Sanction Of]]

             a settlement drawn up at the Synod of Bourges, 1438 (convoked by Charles VII, and to which Pope Eugene IV and the fathers of the Council of Basle sent legates), for the purpose of remedying abuses in the matter of election to bishoprics. The French clergy had sent petitions on this point to the Council of Basle (q.v.), which in return sent several decrees to the King of France on the subject. These decrees form the basis of the " Pragmatic Sanction." It is styled by some writers the rampart of the Gallican' Church, and takes from the popes very nearly the whole of the power they possessed of presenting to benefices and of judging ecclesiastical causes within the kingdom. It forms part of the "fundamental law" of the French state and of the Gallican Church. In 1439 the most important of them were also accepted by a German Diet at Mayence. Twenty-three articles of the Pragmatic Sanction were founded upon the decrees of the Council of Basle, and hence the papal sanction of those decrees also approved twenty- one of these articles.

Art. 1. Relates to the authority of ecumenical councils;

2. Relates to the power and authority of the Council of Basle:

3. Relates to elections, and enjoins freedom of election, etc.;

4. Abolishes all reservations of benefices, etc.;

5. Relates to collations and benefices, and forbids expective graces, etc.;

6. Relates to judgment and causes; orders that all causes [except the greater causes] which happen at places more than four days' journey from Rome shall be decided on the spot;

7. Relates to frivolous appeals, and confirms the decree of the 20th September of Basle;

8. Confirms the decree of the 21st session of Basle, "de pacificis possessoribus;" 9. Limits the number of cardinals (twenty-third decree of Basle);

10. Relates to the annates;

11. Contains regulations relating to divine service, and enjoins that the laudable customs of particular churches in France shall be observed;

12-19. Relate to the economy of Cathedral churches;

20. Relates to concubinary clerks;

21. Relates to excommunications;

22. Treats of interdicts;

23. Concerns the pope's bulls and letters. These articles were confirmed by the French Parliament July 13th, 1439. The popes made vigorous attacks upon the Pragmatic Sanction, which were as vigorously resisted by the king, the Parliament, and the bishops. Louis XI (successor of Charles) consented to its abolition, but the Parliament resisted it. It was repealed by the Lateran Council, 1512, and renounced by Francis I in his Concordat (q.v.) of 1516, with the understanding that the Concordat guarded the rights of the French government on the points in question.-Landon, Manual of Councils, p. 85.

## Bourges, Pragmatic Sanction Of (2)[[@Headword:Bourges, Pragmatic Sanction Of (2)]]

             a settlement drawn up at the Synod of Bourges, 1438 (convoked by Charles VII, and to which Pope Eugene IV and the fathers of the Council of Basle sent legates), for the purpose of remedying abuses in the matter of election to bishoprics. The French clergy had sent petitions on this point to the Council of Basle (q.v.), which in return sent several decrees to the King of France on the subject. These decrees form the basis of the " Pragmatic Sanction." It is styled by some writers the rampart of the Gallican' Church, and takes from the popes very nearly the whole of the power they possessed of presenting to benefices and of judging ecclesiastical causes within the kingdom. It forms part of the "fundamental law" of the French state and of the Gallican Church. In 1439 the most important of them were also accepted by a German Diet at Mayence. Twenty-three articles of the Pragmatic Sanction were founded upon the decrees of the Council of Basle, and hence the papal sanction of those decrees also approved twenty- one of these articles.

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## Bourginig, Francois[[@Headword:Bourginig, Francois]]

             a celebrated French theologian, was born in Paris, March 18, 1585. From his brilliant scholarship he was made doctor of the Sorbonne, and then rector of Clichy, near Paris. In 1611 he resigned this position in order to ally himself with the cardinal of Berulle, who at this time founded the order of the Oratorio, and he was actively engaged in establishing a new congregation at Nantes, Dieppe, Rouen, and. especially in the Netherlands. In 1641 he was elected superior-general in place of Condren. In this high position he showed great zeal, and faithfully worked for the good of the order, yet by this very means gained for himself numerous enemies, against whom he was obliged to defend himself in very lively contradictions with the friars. Fatigued with the course of affairs, and weighed down by years and infirmities, he resigned in 1661, and died the following year. He had  been for a long time confessor to Gaston, duke of Orleans. His funeral oration was pronounced by Bossuet, and in the seventeenth volume of the works of this great bishop it may be found. Bourgoing was the author of a number of works of a religious character, also of ecclesiastical discipline, of which the following are some of the titles: Lignum Crucis (Paris, 1630): — Directoire des Missions (ibid. 1646): — Veritates et Sublime's Excellentice Verbi Incarnati (Antwerp, 1630): — Homelies Chretiennes sur les Evangiles des Dimanches et Fetes Principales (Paris, 1642); and several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourgoin, Edmond[[@Headword:Bourgoin, Edmond]]

             a French theologian, became prior of the Jacobins at Paris, and showed great fanaticism, even justifying the assassination of Henry IV. he was arrested in 1589 with arms in his hands, and executed at Tours, Jan. 26 following. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourignon, Antoinette[[@Headword:Bourignon, Antoinette]]

             a French visionary, was born at Lisle, Jan. 13, 1616. She rendered herself famous by her numerous works, by her religious innovations, and by the persecutions which she endured. She escaped an undesired marriage, and placed herself under the care of the clergy. At Amsterdam she abjured Catholicism, and advocated the Reformation. She published several of hler works at Amsterdam, but, being accused of sorcery, she was obliged to leave the place, and betook herself to Hamburg. She died at Franeker, Oct. 30, 1680. See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v. SEE BOURIGNONISTS.

## Bourignonists[[@Headword:Bourignonists]]

             the followers of a visionary in France called Antoinette Bourignon, who was born at Lille 1616, and died at Franeker 1680. She taught that man is perfectly free to resist or receive divine grace; that there is no such thing as foreknowledge or election; that God is ever unchangeable love toward all his creatures, and does not inflict any arbitrary punishment, but that the evils they suffer are the natural consequences of sin; that religion consists not in outward forms of worship nor systems of faith, but in an entire resignation to the will of God, and those inward feelings which arise from communion with God. She held many extravagant notions, such as the following: that Adam, before the fall, possessed the nature of both sexes; that, when she was in an ecstasy, God represented Adam to her mind in his original state; as also the beauty of the first world, and how he had drawn it from the chaos; and that every thing was bright, transparent, and darted forth life and ineffable glory; that Christ has a twofold manhood, one formed of Adam before the creation of Eve, and another taken from the Virgin Mary; that this human nature was corrupted with the principle of rebellion against God's will. Her works were collected and published under the title Toutes les oeuvres de Mlddle. A. Bourgnon (Amst. 1679-1684, 19 vols. 12mo), by her disciple Poiret, who also wrote her life (2 vols. 12mo, 1679). Many of her writings have been translated and published in England. She had more disciples in Scotland than in any other country, and in 1701 the General Assembly condemned her writings as "freighted with damnable doctrines." See Apology for M. Ant. Bourignon (Lond. 1699, 8vo); The Light of the World (Lond. 1696, 8vo); The Academy of Learned Divines (Lond. 1708, 8vo); Confusion of the Builders of Babel (Lond. 1708, 8vo). -Mosheim, Eccl. Hist. 3:480, 481; Stowell, Work of the Spirit, 268 sq ; Landon, Eccl. Dict. ii, 359.

## Bourignonists (2)[[@Headword:Bourignonists (2)]]

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## Bourke, Richard[[@Headword:Bourke, Richard]]

             a prelate of the Church of England, was born April 22, 1767. He took his degree of M.A. July 10, 1790; and in 1813 became lord bishop of Waterford and Lismore. He died suddenly, Nov. 15, 1832. See (Lond.) Christian Remembrancer, Dec. 1832, p. 785.

## Bourle, Jacques[[@Headword:Bourle, Jacques]]

             a French theologian, a native of Longmenil, diocese of Beauvais, lived in the latter half of the 16th century. He was doctor of the Sorbonne and rector of the parish of St. Germain le Viel, of Pars. His principal works are, Prieres a Jesus Christ sur le Marriage de Charles IX: — La Masse de Saint Denys; and others. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourlier, Jean Baptiste[[@Headword:Bourlier, Jean Baptiste]]

             Count, a French theologian, was born at Dijon, Feb. l, 1731. He entered upon the ecclesiastical calling, took the oath required of the clergy, and was consecrated bishop of Evreux April 23, 1802. He was successively  member of the council of the hospitals, baron and count of the empire, and president of the electoral college of Evreux. After the empress Josephine had been divorced he became almoner of this princess, and was finally made peer of France. He died it Evreux, Oct. 30, 1821. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourn (Or Bourne), Immanuel[[@Headword:Bourn (Or Bourne), Immanuel]]

             a Puritanical divine of the English Church, was born Dec. 27, 1590, and was educated at Christ Church, Oxford. When the rebellion broke out he sided with the Presbyterian faction, and was removed from his rectory of Ashover, in Derbyshire, to St. Sepulchre's, in London. On, the restoration he conformed, and died rector of Ailston, in Leicestershire, Dec. 27, 1672. Among his works are, A Defence of Scripture as, the Chief Judge of Controversy (1656): — Vindication of the Honor due to Magistrates, Ministers, etc., against the Quakers (1659): — A Defence of Tythes, Infant Baptism, Human Learning, etc.: — A Golden Chain of Directions to Preserve Love between the Husband and Wife (1669). See Chalmers, Biog. Dict. s.v.; Landon, Eccles. Dict. s.v.

## Bourn, Samuel[[@Headword:Bourn, Samuel]]

             an English Dissenting minister, assistant to Dr. John Taylor of Norwich, was the founder of a sect of Annihilationists (q.v.), called, after him Bourneans. He died in 1796. He published Fifty Sermons on Various Subjects, Critical, Philosophical, and Moral (Norwich, 1777): — and other Sermons (1752, 1760, 1763). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bourne, Alfred[[@Headword:Bourne, Alfred]]

             an English Wesleyan missionary, was born at Etruria, Staffordshire Potteries, Aug. 12, 1799. He was converted in 1816, entered the ministry in' 1823, travelled the Redditch, Oxford, and Reading circuits, and sailed for Madras in November, 1826. Excepting a few months at Madras, his field was Negapatam. He was successful here and also in Melnattam. Exposure induced disease, and in February, 1835, he was compelled to sail for England. His heart was in the mission work, and it was a sore trial to be removed therefrom. He died at the house of Dr. Bunting, in London, May 27, 1836. Bourne translated into Tamil the Alemonir of Hester Ann Rogers, commenced a treatise in the same language on the Evidences of  Christianity, and assisted in a revision of the Scriptures. See Wesl. Meth. Magazine, 1838, p. 321 sq.; (Loud.) Watchman, June 1, 1836; Minutes of the British Conference, 1836.

## Bourne, George[[@Headword:Bourne, George]]

             a (Dutch) Reformed minister, was born at Westbury, England, June 13, 1780. He studied at Homerton Seminary, and in 1804 emigrated to America and settled in Virginia and Maryland. Subsequently he became principal of an academy at Sing Sing, N. Y., and pastor of the Presbyterian Church. Thence he went to Canada, as supply of a Congregational Church in Quebec, and remained until 1833. He then united with the Reformed Church, and settled as pastor at West Farms (1839-42). He died suddenly, Nov. 20, 1845, of disease of the heart. Mr. Bourne greatly resembled in appearance the portraits of Martin Luther. He possessed a thoroughly controversial spirit, which found full scope in his long-continued demonstrations against slavery and Romanism. He was learned, eloquent, and powerful, but his zeal was often too fiery, and sometimes overreached itself. He edited, for several years, a well-known periodical entitled The Protestant Vindicator, and was an almost constant contributor to the religious press of New York. He was also largely engaged upon literary work for prominent publishing houses, editing such works as that of Barrow and Leighton, and preparing exhaustive indices to both (Riker's editions). As a preacher, he was scriptural, illustrative, versatile, and powerful. With all his belligerent gifts, he was warm-hearted and devout, an example of conscientious and brave adherence to his own opinions in the face of obloquy and:personal danger, and a true servant of God. See Corwin, Manual of the Ref. Church in America, s.v. (W. J. R. T.)

## Bourne, George, Rev[[@Headword:Bourne, George, Rev]]

             was born and educated in England. After emigrating to the United States he became a minister of the Reformed Dutch Church in 1833. He held no pastoral charge, but was chiefly engaged in literary and theological pursuits in connection with publishing houses and the press. An ardent and learned controversialist, he was the author of works on Romanism and slavery, an earnest preacher, and a faithful champion of the Protestant cause. He died in 1845, in New York, at an advanced age.

## Bourne, George, Rev (2)[[@Headword:Bourne, George, Rev (2)]]

             was born and educated in England. After emigrating to the United States he became a minister of the Reformed Dutch Church in 1833. He held no pastoral charge, but was chiefly engaged in literary and theological pursuits in connection with publishing houses and the press. An ardent and learned controversialist, he was the author of works on Romanism and slavery, an earnest preacher, and a faithful champion of the Protestant cause. He died in 1845, in New York, at an advanced age.

## Bourne, Hugh[[@Headword:Bourne, Hugh]]

             founder of the "Primitive Methodist Connection," was born April 3d, 1772, in Staffordshire, England. He was brought up a Wesleyan Methodist, and became an active and zealous preacher. When about thirty years of age he associated himself with William Clowes and some other preachers of the Wesleyan body in reviving open-air religious services and camp-meetings. These proceedings, although common enough in the early days of Methodism, and found very useful in America, were discountenanced by the Conference, which in 1807 passed a resolution to the following effect: " It is our judgment that, even supposing such meetings (camp-meetings) to be allowed in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim all connection with them." This led to Mr. Bourne's separation from the Conference, and the establishment of the Primitive Methodist Connection, the first class of which was formed at Standley, Staffordshire, in 1810. The difference between the Primitive Methodists and the Wesleyan Methodists consists chiefly in the free admission of laymen to the Conference of the former body. SEE METHODISTS, PRIMITIVE. In 1844 Mr. Bourne visited the United States of America, where his preaching attracted large congregations. From his youth he was a rigid abstainer from intoxicating drinks, in which respect many of the preachers and members of the Primitive Methodist Connection have followed his example. He died at Bemersley, in Staffordshire, October 11, 1852.

## Bourne, Hugh (2)[[@Headword:Bourne, Hugh (2)]]

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## Bourne, Jacob[[@Headword:Bourne, Jacob]]

             an English Baptist minister, was born at Beckington, near Frome, Somerset Co., Dec., 31, 1802. Losing his father at the age of fourteen, he became a thoughtless youth. At length, through domestic trials, his heart was touched by the Spirit of God, and on Aug. 30, 1829, he joined the Church at Road, Somersetshire. In 1834 he was encouraged to engage in ministerial labor, and performed much itinerant work. In 1846 he was providentially led to Grettleton, in Wiltshire, and was ordained pastor of the Church in that place, July 27, 1847. Here he remained until his death, Sept. 13, 1857. See (Lond.) Baptist Hand-book, 1858, p. 47. (J. C. S.)

## Bourne, Milton[[@Headword:Bourne, Milton]]

             a Methodist Episcopal minister, was converted in his youth, in Vermont, and soon after entered the Illinois Conference, laboring first as a missionary among the Indians, and later as an itinerant minister. In 1840, on the organization of the Rock River Conference, he became a member of it. In 1863 he became superannuated, and retired to a few acres of wild land near Macomb to eke out an existence for himself and his destitute family. He closed his life in 1865. Mr. Bourne was remarkable for his zeal and piety. See Minutes of Annual Conferences, 1865, p. 225.

## Bourne, Richard[[@Headword:Bourne, Richard]]

             a missionary among the Marshpee Indians, was among the early English settlers of the town of Sandwich, on Cape Cod, Mass. Being a man of an earnest, missionary spirit, he went (about 1658) among the Indians who resided in Marshpee, a place a few miles from Sandwich. His work was successful, and he gathered a church of converted Indians, of which he was ordained the pastor, Aug. 17, 1670, the services being conducted by Eliot and Cotton. Satisfied that no permanent prosperity would attend the people for whose temporal and religious prosperity he was laboring, unless they had a fixed local habitation, he obtained a formal deed of Marshpee from those Indians who claimed it as their property. His efforts resulted in greatly promoting the welfare of his people. He died about 1685. See Mather's Mag. 3, 199; Coll. Mass. Hist. Soc. 1, 172, 196-199, 218; 3, 188-190; 8:170. (J. C. S.)

## Bourneans[[@Headword:Bourneans]]

             SEE ANNIHILATIONISTS.

## Bourns, William H.[[@Headword:Bourns, William H.]]

             a native of Ireland, was a minister of the Protestant Episcopal Church, and died Dec. 15, 1851, at Huntingdon, Pa., in the forty-first year of his age. He was a man of ripe scholarship and great piety. See Amer. Quar. Church Rev. 1852, p. 141.

## Bourotte, Francois Nicolas[[@Headword:Bourotte, Francois Nicolas]]

             a French historian, was born in Paris in 1710, and died June 12, 1784. He entered the order of Benedictines of St. Maur, and completed the Histoire  Generale du Languedoc. He wrote several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Bourree, Edme Bernard[[@Headword:Bourree, Edme Bernard]]

             a French theologian, was born at Dijon, Feb. 15, 1652. He was a priest of the Oratory, and zealously devoted himself to the work of the ministry and to teaching theology at Langres and at Chalons-sur-Saone. He died at Dijon, May 26, 1722. He wrote a number of works, among which ate, Conferences Ecclesiastiques du Diocese de Langres (1684): — Manuel des Pecheurs (1696): — Homilies (1703): — Nouveaux Panegyriques, avec Quelques Conferences Ecclesiastiques (1707; Lyons, 1713). See Hoefer, Nouv. Biog. Generale, s.v.

## Bours, William White[[@Headword:Bours, William White]]

             a clergyman of the Protestant Episcopal Church, was born at Attica, N. Y., in 1826. His early life was spent in mercantile pursuits in Geneva. He was ordained deacon in 1853, and priest in 1855. At first he assisted in St. Peter's Chapel, Geneva, afterwards in St. James's Church, Syracuse, and finally became rector of St. John's Church, Jacksonville, Fla. His death, which occurred there, Nov. 5, 1857, was caused by his assiduous attendance upon the sick in his parish during the prevalence of a malignant fever. See American Quarterly Church Review 1858, p. 611.

## Boursier, Laurent Francois[[@Headword:Boursier, Laurent Francois]]

             a French priest and doctor of the Sorbonne, was born at Ecouen, Jan. 24, 1679, and took his doctor's degree in 1706. He then gave himself up entirely to study, and in 1713 published, anonymously, his celebrated work, L'Action de Dieu sur les Creatures, which was attacked by Malebranche. He is also remarkable for the memorial presented by the Sorbonne to the czar Peter, upon. the occasion of his visit in 1717, and drawn up in a single night, upon the means of uniting the Russian and Roman churches. In 1729, he, together with many other doctors, was expelled from the Sorbonne for his opposition to the, bull Unigenitus. He died at Paris, Feb. 17, 1749. See Biog. Univ., s.v. 393.

## Bourzeis, Amable De[[@Headword:Bourzeis, Amable De]]

             a French theologian and scholar, was born at Volvic, near Riora, April 6, 1606. He was at first a page, but went to Rome and studied theology.  Returning to France, he was made abbot of St. Martin of Cores, and one of the first members of the French Academy. Having taken holy orders, he distinguished himself especially in controversy, and had the glory of converting over to his side several of the ministers; among them the prince- palatine Edward and the count of Schomberg, then marshal of France. Colbert placed the abbot de Bourzeis at the head of the Academy of Inscriptions, and also made him director of an assembly of theologians which held its meetings in the Royal Library. Bourzeis at first inclined towards the Jansenists, but in 1661 signed the formulary which was approved by Alexander VII. He died Aug. 2, 1672. He wrote several works, as Sermons sur Divers Sujets (1672). Among his works of controversy we find, Excellence de v'Eglise Catholique, et Raisons qui nous obligent a ne nous en separer jamais (Paris, 1648): Saint Augustin victorieux de Calvin et de Molina, etc. (ibid. 1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Bousmard (Or Boussemard), Nicolas De[[@Headword:Bousmard (Or Boussemard), Nicolas De]]

             a French theologian, was born at Xivry-le-Franc in 1512. He belonged to a family of Anjou. Charles III, duke of Lorraine, appointed him in 1572 as one of the reformers of the constitution of St. Mihiel, and four years later appointed him to the bishopric of Verdun, and after some difficulty he was consecrated, July 15, 1576. He died at Verdun, April 10, 1584, generally lamented. See Hoefer, Nouv. Biog. Generale, s.v.

## Boussard, Geoffroi[[@Headword:Boussard, Geoffroi]]

             a French theologian, was born at Le Mans in 1439. He studied at the College of Navarre, at Paris, and in 1487 became rector of the University of Paris, and chancellor of that Church. Travelling in Italy, he preached at Bologne in 1504, in the presence of Julius II. He was appointed scholastic of the cathedral of Le Mans by the cardinal of Luxembourg, who confided to him, in part, the administration of this diocese. In 1511 he was deputed by the university to attend the Council of Pisa, then transferred to Milan, and died after his return, in 1522. He published a corrected edition of the Ecclesiastical History of Rufinus (1497), and a commentary of Venerable Bede, or Florus Diaconus, on St. Paul (1499). He also wrote, De Continentid Sacerdotum (Paris, 1504, 4to), a rare and curious book, proving that the pope may in peculiar cases dispense with the celibacy of priests:De Sacrifo Misse (ibid. 1511, 1520; Lyons, 1525, 4to):  Interpretatio in Psalmos Penitentiales (Paris, 1519, 1521, 8vo). See Biog. Universelle, v, 398.

## Bousseau, Jacques[[@Headword:Bousseau, Jacques]]

             a French sculptor, was born in 1681, at Chavaignes-en-Poitou. He studied under Nicolas Custon, and. was afterwards received into the Royal Academy, where he attained the rank of professor of sculpture. He executed two statues of St. Maurice and St. Louis; and Christ giving the Keys to St. Peter, for the Church of Notre Dame. He also did much fine work for the churches at Versailles and Rouen. He died at Madrid in 1740. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Boussemard, Nicolas De[[@Headword:Boussemard, Nicolas De]]

             SEE BOUSMARD.

## Boutats, Frederic[[@Headword:Boutats, Frederic]]

             a Flemish engraver, was born at Antwerp about 1620. The following are some of his principal works: Portrait of Charles Emanuel, Duke of Savoy; Oliver Cromwell; The Virgin and Infant Jesus, with St. John.

## Boutats, Gerard[[@Headword:Boutats, Gerard]]

             a French engraver, brother of Frederic, was born at Antwerp about 1630. He was appointed engraver to the university at Vienna.The following, are his principal plates: Adamus Munds, Physician; The Resurrection; Charles Joseph, Archduke of Austria.

## Boutauld, Michel[[@Headword:Boutauld, Michel]]

             a French Jesuit preacher, was born in Paris, Nov. 2, 1625. He died at Pontoise, May 16, 1688, leaving some works which are much esteemed: Les Conseils de la Sagesse (Paris, 1677, 12mo): — Suite de Ditto (ibid. 1683, 12mo; the last edition is of 1749): Le Theologien des Conversations avec les Sages, etc. (1683). See Hoefer, Nouv. Biog. Generale, s.v.

## Boutelle, Asaph[[@Headword:Boutelle, Asaph]]

             a Congregational minister, was born at Fitchburg, Mass., Oct. 7, 1804. He fitted for college at New Ipswich, graduated at Amherst in 1828, and at  Andover in 1831. He was ordained in the same year, and employed as a missionary for twelve years in Ohio. He was pastor at Alexandria, O., 1843 to 1847: Lunenburg, Mass., 1849 to 1851; Peacham, Vt., 1851 till his death, Jan. 12, 1866. He published a sermon in memory of Newell March, 1854. See Cong. Quarterly, 1866, p. 208.

## Boutelle, Thomas[[@Headword:Boutelle, Thomas]]

             a Congregational minister, was born at Leominster, Mass., Feb. 1, 1805. He was educated at New Ipswich, N. H., Amherst (class of 1829), and Andover, Mass. He became pastor at Essex Street, Boston, in 1834; Plymouth, 1834 (ordained); North Woodstock, 1837; Bath, N. H., 1850. He died at Fitchburg, Mass., Nov. 28, 1866. See Cong. Quarterly, 1861, p. 354; 1867, p. 133; 1868, p. 287.

## Bouthillier De Rance, Armand Jean[[@Headword:Bouthillier De Rance, Armand Jean]]

             a French ecclesiastic, was born Jan. 9, 1626. He received the tonsure, Dec. 21, 1635; and, at the age of nineteen, was made canon of Notre Dame at Paris. After many other appointments he received that of the abbey of La Trappe, and having been received into the order of priests, Jan. 22, 1651, he took the degree of D.D. in 1654. Soon after he went into residence at La Trappe, where he endeavored to reform the conduct of the monks; failing in which he persuaded them to resign their house to the Cistercian monks of the Strict Observance. This done, he disposed of his property, and took his vows in the monastery of Notre-Dame-de-Perseigne, June 13, 1663. He died Oct. 16, 1700, having published a new edition of Anacreon, with notes (Paris, 1639; 2d ed. 1647): Traite de la Saintete et des Devoirs de l'Etat Jonaustique (1683, 2 vols. 4to; vol. 3 in 1685). After his death were published his regulations for the government of La Trappe, and Letters (2 vols.). His Life was written by MM. Maupeon and Marsollier, and by father Dom Pierre le Nain.

## Boutistes[[@Headword:Boutistes]]

             (Βουτιστής) is a Greek term to distinguish the person who dips the candidate for holy baptism while the priest repeats the baptismal formula.

## Bouton, Francois[[@Headword:Bouton, Francois]]

             a French theologian, was born at Chamblay, near Dole, in 1578. He entered the order of Jesuits, and was employed in the missions of the East.  He was finally sent to Lyons, to the College of the Trinity. While professor of rhetoric there, the pestilence raged, and he devoted himself to the suffering until he fell a victim, in October, 1628. He left some manuscript works, the principal of which are, Theologie Spirituelle: — Commentarii in Deuteronomum, de Peregrinatione Israelitarum, turn Litterali, turn Mystica, ad. Promissionis Terram: — Clavis Scriptures Sacrce, seu Dictionarium Hebraicum in qua Latinis vocibus Subjiciuntur voces Hebreces Respondentes Collectum ex Sacris Litteris et ex Collatione Vulgatoe Latince Editum cum Hebraica. See Hoefer, Nouv. Biog. Gen., s.v.

## Bouton, George[[@Headword:Bouton, George]]

             a Methodist Episcopal minister, was born at Virgil, Cortland County, N. Y., Dec. 5, 1812. He was converted about 1843; soon after began preaching, and in 1852 entered the Oneida Conference. He died in the midst of his labors, at McLean, Oct. 31, 1859. Mr. Bouton's ministerial career was brief, but exceedingly brilliant. Few men secured a stronger hold upon the affections of a people than he, and few were more successful. Large revivals crowned his labors on every charge. See Minutes of Annual Conferences, i860, p. 169.

## Bouton, J. D[[@Headword:Bouton, J. D]]

             a Methodist Episcopal minister, in 1835 entered the New York East Conference, and in it labored diligently with but one year's vacation until his superannuation in 1867, in November of which year he died. Mr. Bouton was an exemplary Christian, a good preacher, and an excellent pastor. See Minutes of Annual Conferences, 1868, p. 85.

## Bouton, Jacques[[@Headword:Bouton, Jacques]]

             a French theologian and Jesnit, who died in 1658, was the author of a Relation de l'Etablissement des Francais dans l'ile de la Martinique' depuis l'an 1635 (Paris, 1640). See Hoefer, Nouv. Biog. Generale, s.v.

## Bouton, Nathaniel D.D.[[@Headword:Bouton, Nathaniel D.D.]]

             a Congregational minister, was born at Norwalk, Conn., June 20, 1799. From Yale College he entered the theological seminary at Andover, Mass., where he finished the course in 1824. March 23, 1825, he was settled over the First Congregational Church in Concord, N. H., with which he  remained forty-two years. His residence continued in Concord, where he died, June 6, 1878. He was much interested in historical studies, and published while in the pastorate a valuable history of Concord. He was early the president of the State Historical Society, and edited two volumes of its collections. In August, 1866, he was appointed editor and compiler of the provincial records of New Hampshire, and in that capacity issued ten volumes of Provincial Papers, from 1867 to 1877. He also published over thirty sermons and addresses, and a few other volumes. See Obituary Record of Yale College, 1878.

## Bouton, W. S[[@Headword:Bouton, W. S]]

             a Methodist Episcopal minister, was born at Roxbury, N. Y., in 1815. He was converted at the age of thirty-two; and being a good singer, and having a rare gift for exhortation and prayer, he became one of the most popular lay helpers ever known throughout that region. His beaming countenance, fervent prayers, earnest exhortations, soul-stirring songs, and ringing halleluias drove away formalism and doubt, and made everybody free and happy. In 1857 he was appointed by the presiding elder to the Germantown and Myersville Circuit, and in 1858 was received into the New York Conference, and returned to his former charge. His subsequent appointments were: West Gallatin, Richmond, and West Stockbridge, Stockport and Claverack, East Chatham and Red Rock, Hillsdale, Lakeville; City Mission, N. Y., and Grace Church, Newburgh, where he died, Aug. 6, 1879. Mr. Bouton was everywhere acceptable and useful. He had few superiors as a pastor. Every interest in the Church, spiritual and temporal; was ever advanced. See Min. of Ann. Conferences, 1880, p. 45.

## Boutrans, John[[@Headword:Boutrans, John]]

             a minister of the English Wesleyan Connection, was born near Coventry, May 7, 1840; and died June 1, 1881, in the seventeenth year of his ministry. His faithful, practical, and pointed sermons often deeply stirred and elevated the feelings of his hearers. “He possessed a vigorous intellect, a kind heart, a resolute will, and a high sense of duty.” See Minutes of the British Conference, 1881, p. 47.

## Boutwell, James[[@Headword:Boutwell, James]]

             a Congregational minister, was born at Lyndeborough, N. H., May 14, 1814. He was converted while at Phillips Academy, Andover, Mass., under  a sermon delivered by Dr. Lyrman Beecher. He graduated at Dartmouth College in 1836, and at Andover in 1840, and was ordained in 1841. He labored at Brentwood, N. H., 1841 to 1852, and at Sanbornton the remainder of his ministry. He died April 21, 1865. Mr. Boutwell was a diligent and faithful pastor, an ardent patriot, and his death was triumphant. See Cong. Quarterly, 1866, p. 41.

## Bouvenot, Louis, Pierre[[@Headword:Bouvenot, Louis, Pierre]]

             a French theologian and physician, was born at Arbois in 1756. He abandoned the career of arms for the ecclesiastical calling, and was appointed vicar of St. John Baptist at Besancon. At the commencement of the Revolution he became one of the grand-vicars of the metropolitan bishopric of Est, but during the civil disturbances he renounced his ecclesiastical functions, and finally gave his attention to medicine. He died at Sens, July 1, 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Bouvens, de[[@Headword:Bouvens, de]]

             Abbe, a French theologian, was born at Bourg, in Bresse, about 1750. He first went to Germany, then to England, in consequence of his refusal to take the oath required of ecclesiastics at the period of the Revolution. In 1804 he pronounced the funeral oration of the duke of Enghien in the chapel of St. Patrick, at London, in the presence of the princes of the house of Bourbon. His eloquence was of a high order. He died in 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Bouveri, Gabriel[[@Headword:Bouveri, Gabriel]]

             bishop of Angers, who died Feb. 10, 1572, left a French translation of the Pastoral of St. Gregory, a Guide for Curates, etc. He Was the first bishop at Trent to deliver his opinion in favor of the residence of bishops.

## Bouvet, Joachim[[@Headword:Bouvet, Joachim]]

             a French missionary, was born at Le Mans about 1662. He was one of the first missionaries sent to China by Louis XIV with a scientific mission. Colbert had conceived the idea of enriching himself from the industries of this country, and at his death Louvois, his successor, took up the project and sent six missionary Jesuits, the fathers Fontanay, Gerbilloln, Lecomte, Tachard, Visedelon, and. Bouvet, furnished with instructions from the ministry of the Academy of Sciences, and with all the necessary  instruments for taking observations. They arrived in China in 1687., Being called immediately to Pekin, they were dispersed throughout the empire, excepting Gerbillon and Bouvet, whom the emperor retained with him to take charge of the mathematical affairs. These two men took charge of the erection of the church and of the residence of the Jesuits at Pekin. Bouvet returned to France in 1697, and bore to the king, from the emperor Kang- hi, forty-nine Chinese volumes. Louis XIV sent back by Bouvet a complete collection of his stamps, magnificently bound, and with him ten new missionaries. Bouvet died at Pekin, June 28, 1732, after having labored for a long time on the large map of the empire, prepared by the Jesuits by the order of Kang-hi. He left four accounts of different voyages which he had made in the course of his labors, and several works concerning China. Several dissertations upon the Chinese and a dictionary of that language are preserved in MS. in the library at Le Mans. See Hoefer, Nouv. Biog. Generale, s.v.

## Bouvier, Jean Baptiste[[@Headword:Bouvier, Jean Baptiste]]

             a French prelate, was born Jan. 17, 1783, at St. Charles-la-Foret, Mayenne. Before his elevation to the episcopal see of Le Mans, in 1834, he was vicar-general of Le Mans and superior of the seminary. While the empire lasted, and during part of the restoration, ecclesiastical studies were greatly neglected. The works of Bouvier, which were considered as high authority, gave a great impulse to the teaching, in the seminaries, of both philosophy and theology. His Institutiones Theologicoe and Institutiones Philosophice were adopted in a great number of ecclesiastical establishments in France, as also in Savoy and Belgium. He also wrote several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Boux, Guillaume Le[[@Headword:Boux, Guillaume Le]]

             a French theologian, was born at Anjou in 1621. After having been successively sweeper of the college, Capuchin, oratorian, and rector, he taught rhetoric at Riom, and, during the Fronde, sustained by his preaching the royal authority. He was appointed bishop of Apt in 1658, and of Perigueux in 1667. During the thirty-seven years which he occupied this' position, he employed his income for charitable purposes. He died Aug. 6, 1693. He wrote, Sermons (Rouen, 1666): — Dissertations Ecclesiastiques sur le Pouvoir des Eveques, pour la Diminution ou lAugl mentation des  Fetes (Paris, 1691), in collaboration with Laval Bois Dauphin, bishop of Rochelle. See Hoefer; Nouv. Biog. Generale, s.v.

## Bouzas, Juan Antonio[[@Headword:Bouzas, Juan Antonio]]

             SEE BOUJAS.

## Bouzonie, Jean[[@Headword:Bouzonie, Jean]]

             a French theologian, was born-at Bordeaux about 1646. He became a Jesuit, taught-literature for several years, and then devoted himself to preaching until obliged to give it up on account of early infirmities. He died at Poitiers, Oct. 30, 1726. He wrote, Primitice Musarum Serenissimo — Delphino Oblatce (Bordeaux, 1663): — Cantiques sur la Naissance de Notre Seigneur Jesus Christ (Poitiers, 1675): — Douze Preuves pour la Conception lmmaculee de la Sainte Vierqe (ibid.): — Histoire de l'Ordre des Religieusesfilles de Notre Dame (ibid. 1697, 2 vols. 4to; some copies have the date, 1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Boverio, Zacaria[[@Headword:Boverio, Zacaria]]

             an Italian theologian, was born at Saluzzo in 1568. He entered the Capuchin order in 1590, was professor of philosophy and theology, and became definitor-general of his order. He died at Genoa, May 31, 1638. He wrote, Demonstrationes Symbolarum Verce et Falsce Religionis, etc. (Lyons, 1617): — Orthodoxa Consultatio de Ratione Verce Fidei et Religionis Amplectendce, etc. (Madrid, 1623), which was composed for the purpose of converting to Catholicism the prince of Wales, afterwards Charles II: — Histoire des Capucins (Lyons, 1632-39, 2 vols. fol.). See Hoefer, Nouv. Biog. Generale, s.v.

## Bovet, Francois De[[@Headword:Bovet, Francois De]]

             a French prelate, was born March 21, 1745. He was consecrated bishop of Sisteron, Sept. 13, 1789, but was obliged to leave France on account of the persecution. He returned in 1814, and was appointed in 1817 archbishop of Toulouse. He resigned this in 1820, and the same year was appointed member of the first order of the chapter of St. Denis. Being highly learned, Bonuvet published a work entitled Des Dynasties Egyptiennes, in which he considered the degree of confidence which the chronology of Manetho merited. He died in Paris, April 7, 1838. He wrote, L'Histoire des Derniers Pharaons et des Paremziers Rois de Perse, selon Heorodote, tirse des  Livres Psrophetiques et du Livre d'Esther (Avignon): — Les Consolations de la Foi sur les Malheui's de l'Eglise. See Hoefer, Nouv. Biog. Generale, s.v.

## Boville (Or Bovelles), Charles[[@Headword:Boville (Or Bovelles), Charles]]

             a French theologian, was born at Soyecourt, in the diocese of Amiens. He was living in 1547. .We have from his pen seven books of theological questions on, The Creation of Angels, The Pleasures of Paradise, The Deluge, etc. (Paris, 1504, 1513; Basle, 1515 fol.): — a Commentary on the Gospel of St. John (Paris, 1511): — Commentary on the Lord's Prayer and four dialogues (ibid. 1551, 4to) and other works.

## Bovus[[@Headword:Bovus]]

             St. (in Italian, St. Bovo, and in English, St. Bobo), was a gentleman and soldier of Provence, who strongly defended his country against the Saracens. After a time, he quitted the profession of arms, and devoted himself to a life of penitence and retirement, every year making a pilgrimage on foot to Rome, on one of which journeys he died, at Voghera, near Pavia; May 22, 985.

## Bow[[@Headword:Bow]]

             (קֶשֶׁת, ke'sheth; τόξον), one of the most extensively employed and (among primitive nations) efficient implements of missile attack. SEE ARMOR. It is met with in the earliest stages of history, in use both for the chase (Gen 21:20; Gen 27:3) and war (Gen 48:22). In later times archers accompanied the armies of the Philistines (1Sa 31:3; 1Ch 10:3) and of the Syrians (1Ki 22:34). Among the Jews its use was not confined to the common soldiers, but captains high in rank, as Jehu (2Ki 9:24), and even kings' sons (1Sa 18:4), carried the bow, and were expert and sure in its use (2Sa 1:22).

The tribe of Benjamin seems to have been especially addicted to archery (1Ch 8:40; 1Ch 12:2; 2Ch 14:8; 2Ch 17:7), but there were also bowmen among Reuben, Gad, Manasseh (1Ch 5:18); and Ephraim (Psa 78:9). The bow seems to have been bent with the aid of the foot, as now, for the word commonly used for it is דָּרִךְ, to tread (1Ch 5:18; 1Ch 8:40; 2Ch 14:8; Isa 5:18; Psa 7:12, etc.). Bows of steel (or perhaps copper, נְחוּשָׁה) are mentioned as if specially strong (2Sa 22:5; Psa 18:34). The string is occasionally named (יֶתֶר, ye'ther, or מֵיתָר, meythar'). It was probably at first some bind-weed or natural cord, since the same word is used in Jdg 16:7-9, for "green withs." In the allusion to bows in 1Ch 12:2, it will be observed that the sentence in the original stands "could use both the right hand and the left in stones and arrows out of a bow," the words "hurling" and "shooting" being interpolated by the translators. It is possible that a kind of bow for shooting bullets or stones is here alluded to, like the pellet-bow of India, or the " stonebow" in use in the Middle Ages, and to which allusion is made by Shakspeare (Twelfth NiSht, ii, 5), and which in Wis 5:22, is employed as the translation of πετροβόλος. This latter word occurs in the Sept. text of 1Sa 14:14, in a curious variation of a passage which in the Hebrew is hardly intelligible-- ἐν βολίσι, καὶ ἐν πετροβόλοις, καὶ ἐν κόχλαξι τοῦ πεδίου "with things thrown, and with stone-bows, and with flints of the field." If this be accepted as the true reading, we have here, by comparison with 14:27, 43, an interesting confirmation of the statement (13:1922) of the degree to which the Philistines had deprived the people of arms, leaving to the king himself nothing but his faithful spear, and to his son no sword, no shield, and nothing but a stone-bow and a staff (Auth. Vers. "rod"). SEE BOWMAN.

The ARROWS (חַצַּים, chitstsf.') were carried in a quiver (תְּלַי, teli', Gen 27:3; or אִשַׁפִּח, ashpach', Psa 22:6; Psa 49:2; Psa 127:5). From an allusion in Job 6:4, they would seem to have been sometimes poisoned; and the "sharp arrows of the mighty with coals of juniper," in Psa 120:4, may point to a practice of ulsing arrows with some burning material attached to them. SEE ARCHER.

The bow is frequently mentioned symbolically in Scripture. In Psa 7:12, it implies victory, signifying judgments laid up in store against offenders. It is sometimes used to denote lying and falsehood (Psa 64:4; Psa 120:4; Jer 9:11), probably from the many circumstances which tend to render a bow inoperative, especially in unskilful hands. Hence also " a deceitful bow" (Psa 78:57; Hos 7:16), with which compare Virgil's "Perfidus ensis frangitur" (AEn. 12:731). The bow also signifies any kind of arms. The bow and the spear are most frequently mentioned, because the ancients used these most (Psa 44:6; Psa 46:9; Zec 10:4; Jos 24:12). In Hab 3:9, "thy bow was made bare" means that it was drawn out of its case. The Orientals used to carry their bows in a case hung on their girdles. See Wemyss, Sym.Dic. s.v. 1 In 2 Samuel i, 18, the Auth. Vers. has, " Also he (David) bade them teach the children of Judah the use of the bow." "Here," says Professor Robinson (Addit. to Calmet), "the words 'the use of are not in the Hebrew, and convey a sense entirely false to the English reader. It should be 'teach them the bow,' i.e. the song of THE BOW, from the mention of this weapon in v. 22. This mode of selecting an inscription to a poem or work is common in the East; so in the Koran the second Sura is entitled the cow, from the incidental mention in it of the red heifer; comp. Num 19:2. In a similar manner, the names of the books of the Pentateuch in the Hebrew Bibles are merely the first word in each book." SEE POETRY, HEBREW.

For the "Bow IN THE CLOUD," SEE RAINBOW.

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For the "Bow IN THE CLOUD," SEE RAINBOW.

## Bowcer[[@Headword:Bowcer]]

             SEE BURSAR.

## Bowcer, Thomas[[@Headword:Bowcer, Thomas]]

             SEE BOUCHIER.

## Bowden, Edwin[[@Headword:Bowden, Edwin]]

             an English Congregational minister, was born at Devonport, April 6, 1802. He joined the Church in youth, began village preaching, and was soon made assistant minister at Ivy Bridge. In 1839 he accepted a call to Lostwithiel, Cornwall, and after a few years he became pastor of the Church at Wadebridge, in the same county. Finally he occupied the pulpit at Oak Hill, near Bath, where, in less than three years, his health had so failed that he was obliged to resign his post. He then retired to Heavitree, Exeter, wrote tracts, contributed articles to the various periodicals issued by the Religious Tract Society, and published a small volume entitled  Spiritual Fables. He continued his work until 1875, and died, Aug. 31, 1876. See (Lond.) Cong. Year-book, 1877, p. 347.

## Bowden, John (1)[[@Headword:Bowden, John (1)]]

             a minister in the Methodist Episcopal Church South, was born in Baltimore, Md., Feb. 1, 1820. He joined the Church in 1838, in 1841 received license to exhort, and in 1844 was licensed to preach and admitted into the Kentucky Conference. In 1846 he was transferred to the Louisville Conference, and in 1848 retired from the itinerancy and travelled for the improvement of his health in Florida and Georgia, at the same time acting as general agent for Transylvania University and colporteur for a local Bible society. He graduated in medicine at Louisville University in 1852, and practiced successfully in Bowling Green until within a few months of his death, which occurred at Russleville, Aug. 5, 1854. Mr. Bowden was a warm friend, a true Christian gentleman, remarkably amiable, and a faithful expounder of the truth. See Minutes of Annual Conferences of the M. E. Church South, 1854, p. 506.

## Bowden, John, (2)[[@Headword:Bowden, John, (2)]]

             an Irish Methodist preacher, was born at Cootehill in December, 1853. He was converted at thirteen, under the Rev. R. Hewitt, and began at that early age a career of usefulness in Methodism. With rare maturity of judgment, he became a class leader and local preacher, and in 1871, at the age of nineteen, entered the itinerant ministry of the Primitive Wesleyans. He died at Belfast, Feb. 7, 1880.

## Bowden, John, D.D.[[@Headword:Bowden, John, D.D.]]

             a minister of the Protestant Episcopal Church, was born in Ireland in 1751. At an early age he came to America, and soon after entered Princeton College, where he remained two years, and then returned to Ireland. On his second visit to America he entered King's (now Columbia) College, N. Y., where he graduated in 1772, and then repaired to England for ordination. In 1774 he became assistant minister of Trinity Church, N. Y.; but after the commencement of the Revolution he retired to Norwalk, Conn., and thence to Jamaica, L. I., where he occasionally officiated. In 1784 he accepted the rectorship of the church at Norwalk, and in 1789 went to St. Croix, West Indies. Returning to the United States, he settled at Stratford, Conn., taking charge of the Episcopal Academy in Cheshire. In 1796 he declined the episcopate for the diocese of Connecticut in consequence of delicate health, and in 1802 became professor of moral philosophy, belles- lettres, and logic in Columbia College, where he remained, discharging the duties of his office "with great fidelity and acceptance," till 1817, when, on the 31st of July, he died at Ballston Spa. He published a Treatise on Episcopacy (N. Y., 1807, and often, 2 vols. 12mo):-A Full-length Portrait of Calvinism, besides a number of pamphlets, chiefly on Episcopacy and Ordination.-Sprague, Annals, v, 306.

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## Bowden, R[[@Headword:Bowden, R]]

             an English Baptist minister, was born at Towersey, Bucks, Aug. 26, 1788. For more than forty years he preached gratuitously in his native village, where he was greatly respected and beloved. He died Aug. 26, 1859. See (Lond.) Baptist Hand-book, 1861, p. 97. (J.C.S.)

## Bowden, William[[@Headword:Bowden, William]]

             an English Methodist preacher, was for several years a member of the Bible Christian Society at Ringsash, and also a local preacher. He entered the ministry in 1828, and for seven years labored with acceptance in that body. He died Aug. 21, 1835.

## Bowdish, Charles Giles[[@Headword:Bowdish, Charles Giles]]

             a Methodist Episcopal minister, son of Rev. William S. Bowdish, was one of five brethren, all of whom consecrated themselves to the ministry in the Methodist Episcopal Church. He was born at Potsdam, N. Y., May 12, 1834; was converted in 1853; studied for the ministry at Cazenovia Seminary, and in 1858 entered the Minnesota Conference. In 1864 he was appointed chaplain of the Eleventh Minnesota Regiment of Volunteers, and in 1870 was transferred to the New York East Conference, wherein he was faithful until his death, at Astoria, July 5, 1873. Mr. Bowdish was richly gifted in mental endowments; was cultured in music and painting, was remarkably benevolent in hospitality, an earnest and successful preacher. He rendered valuable aid in the formation of the Holston Conference, was twice elected chaplain of.the Minnesota House of Representatives, was appointed by president Johnson, in 1867, to superintend the annual payment of the Chippewa Indians, and in 1872 was placed on the staff of official reporters at the General Conference. See Minutes of Annual Conferences, 1874, p. 55; Simpson, Cyclop. of Methodism, s.v.

## Bowdish, Leonard[[@Headword:Bowdish, Leonard]]

             a Methodist Episcopal minister, was born at New Lisbon, N. Y., in 1812. He experienced conversion at the age of sixteen; soon began exhorting, and in 1833 entered the Oneida Conference, wherein, without intermission for thirty-three years, he continued with success. In 1866 he became superannuated and removed to the sea-shore; spent two years laboring in the Providence Conference, and finally died at Bainbridge, N. Y., May 23, 1870. Mr. Bowdish was a man of energy and superior intellectual ability, remarkable for elegance of style and clearness in his pulpit delivery. He was fearless. uncompromising, and eminently successful. See Minutes of Annual Conferences, 1871, p. 96.

## Bowdyanga[[@Headword:Bowdyanga]]

             the seven sections of wisdom among the Buddhists, including

(1) the ascertainment of truth by mental application; (2) the investigation of causes; (3) persevering exertion; (4) joy; (5) tranquillity;  (6) tranquillity in a higher degree, including freedom from all that disturbs either body or mind and (7) equanimity.

## Bowe, John Ackrell[[@Headword:Bowe, John Ackrell]]

             an English Methodist preacher, born in 1821, was converted in his youth, among the Wesleyan Methodists, under a sermon by a local preacher in Devonshire. After two years he joined the Bible Christians. He began to preach at the age of twenty, and two years later, in 1843, entered the ministry, in which he labored for only two years, when he died at his father's house in S. Devon, Feb. 17, 1845.

## Bowels[[@Headword:Bowels]]

             (מֵעַים, meim'; רִחֲמַים, rachamnim'; σπλάγχνα) are often put by the Hebrew writers for the internal parts generally, the inner man, and so also for heart, as we use that term. Hence the bowels are made the seat of tenderness, mercy, and compassion; and thus the scriptural expressions of the bowels being moved, bowels of mercy, straitened in the bowels? etc. By a similar association of ideas, the bowels are.also sometimes made the seat of wisdom and understanding (Job 38:36; Psa 51:10; Isa 16:11).

## Bowels (2)[[@Headword:Bowels (2)]]

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## Bowen, Charles James[[@Headword:Bowen, Charles James]]

             a Unitarian minister, was born in Providence, R. I., May 20, 1827. He graduated from Brown University in 1847, and from the Divinity School of Harvard College, and was ordained as pastor of the Unitarian Society at Newburyport, Mass., Nov. 20, 1850, where he remained six years (1850- 56), and then removed to Kingston where he was settled two years (1856- 58). He next went to Baltimore as pastor of the Second Unitarian Society in that city. Finding his position unpleasant at the breaking-out of the late war, he resigned, and for several years acted as chaplain in a hospital near that city. He became the minister of the Mount Pleasant Congregational Society, Roxbury, Mass., where he remained until his death, April 10, 1870. (J. C. S.)

## Bowen, Elias, D.D.[[@Headword:Bowen, Elias, D.D.]]

             at the time of his decease a minister in the Free Methodist Church, was born at Warwick, Mass., June 6, 1791. Under the preaching of the Rev. Marvin Richardson of the M. E. Church, he was converted. On April 25, 1813, he received license to preach, and June 15, 1814, he entered the travelling ministry of the M. E. Church. He was prominently before the Methodist public for over fifty years. He was elected delegate to the General Conference seven times, and at one period was strongly urged to become a candidate for the episcopacy. During the anti-slavery struggle, he took a decided stand in favor of the oppressed. In the fall of 1869 he was admitted into the Susquehanna Conference of the F. M. Church. He died Dec, 25, 1871. Few men wielded a more vigorous and powerful pen than Dr. Bowen. His contributions to religious periodicals were numerous. His  last literary work was a History of the Origin of the Free Methodist Church. See Minutes of Annual Conf. of the F. M. Church, 1871, p. 16.

## Bowen, George Dixon, M.D.[[@Headword:Bowen, George Dixon, M.D.]]

             a Methodist Episcopal minister, was born in Indiana 1823, converted at fourteen, entered the itinerant ministry in the Philadelphia Conference 1844, and emigrated to Davenport, Iowa, 1857, at which appointment he died in May, 1858. 'i He was an able minister of the New Testament, and a skilful defender of the doctrines of the Church." His labors were a "succession of triumphs." -Minutes of Conferences for 1858, p. 235.

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## Bowen, Henry Perrotte[[@Headword:Bowen, Henry Perrotte]]

             an English Congregational minister, was born at Ford, Pembrokeshire, Aug. 3, 1822. He was converted early in life, educated for the ministry at Airedale College, and in 1851 was ordained pastor at Middlesbro-on-Tees. Here he labored seven years, then removed to Whitfield Chapel, London; but not finding the place at all congenial, he accepted a call to Brentwood, Essex. Here he labored eleven years with much success, and died Sept. 10, 1869, See (Lond.) Cong. Year-book, 1871, p. 306.

## Bowen, John[[@Headword:Bowen, John]]

             a minister of the Methodist Episcopal Church, was born in -Bedford county, Pa., June 8, 1793, was licensed to preach in 1820. In 1823 he was admitted on trial in the Baltimore Conference; ordained a deacon by Bishop Soule, April 10, 1825, and an elder by Bishop Roberts, April 15, 1827. During two and-forty years he fulfilled this ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God; twenty-three in Pennsylvania, fourteen in Maryland (including nearly four years of superannuation), and five in Virginia. Twenty-six of these years were on large circuits, and twelve in stations. He died Nov. 18, 1864.- Minutes of Conferences, 1865, p. 11; Christian Advocate, May 11, 1865.

## Bowen, John (2)[[@Headword:Bowen, John (2)]]

             LL.D., was an English colonial prelate. The early part of his life was spent in farming operations in Canada, and at one time he served in the militia of that country. In 1842 he went to Ireland, and entered Trinity College, Dublin, from which he regularly graduated. He was subsequently ordained; went to Palestine and the East in 1847, remaining three or four years, assisting Mr. Layard in his excavations at Nineveh; returned to England, and in 1853 became rector of Orton-Longville, with Botolph-bridge, remaining four years; was appointed to the see of Sierra Leone, being the third bishop of that diocese, the jurisdiction of which extends over the western coast of Africa between 20° N. and 20° S. He died of yellow fever, June 2, 1859, at Fourah Bay, near Freetown, Sierra Leone. See Amer. Quar. Church Rev. 1859, p. 539.

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## Bowen, Josiah[[@Headword:Bowen, Josiah]]

             a Methodist Episcopal minister, was born about 1788. After carrying on a printing establishment for some time in Brooklyn, N. Y., he entered the New York Conference in 1815, and continued in the regular work until 1840, filling many of the most important charges. He then became supernumerary, and in 1843 took a superannuated relation, which he held to the close of his life. He died Jan. 14, 1873. Mr. Bowen as a Christian was noticeable for his patience and meekness, and as a preacher for his ability. See Minutes of Annual Conferences, 1873, p. 50.

## Bowen, Nathaniel, D.D.[[@Headword:Bowen, Nathaniel, D.D.]]

             bishop of the Protestant Episcopal Church in South Carolina, was born in Boston June 29, 1779, and educated at Charleston College, where he graduated in 1794. In 1801 he became chaplain to the Orphan House in Charleston; thence he removed to Providence, R. I., as rector of St. John's. Subsequently he became rector of St. Michael's, Charleston, and afterward of Grace Church, New York, where he remained from 1809 to 1818. Early in 1818 he accepted the episcopate of South Carolina, "without," as he expresses himself, "pride of distinction," and solemnly impressed with the conviction that " humility is the indispensable requisite of elevated station in the ministry." In 1831 he visited England, not merely for purposes of relaxation, but with a view to promote the interests of the Church. After his return his duties were fully discharged, as far as failing health would allow, until his death, Aug. 25, 1839. He published Christian Consolation (1831); Private Prayers (Charleston, 1837), and several occasional sermons and addresses. After his death a selection from his Sermons appeared (N. Y., 2 vols 8vo). -Sprague, Annals, v, 471.

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## Bowen, Penuel[[@Headword:Bowen, Penuel]]

             a clergyman of the Protestant Episcopal Church, was born at Woodstock, Conn. He graduated at Harvard College in 1762; was ordained as colleague-pastor with the Rev. Samuel Checkley, of the New South Church, Boston, April 30, 1766; was dismissed May 9, 1772; went to South Carolina in 1787; took orders in the Protestant Episcopal Church; became rector of St. John's parish, Colleton, and died in October of the same year. He was the father of bishop Bowen of South Carolina. See Sprague, Annals of the Amer. Pulpit, 1, 708.

## Bowen, Reuben[[@Headword:Bowen, Reuben]]

             a Methodist Episcopal minister, for years was an infidel, and took delight in perplexing all who could hot give a reason for their hope. He finally began a careful reading of the Bible, was convicted of his sin, and embraced Christ as his Saviour. In 1835 he entered the New England Conference, and labored with acceptance and success until his death, June 28, 1843. Mr. Bowen was a man deeply devoted to God, studious, and laborious. See Minutes of Annual Conferences, 1845, p. 583.

## Bowen, Robert J[[@Headword:Bowen, Robert J]]

             a Protestant Episcopal clergyman of the diocese of Pennsylvania, entered the ministry in 1872. He became rector of St. Thomas's Church, Philadelphia, where he remained until the time of his death, May 20, 1874. See Prot. Episc. Almanac, 1875, p. 144.

## Bowen, William[[@Headword:Bowen, William]]

             an English Congregational minister, was born in March, 1790, near St. Helen's, Lancashire. In early life he went to Liverpool, and there united with the church of Rev. Mr. Charrier, where his piety and talent found exercise in village preaching. He left Liverpool, and for some years travelled through the midland counties as a book-agent. He studied at Rowell College from 1816 to 1818. In the latter year he returned to Bretherton, where, by his exertions, in 1819, a, church was formed. He set apart two days in the week to receive medical patients. He resigned his charge in 1851, after a pastorate of thirty-three years, in which he won all hearts to himself. He died Oct. 9, 1854. His piety was calm and consistent,  and he was pre-eminently the friend of the poor. See (Lond.) Cong. Year- book, 1855, p. 208.

## Bowens, Edward, LL.D.[[@Headword:Bowens, Edward, LL.D.]]

             a Protestant Episcopal clergyman of the diocese of Vermont, was, for a great many years, president of the University of Norwich, Conn.; subsequently, about 1867, he became professor of moral, intellectual and political philosophy in the same institution, having resigned the presidency. The following year he was president pro-tem.; in 1870 was professor of ancient languages and political economy, a position which he held at the time of his death. July 6, 1872. See Prot. Episc. Almanac, 1873, p. 133.

## Bower, Archibald[[@Headword:Bower, Archibald]]

             was born at Dundee 1686. and educated at Douay. In early life he went to Rome and became a Jesuit; came to England 1726, and soon after joined the Established Church; became a Jesuit again in 1744, and again turned Protestant. He died in 1766. He wrote the most copious History of the Popes that has ever appeared in English, but, unfortunately, his vacillating character has deprived it of even its just reputation (Lond. 1750, 7 vols. 4to). Bishop Douglas, of Salisbury, wrote a very severe review of Bower, showing that he had borrowed largely from Tillemont without acknowledgment (Bower and Tillemont compared, Lond. 1757, 8vo).

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## Bower, Edwin Rea, D.D[[@Headword:Bower, Edwin Rea, D.D]]

             a Presbyterian minister, was born in Lancaster County, Pennylsvania, September 5, 1826. He joined the Church when eighteen years of age, graduated from the College of New Jersey in 1851, spent one year in teaching, graduated from Princeton Theological Seminary in 1855, acting one year also as tutor in his alma mater; was ordained pastor at Wappinger's Falls, N.Y., in 1855; installed over the Second Church, Springfield, Ohio, in 1861; elected professor of theology in Lincoln University, Pennyslvania, in 1867, and died in that office, April 7, 1883. See Necrol. Report of Princeton Theol. Sem. 1884, page 40.

## Bower, Jacob[[@Headword:Bower, Jacob]]

             a Baptist minister, was born in Lancaster County, Pa., Sept. 26, 1786. He was converted in 1812; licensed in October, 1816; and ordained in Logan County, Ky., Feb. 27, 1819 the only books he then had being a German Testament, the English Bible, and a hymn-book. For nearly ten years he served churches in Kentucky, and enjoyed many revivals. In 1828 he removed to Scott County, Ill., and became pastor of the Church at Winchester — a strong anti-missionary Church from which he was dismissed on account of his interest in mission-work, and was sent by the Home Mission Society to preach in several counties in Illinois. He was a great sufferer for many years from a disease resembling elephantiasis, and died April 26, 1874. See: Min. of Ill. Anniv., 1874, p. 15, 16. (J. C. S.)

## Bower, Moses[[@Headword:Bower, Moses]]

             a minister of the Evangelical Association, was born in Adams County, Pa., April 28, 1814 He was converted at the age of nineteen, and entered the ministry at the age of twenty-two. At the age of thirty-two he was elected presiding elder. Eleven months and twenty days after this election, in the midst of his usefulness, he was suddenly stricken down with fever, and died. He was a man of prepossessing appearance, of fine talents, and of marvellous pulpit powers. In 1882 a plain and neat chapel was erected to his memory in Stoystown, Somerset Co., Pa. See Evangelical Messenger.

## Bowers, John (1)[[@Headword:Bowers, John (1)]]

             a British Wesleyan minister, was born at Chester, July 19, 1796. He was brought up in the principles of the Established Church; was converted  under the Methodist ministry when seventeen; entered the Wesleyan ministry in 1813; was appointed house governor at Didsbury College in 1843, which position he held until 1864; was for some time general secretary of the Theological Institution. He was president of the Conference in 1858. He retired to Southport in 1864, and died in that city, May 30, 1866. Bowers was an eminent preacher at a time when the British Conference had not a few great preachers. His voice was “rich, varied, mellow, powerful.” He made the art of preaching a study; to the preparation of his discourses he devoted indefatigable pains, and in their delivery his action was so finished and theatrical, and his elocution so graceful, that Everett says he might rather have been taken for a disciple of Kean or Kemble than of Wesley. His language was often glaring, yet still “varied, figurative, poetical, chaste, and elevated, showing a man of more than ordinary education.” He was a memoriter preacher — “to the word of one syllable,” says Everett. His supervision of the institution at Didsbury was eminently successful. See Everett's finely written portraiture, Wesleyan Centenary Takings (3d ed. Lond. 1841), 1, 190 sq.; Minutes of the British Conference — 1866, p. 34; Dr. Osborn in Wesl. Meth. Magazine, March, 1870, art. 1.

## Bowers, John (2)[[@Headword:Bowers, John (2)]]

             a Congregational minister, was born at Thompson, Conn., Sept. 14, 1805. He graduated at Yale College, in 1832, and at Princeton Theological Seminary in 1836; was licensed to preach by the Presbytery of Long Island, at Franklinville, Oct. 15, 1835. After leaving the seminary he taught one year, 1836 to 1837, in Nichols Academy, Dudley, Mass. His first settlement was at Wilbraham, where he was ordained pastor of the Congregational Church, Dec. 13, 1837, and continued to serve in this relation for nearly twenty years; after which he supplied the pulpit at Agawam Falls nearly a year. In October, 1857, he preached a few Sabbaths to the Third Congregational Church in St. Johnsbury, Vt., and was unanimously invited to the pastorate. He commenced his permanent labors there Jan. l, 1858, and was installed Feb. 4, 1858. Here he labored with great fidelity until his death, Feb. 4, 1863. Mr. Bowers was to the end a man of scholarly habits, and of remarkable benevolence. In domestic life he was genial and affectionate, and, as a pastor, earnest and faithful. Three of his sermons were published. See Cong. Quar., 1863, p. 194; 1864, p. 114.

## Bowers, Thomas, S. T. P[[@Headword:Bowers, Thomas, S. T. P]]

             an English prelate, became prebendary of Canterbury in 1715, archdeacon of Canterbury in 1721, and bishop of Chichester in 1722. He died Aug. 13, 1724. See Le Neve, Fasti, vol. 1.

## Bowers, W. W[[@Headword:Bowers, W. W]]

             a Lutheran minister, was born in Montgomery County, Pa., April 16, 1827. Although a student at Pennsylvania College, he did not graduate. For three years he studied theology at Heckerstown, Md., under the Rev. Dr. Anspach, and was licensed to preach in 1855. Soon after, he removed to Nova Scotia, and became pastor at Lunenburg. Subsequently he ministered at Bridgewater and in contiguous places, having his residence at Bridgewiter. In August,, 1873, he resigned his Nova Scotia charge, and removed to Concord, N. C., as pastor of the Church there. He died in Concord, Oct. 17, 1873. See Lutheran Observer, October, 1873.

## Bowers, William V[[@Headword:Bowers, William V]]

             a Protestant Episcopal clergyman of the diocese of Pennsylvania, was born in Philadelphia, Feb. 13, 1805. He graduated at the Virginia Theological Seminary, and was ordained by bishop Moore in 1834. After a rectorship of twenty years in St. Martin's Parish, Hanover County, Va., he officiated in Lewiston, New Milford, and Great Bend, Pa., and latterly, in his native city. He died at Olney, June 6, 1880. See Whittaker, Almanac and Directory, 1881.

## Bowersox, James Grier[[@Headword:Bowersox, James Grier]]

             a Congregational minister, was born in North Industry, O., Dec. 15, 1833. After preliminary study at the academies at Williams Centre and Neville, he was a member, for one year, of Oberlin College. For five years he was a teacher in Butler, Ind., and for two years in Edgerton, — In 1871 he graduated from Otterbein University, and then, in 1873-74. studied theology in Oberlin. Previous to this time, in 1869, he had been ordained by the United Brethren. In 1872 he became acting-pastor of the Congregational Church at Edgerton, and during the two years following held the same position at Fitchville. On account of impaired health he removed to a farm at Edgerton, where he became principal of a school. He died Jan. 14, 1880. See Cong. Year-book, 1881, p. 17.

## Bowery, James[[@Headword:Bowery, James]]

             an English Congregational minister, was born at Bristol, July 20, 1816. In 1834 he joined the Congregational Church at Zion Chapel. During the week-days he was engaged in business, yet he managed to prepare himself for the ministry by the time he was twenty-one years of age, and became pastor of the Congregational Church at Whitehurch, Hants. After seven years' work there he offered himself to the London Missionary Society; was accepted and appointed to Rodborough, Berbice, where he labored for nine and a half years, and became very popular. His sermons were clothed in simple language, admirably adapted to his people, full of stirring thought and striking illustrations. In 1854 he was driven from his missionary work by colonial fever. He returned to England, and in 1856 became pastor of Ebenezer Chapel, Shadwell, where he continued as pastor until his death, Aug. 15, 1877. Mr. Bowery's mind was logical rather than imaginative. To feelings of ambition and pride and envy he seemed a stranger. The poor, the suffering, the perplexed not only found in him a sympathizer, but a sharer. See (Lond.) Congregational Year-book, 1878, p. 308.

## Bowes, Joseph[[@Headword:Bowes, Joseph]]

             an English Wesleyan minister, was trained a Romanist, but united-with the Methodist Church. He entered the ministry in 1792, and travelled twenty- eight circuits. In 1835 he became a supernumerary in Bristol, where he died, Sept. 26, 1849. His characteristics were simplicity, humility, and charity. See Minutes of the British Conference, 1850.

## Bowie, John[[@Headword:Bowie, John]]

             a clergyman of the Protestant Episcopal Church, was a native of Prince George's County, Md. Having gone to England to be ordained, he was licensed to preach in Maryland, July 28, 1771. Returning to America, he became curate to the Rev. Alexander Williamson of Prince George's Parish, in Montgomery Co. In 1774 he was pastor of Worcester Parish, Worcester Co. With the beginning of the Revolution he exhibited violent Tory sentiments, for which he was imprisoned two years in Annapolis. Having been released, he settled in Talbot County, on the Choptank River, teaching a classical school and becoming the rector of St. Peter's Parish. In 1785 he was pastor at Great Choptank Parish, still, however, retaining his school. Having resigned this parish in 1790, he became rector of St. Michael's, in Talbot Co., where he remained until the close of his life, in  the meantime maintaining his school. He died in 1801. See Sprague, Annals of the Amer. Pulpit, 5, 374.

## Bowing[[@Headword:Bowing]]

             (some form of the verb שָׁחָה, shachah. προσκυνέω). This was a very ancient mode of showing respect. "Abraham stood up, and bowed himself to the people of the land, even to the children of Heth" (Gen 23:7). So also Jacob, when he came to meet his brother Esau, " bowed himself to the ground seven times, until he came near to his brother" (Gen 33:3); and the brethren of Joseph bowed themselves before him as the governor of the land (Gen 43:28). The attitude of bowing is frequently represented in the paintings on the tombs of Egypt, particularly of captives brought before a king or conqueror. The gestures and inflections of the body used in salutation differed at different times, varying with the dignity and station of the person who was saluted, as is the case among the Orientals to this day. In the presence of the great and noble the Orientals incline themselves almost to the earth, kiss their knees, or the hems of their garments, and place them upon their forehead. When in the presence of kings and princes more particularly, they even prostrate themselves at full length upon the ground: sometimes, with their knees bent, they bring their forehead to the earth, and, before resuming an erect position, either kiss the earth, or the feet of the king or prince in whose presence they are permitted to appear. These customs prevailed among the ancient Hebrews (Exo 4:31; 1Ki 1:53; 1Ki 2:19; 1Sa 24:8). Besides its use as a courteous demeanor, bowing is frequently mentioned in the Scriptures as an act of adoration to idols (Jos 23:7; 2Ki 5:18; Jdg 2:19; Isa 44:15; Isa 44:17; Isa 44:19; Isa 46:6); and also to the supreme God (Jos 5:14; Psa 22:29; Psa 72:9; Mic 6:6; Psa 95:6; Eph 3:14). SEE ATTITUDES.

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## Bowing At The Name Of Jesus[[@Headword:Bowing At The Name Of Jesus]]

             a practice derived from the Romish, and still remaining in the English Church. It is practised in the repetition of those parts of the creeds in which the name of Jesus Christ occurs, though the 18th canon of the rubrics allows the more general use of the practice. The practice is sometimes made to rest upon scriptural authority, but erroneously, the expression (Php 2:10) "that at the name of Jesus every knee should bow" being purely figurative; enjoining, therefore, inward submission to Christ's authority, not any outward token of such a feeling.

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## Bowing Toward The East[[@Headword:Bowing Toward The East]]

             a practice in the early Christian churches. "Its origin is thus stated: The sun being a symbol of Christ, the place of its rising was a fitting though imaginary representation of heaven, whence Christ descended, and to which he ascended in glory as the mediator between God and man. The heathens charged the Christians with worshipping the rising sun; but St. Augustine repudiates such an idea when he says, 'We turn to the east, whence the heavens, or the light of heaven arises, not as if God was only there, and had forsaken all other parts of the world, but to put ourselves in mind of turning to a more excellent nature, that is, to the Lord.' Turning to the east as a symbol of turning to God has reference to some of the ceremonies connected with baptism in ancient times. When the persons to be baptized entered the baptistery, where they were to make their renunciation of Satan and their confessions of faith, they were placed with their faces toward the west, and commanded to renounce Satan with some gesture or rite; this they did by striking their hands together as a token of abhorrence, by stretching out their hands against him, by exsufflation, and by spitting at him as if he were present. They were then turned round to the east, and desired to lift up their hands and eyes to heaven, and enter into covenant with Christ, the Sun of Righteousness. 'The west,' says Cyril of Jerusalem, is the place of darkness, and Satan is darkness, and his strength is in darkness. For this reason ye symbolically look toward the west when ye renounce that prince of darkness and horror.' To this we add from St. Jerome, First we renounce him that is in the west, who dies to us with our sins; and then, turning about to the east, we make a covenant with the Sun of Righteousness, and promise to be his servants.' Bowing toward the east is practised in those churches of the Establishment where the congregations are instructed to turn their faces in that direction at the recital of the creed." This custom has been revived of late by some of the so-called Puseyites in England and America. It is the practice in the Romish Church to bow toward the altar, that is, toward the east, in entering or leaving the church.-Chambers, Encyclopedia, s.v. ; Eadie, Eccles. Encyclopcedia, s.v.

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## Bowker, Samuel Drake[[@Headword:Bowker, Samuel Drake]]

             a Congregational minister, was born at Blanchard, Me., April 2, 1835. He was converted at Biddeford in 1851; prepared for college at Phillips Academy, Andover, Mass., and graduated from Bangor Seminary in 1860. In that year he was settled as pastor of the Church in Winthrop, Me. After two years he was compelled to resign on account of ill-health. In 1863 he became pastor of a Church in New Market, N. H., but resigned before the close of the year. He went West, hoping to regain physical vigor. In 1865 he was appointed agent of Lincoln College, in Kansas, and subsequently became professor of English literature in that institution. He died in Topeka, Kansas, Feb. 15, 1868. See Cong. Quarterly, 1868, p. 288.

## Bowl[[@Headword:Bowl]]

             is given in the Authorized Version as the rendering of several Heb. Words, the distinction between which is not very clear, and which are often translated by words expressive of different forms. SEE BASIN. It most frequently occurs in connection with the golden candlestick of the tabernacle, the sockets for the separate lamps of which are designated by גְּבַיעִ (gebi'a, a cup, Exo 25:31; Exo 25:33-34; Exo 37:17; Exo 37:19-20; elsewhere a drinking-" cup," Gen 44:2; Gen 44:12; Gen 44:16-17; or wine- pot," Jer 35:5), taken by some to mean ornaments in the shape of the calix of a flower, a sense confirmed by the usage of the term in the cognate languages, and by its expressed resemblance to an almond blossom (in the passage last cited), The words גֹּל and גֻּלָּה(gol and gullah'), used by the prophet Zechariah (iv, 2, 3) in his vision of the candlestick, signify a central reservoir for oil, from which pipes lead to each lamp. The other terms thus rendered are mostly vessels used in the services of the altar; these are, מְנִקַּיּות. (menakkiyoth', used for libations, Exo 25:29; Exo 37:16; Num 4:7; Jer 52:19), together with מזְרָק (mizrak') and סֵ(saph),both used for sprinkling the sacrificial blood, these latter terms being elsewhere usually rendered "bason." The only remaining word thus translated is סֵפֶל (se'phel, Jdg 6:38, a low flat ' dish," as it is rendered in Jdg 5:25). SEE CUP; SEE DISH, etc.

Bowls, we may suppose, in the most early times, were made of wood, and of the shells of the larger kinds of nuts, as they are among uncivilized tribes at this day. The art of working in metal was practised by the Hebrews at an early period; this art they learned of the Egyptians during their residence among them. The, "bowls of pure gold" (Exo 25:29) for the service of the sanctuary were most probably vases of elegant workmanship, similar to those we find depicted on the Egyptian monuments. The Egyptian vases were exceedingly elegant, and of various forms (see Wilkinson, Anc. Egypt. abridgm. i, 147-158). SEE BOTTLE. The favorite form of the Egyptian bowl was the lotus, while that of the Hebrews resembled a lily (Num 7:13; 1Ki 10:21; Jdg 5:25). Bowls would probably be used at meals for liquids, or broth, or pottage (2Ki 4:40). Modern Arabs are content with a few wooden bowls. In the British Museum are deposited several terra-cotta bowls with Chaldaean inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining-cup" of Joseph (Gen 44:5). The bowl was filled with some liquid and drunk off as a charm against evil. See a case of Tippoo Sahib drinking water out of a black stone as a charm against misfortune (Gleig, Life of Munro, i, 218). One of the British Museum bowls still retains the stain of a liquid. These bowls, however, are thought by Mr. Birch not to be very ancient (Birch, Anc. Pottery, i, 154; comp. Shaw, Trav. p. 211). A modern traveller informs us that the bowls and dishes of the modern Arabs are of wood; those of their emirs are not unfrequently of copper, very neatly tinned. At a collation given by the grand emir of the Arabs whom he visited, there were large painted basins and bowls of wood placed before him; their being painted was, without doubt, a mark of honor to distinguish them from the ordinary wooden bowls. The "lordly dish" mentioned in Jdg 5:25 was probably something of .this -kind. Similar dishes of the most elegant construction, in bronze, have lately been discovered in the Assyrian ruins at Nimroud (Layard's 2d Expedition, p. 181 sq.). There are also curious relics of this kind found at Babylon, containing Hebrew inscriptions that seem to date them at the time of the Talmudists (ib. p. 513 sq.). SEE VESSEL.

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## Bowler, John[[@Headword:Bowler, John]]

             a preacher of the United Methodist Free Church, was born at Newcastle- under-Lyme in 1833. Being left an orphan when young, he entered the Methodist Sunday-school, became a teacher, and was converted under Mr. W. Lawton's preaching. He was a local preacher some years, entered the ministry of the Methodist Free Church in 1863, and for eleven years occupied good circuits. He was a diligent student, good preacher, and useful pastor. He died at Launceston in 1874. See Minutes of the 19th Annual Assembly.

## Bowles, John Sharpe[[@Headword:Bowles, John Sharpe]]

             an English Congregational minister, was born in Norwich, July 3, 1801. He was trained in the ways of piety and truth, was converted when quite young, and began preaching when about twenty years of age. In 1838 he was appointed city missionary by the Norwich City Mission Committee. Six hours per day, for five days in the week, during seventeen years, he was employed in visiting from house to house, distributing tracts, reading and praying with the people, holding prayer-meetings, and preaching in cottages and school-rooms in a parish that was the haunt of thieves, prostitutes, beggars, and gypsies. Mr. Bowles removed to Hingham in 1855, and became pastor of the Independent Church in that town. Thence he went to Sutton, Herefordshire, and thence, in 1862, to Market Lavington, Wiltshire, where he died, Feb. 13, 1864. Mr. Bowles excelled as a pastor. His kindness of heart peculiarly fitted him for this work. See (Lond.) Cong. Year-book, 1865, p. 226.

## Bowles, Nathaniel (1)[[@Headword:Bowles, Nathaniel (1)]]

             a Baptist minister, was born in 1758. He was converted in 1777, was baptized in 1786, ordained in 1794, and spent his life in serving his Master largely in itinerant labor. A journal of eighty-six days informs us that he rode 1017 miles, preached 52 times, attended 13 meetings, expended $2.39, and received for all his service during this time $17.95. He died at Richmond, N. H., Dec. 2, 1843. (J. C. S.)

## Bowles, Nathaniel (2)[[@Headword:Bowles, Nathaniel (2)]]

             a Free-will Baptist minister, was born at Richmond, N. H., Aug. 12, 1788, and was a son of the preceding. In 1811 he became a Christian, and united with a Free-will Baptist Church at Lisbon. He labored with great zeal and success in Maine, New Hampshire, and Vermont. He was ordained in  1815. The last twenty-five years of his life were spent in Bethlehem, N. H., where he died, July 6, 1881. See Morning Star, April 26, 1882. (J.C.S.)

## Bowles, Oliver[[@Headword:Bowles, Oliver]]

             an English clergyman, was fellow of Queen's College, Cambridge, and rector of Sutton., He died in 1674. His publications include Tractatus de Pastore Evangelico (1649, 1739): — and some Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bowles, Orlyn D[[@Headword:Bowles, Orlyn D]]

             a Methodist Episcopal minister, was born near Nashville, O., about 1836. He experienced conversion when about twenty-one, and in 1861 united with the Upper Iowa Conference. He was a man of prodigious energy, and labored with unflagging zeal and fidelity until his decease, March 18, 1879. Mr. Bowles was deeply pious, untiring in his pastoral work, and an able minister. See Minutes of Annual Conferences, 1879, p. 50.

## Bowles, William Lisle, M.A.[[@Headword:Bowles, William Lisle, M.A.]]

             poet and preacher, was born at King's Sutton 1762, an educated a Winchester, whence, in 1781, he was elected a scholar of Trinity College, Oxford. He became vicar of Chicklade 1792, rector of Dumbleton 1797, vicar of Bremhill and prebendary of Salisbury 1804, canon residentiary 1828. He died 1850. His sonnets are among the best in the English language; and he is of note in the history of English literature as the harbinger of the "natural" school of poetry, as opposed to the artificial school of Pope and Dryden. His " Sonnets" have appeared in many editions. The "Missionary" is perhaps the best of his longer poems. He published also Ten Plain Parochial Sermons (8vo, 1814) :-Paulus paraochialis; or, a plain View of the Objects of St. Paul's Epistle to the Romans (Bath, 1826, 12mo) :- The Life of Bishop Ken.

## Bowles, William Lisle, M.A. (2)[[@Headword:Bowles, William Lisle, M.A. (2)]]

             poet and preacher, was born at King's Sutton 1762, an educated a Winchester, whence, in 1781, he was elected a scholar of Trinity College, Oxford. He became vicar of Chicklade 1792, rector of Dumbleton 1797, vicar of Bremhill and prebendary of Salisbury 1804, canon residentiary 1828. He died 1850. His sonnets are among the best in the English language; and he is of note in the history of English literature as the harbinger of the "natural" school of poetry, as opposed to the artificial school of Pope and Dryden. His " Sonnets" have appeared in many editions. The "Missionary" is perhaps the best of his longer poems. He published also Ten Plain Parochial Sermons (8vo, 1814) :-Paulus paraochialis; or, a plain View of the Objects of St. Paul's Epistle to the Romans (Bath, 1826, 12mo) :- The Life of Bishop Ken.

## Bowman[[@Headword:Bowman]]

             (רֹמֵה קֶשֶׁת, a caster of the bow, archer, Jer 4:29), Bow-shot (מְטִחֲוֵי קֶשֶׁת), drawers of the bow, archers, Gen 21:16). SEE BOW.

## Bowman (2)[[@Headword:Bowman (2)]]

             (רֹמֵה קֶשֶׁת, a caster of the bow, archer, Jer 4:29), Bow-shot (מְטִחֲוֵי קֶשֶׁת), drawers of the bow, archers, Gen 21:16). SEE BOW.

## Bowman, A. T[[@Headword:Bowman, A. T]]

             a Free-will Baptist minister, was born at Sidney, Me., in 1822. He was converted at the age of fourteen, licensed in 1860, spent a year at the Maine State Seminary (now Bates College), and was ordained in 1861 as pastor of the Somerset Mills Church, where he remained six years, during  three of which he sustained the relation of pastor to the Church at Clinton. He next settled at Hartland, where he was pastor six years (1867-73), after which he became pastor of the Church at West Pittsfield. He died at Hartland, Me., June 3, 1880. See Morning Star. Aug. 25, 1880. (J. C. S.)

## Bowman, Francis D.D.[[@Headword:Bowman, Francis D.D.]]

             a Presbyterian minister, was born at Westford, near Burlington, Vt., Feb. 27, 1795. He was licensed to preach by the Presbytery of Otsego. He graduated from the University of Vermont, and entered Princeton Seminary in 1821, where he spent only one year. After completing his studies, he went to Virginia in 1823, and in 1824 was ordained to the full work of the Gospel ministry by the Presbytery of Hanover, and became pastor of the Church at Charlottesville, at which place and at South Plains he labored with great success. He was engaged in the service of the American Bible Society. Then he labored at Greensborough, Ga., for nineteen years. Four years he ministered at Bryan Neck. In 1862 he returned to the scenes of his early labors. From this time he devoted himself to study and meditation, and had nearly completed a work on The Baptism of the Spirit, when he died April 26, 1875. Dr. Bowman was a noble specimen of a refined Christian gentleman. See Necrolog. Report of Princeton Theol. Seminary, 1876.

## Bowman, Jarrett[[@Headword:Bowman, Jarrett]]

             a Methodist Episcopal minister, was born at Charlestown, Va., Dec. 1, 1816. He was born a slave, and held in bondage until he was forty-one years old, and then bought his freedom. In his forty-eighth year he was converted, soon afterwards began exhorting, received license to preach in 1862, and in 1865 was admitted into the Washington Conference, and labored faithfully until his death at Strasburg, Va., June 11, 1878. Mr. Bowman was a man of fine qualities, sound in judgment, untiring in industry, practical, clear, systematic. See Minutes of Annual Conferences, 1879, p. 18.

## Bowman, John[[@Headword:Bowman, John]]

             a minister in the Methodist Episcopal Church South, was born in Frederick County, Va., Sept. 13, 1773. He entered the itinerancy in 1812, and labored faithfully in Tennessee and Kentucky until compelled to become a supernumerary. He belonged to the Holston Conference, and died Sept. 25,  1847. Mr. Bowman was an excellent man, cheerful and submissive, eloquent and energetic. See Minutes of Annual Conferences of the M. E. Church South, 1847, p. 114.

## Bowman, Jonathan[[@Headword:Bowman, Jonathan]]

             a Congregational minister, was born at Lexington, Mass. He graduated from Harvard College in 1724, resigned his pastoral charge in December, 1773, and died March 30, 1775, aged sixty-eight years. See Sprague, Annals of the Amer. Pulpit, 1, 140.

## Bowman, Joseph[[@Headword:Bowman, Joseph]]

             a Unitarian minister, was born at Westborough, Mass., in 1733. He graduated at Harvard College in 1761, was ordained at Boston as missionary to the Indians, Aug. 31, 1762, and installed at Oxford, Nov. 14, 1764. From thence he went to Bernard, Vt., and was installed as pastor Sept. 22, 1784. He died Dec. 8, 1820. See Sprague, Annals of the Amer. Pulpit, 8, 10.

## Bowman, Robert[[@Headword:Bowman, Robert]]

             an English Congregational minister, was born at Langholm, Dumfriesshire, July 27, 1818. At the age of seventeen he went to Huddersfield, and shortly afterwards was converted and joined the Independent Church at Highfield. He was educated at Edinburgh University. He preached successively at Sunderland, 1843; Chelmsford, 1846; Fishstreet Chapel, Hull, 1854; Melbourne, Australia, 1858; and at Heckmondwike, England, 1860, where he died, Sept. 4, 1867. Mr. Bowman had clear and correct perceptions of divine truth and wonderful power of imagination, which he carefully cultured. He had great facility of utterance, aptness, with a peculiar force of expression, and an attractive eloquence. See (Lond.) Cong. Year-book, 1868, p. 252.

## Bowman, Samuel[[@Headword:Bowman, Samuel]]

             assistant bishop of the Protestant Episcopal Church of the diocese of Pennsylvania, was born at Wilkesbarre, Pennsylvania, on May 21, 1800. He at first studied law, but by the sudden death of his father was led to prepare for the ministry. He was ordained deacon August 25, 1823, and soon afterward took charge of two country churches in Lancaster county. In 1824 he was ordained priest. In 1825 he accepted a call to Easton, but soon returned to his old charge in Lancaster county. In 1827 he accepted a call to the associate rectorship of St. James's Church, Lancaster, a charge which he continued to hold for 94 years, and which was terminated only by his death. Some years afterward he received the honorary degree of doctor of divinity from Geneva College, New York. In 1847 Dr. Bowman was elected bishop of Indiana, but declined the office. He was afterward strongly urged to consent to be a candidate for the office of provisional bishop of New York, but positively refused to allow his name to be used. He was greatly attached to his church in Lancaster, which by untiring energy he made one of the most flourishing parishes in the diocese of Pennsylvania. lie established, in particular, an orphan asylum, parochial schools, a church home, and a free church. In 1858 Dr. Bowman was elected assistant bishop of Pennsylvania. He died suddenly in July, 1861, while on a tour through the western part of the diocese, of a chronic affection of the heart. Bishop Bowman was highly esteemed for purity of life, suavity of manners, and amiability of character. These qualities gave him a great influence in deliberative bodies, and, though he spoke rarely in Conventions, such was the weight of his reputation that his vote was worth more than most men's speeches. In his theological opinions Bishop Bowman was ranked as a moderate High-Churchman. But while in doctrine he never departed from his original position, yet in some points of practice he was disposed of late years to be less rigid than he had been. This appeared in particular in a sermon preached before the Convention of Pennsylvania in 1855, and published by request. A few weeks before his death Bishop Bowman published an American edition of a short Life of Sargent, the biographer of Henry Martyn, by Bishop Wilberforce, of Oxford. American Church Review, Jan. 1862, p. 499- 521.

## Bowman, Samuel (2)[[@Headword:Bowman, Samuel (2)]]

             assistant bishop of the Protestant Episcopal Church of the diocese of Pennsylvania, was born at Wilkesbarre, Pennsylvania, on May 21, 1800. He at first studied law, but by the sudden death of his father was led to prepare for the ministry. He was ordained deacon August 25, 1823, and soon afterward took charge of two country churches in Lancaster county. In 1824 he was ordained priest. In 1825 he accepted a call to Easton, but soon returned to his old charge in Lancaster county. In 1827 he accepted a call to the associate rectorship of St. James's Church, Lancaster, a charge which he continued to hold for 94 years, and which was terminated only by his death. Some years afterward he received the honorary degree of doctor of divinity from Geneva College, New York. In 1847 Dr. Bowman was elected bishop of Indiana, but declined the office. He was afterward strongly urged to consent to be a candidate for the office of provisional bishop of New York, but positively refused to allow his name to be used. He was greatly attached to his church in Lancaster, which by untiring energy he made one of the most flourishing parishes in the diocese of Pennsylvania. lie established, in particular, an orphan asylum, parochial schools, a church home, and a free church. In 1858 Dr. Bowman was elected assistant bishop of Pennsylvania. He died suddenly in July, 1861, while on a tour through the western part of the diocese, of a chronic affection of the heart. Bishop Bowman was highly esteemed for purity of life, suavity of manners, and amiability of character. These qualities gave him a great influence in deliberative bodies, and, though he spoke rarely in Conventions, such was the weight of his reputation that his vote was worth more than most men's speeches. In his theological opinions Bishop Bowman was ranked as a moderate High-Churchman. But while in doctrine he never departed from his original position, yet in some points of practice he was disposed of late years to be less rigid than he had been. This appeared in particular in a sermon preached before the Convention of Pennsylvania in 1855, and published by request. A few weeks before his death Bishop Bowman published an American edition of a short Life of Sargent, the biographer of Henry Martyn, by Bishop Wilberforce, of Oxford. American Church Review, Jan. 1862, p. 499- 521.

## Bowman, Samuel, D.D.[[@Headword:Bowman, Samuel, D.D.]]

             a minister of the Protestant Episcopal Church, was rector of St. James's Church at Lancaster, Pa., thirty-four years, and for three years prior to his death was assistant bishop of the diocese of Pennsylvania. He died suddenly, Aug. 3, 1861. He was highly esteemed for purity and amiability of character. See Record of the Class of 1845 of Yale Coll., p. 21.

## Bownas, Samuel[[@Headword:Bownas, Samuel]]

             a minister of the Society of Friends, was born in Westmoreland, England, in 1676, and was converted under the preaching of Anne Wilson, a Quaker minister. Shortly after he was himself called to the ministry, but for the first two years seldom exercised his gifts. In 1701 he made a religious visit to Scotland. While preaching at Jedburgh, not far from Edinburgh, he was arrested for preaching in the street. Shortly after he was released, and at the end of two hours was again arrested for the same offence. He was permitted to leave the town, however, especially as one of the soldiers who guarded him interposed in his behalf. In 1702 he arrived in America, and soon after came in contact with George Keith, who caused him to be committed to prison at Hempstead, L. I., under the charge of speaking scandalous lies against the Church of England. As the court was not in session, he remained in prison three months. The grand jury refused to indict him, whereupon the chief justice requested them to reconsider the bill. This was accordingly done, but with the same result. While in prison he learned the trade of a shoemaker. After nearly a year of imprisonment he was set at liberty. He returned to England in 1706, and for several years was occupied with his ministerial work. In 1726 he again visited America, also the north of England and Ireland in 1740, and again in 1746. He died April 2, 1753. See Friends' Library, 3, 1-70; The Friend, 8, 310.

## Bowne, Anne[[@Headword:Bowne, Anne]]

             relict of John Bowne, was an elder in the Society of Friends (orthodox). For more than fifty years she resided in the ancient dwelling at Flushing, L. I., where the yearly, quarterly, and monthly meetings of Friends had been held for a long time, and where she often entertained the ministers of her denomination. She died at Flushing. April 16, 1834, aged seventy-three years. See The Friend, 7, 232.

## Bowring, Sir John, LL.D.[[@Headword:Bowring, Sir John, LL.D.]]

             a modern hymn-writer, was born at Exeter, England, Oct. 17, 1792. He exhibited unusual intellectual precocity in his youth, and had a remarkable aptitude for acquiring modern languages. His first attempt at authorship was in the publication of his translations of the popular poetry of Russia, Holland, and Spain. Subsequently he published translations from the poetry of writers in Poland, Servia, Hungary, Portugal, Iceland and Bohemia. After the death of Jeremy Bentham, he published an edition of the works of  that distinguished writer on political economy, and also wrote his biography. The works thus collected are included in eleven vols. 8vo, and were issued in 1843. When the Westminster Review came into existence, he was appointed its first editor, and himself wrote largely for it on matters pertaining to parliamentary reform and free trade. He published, in 1833, Matins and Vespers, with Hymns, a collection of original poetry, chiefly of a devotional character. With Villiers, he prepared a work On the Commercial Relations between France and Great Britain (1834-35, 2 vols.). He extended his inquiries in a similar direction in connection with the countries of Switzerland, Italy, the Levant and Germany. He was a member of Parliament for two years (1835-37), and again for eight years (1841-49). He was a warm advocate of liberal opinions, and one of the counsel of the anti-corn-law league. He filled a high diplomatic position in China, having been appointed, in 1849, British consul at Canton, and afterwards acting plenipotentiary. On his return to England he published, in 1853, two volumes in which he strongly advocated the decimal system of coinage. He was knighted in 1854, and made governor of Hong Kong. Coming under the censure of Parliament on account of the course he pursued in the bombardment of the Chinese forts in 1856, he was recalled. Having been sent to Siam to conclude a treaty of commerce with that kingdom, he published his Kingdom of Siam and its People (Lond. 1857, 2 vols.), and not long after he published A Visit to the Philippine Islands in 1858-59. The hymn by which Sir John Bowring is best known is the one commencing

“Watchman, tell us of the night,

What its signs of promise are,”

written in 1825. He died Nov. 22, 1872. See Butterworth, Story of the Hymns, p. 128; Belcher, Historical Sketches of Hymns, p. 95; Appleton's New Encyclop. 3, 169. (J. C. S.)

## Bowron, John[[@Headword:Bowron, John]]

             a minister of the Society of Friends, was born in Cotherstone, Yorkshire, England, in 1627, and was converted under the ministry of George Fox. “At Edinburgh he preached to the people as he went through the streets of that city, and at the Cross. The soldiers were very kind to him, but the priests were in a rage against him, for he was a dread to them.” Subsequently he visited Barbadoes and Guiana, returning to England after a most perilous voyage. One of the first things he did after landing was to  go to Richard Cromwell “with a message from the Lord, warning him of the day of the Lord.” He made six tours in Ireland in six years. Several times he was cast into prison, and was frequently despoiled of his goods. His last days were full of peace, and he died a happy, Christian death, Aug. 5, 1704. See Evans, Piety Promoted, 1, 233-236. (J. C. S.)

## Bowschyre, Thomas[[@Headword:Bowschyre, Thomas]]

             SEE BOUCHIER.

## Bowser, Joseph P.[[@Headword:Bowser, Joseph P.]]

             a Methodist Episcopal minister, was born in Baltimore, Md., March 4, 1825. He gave his heart to God while very young became an exhorter in 1852, a local preacher in 1854, and on the organization of the Washington Conference became a member thereof, and in it labored until his decease, Sept. 12, 1870. Mr. Bowser was characterized by zeal, wisdom, and devotion to his work. See Minutes of Annual Conferences, 1871, p. 27.

## Bowstead, John[[@Headword:Bowstead, John]]

             an English minister of the Society of Friends, was born near Carlisle in 1659. He was converted when young, and in early manhood “received a gift of the ministry.” He labored in all parts of England, also in Scotland and Ireland, holding meetings not only among Friends, but among others, as Providence seemed to open the way, and the blessing of the Spirit of God came to many through his preaching. He did not escape the persecutions of his times, being frequently deprived of his goods because he would not pay tithes. He died in 1716. See Piety Promoted, 2, 160, 161. (J.C.S.)

## Bowtell (Or Boltell)[[@Headword:Bowtell (Or Boltell)]]

             an old English term for a round moulding, or bead; also for the small shafts of clustered pillars in window and door jambs, mullions, etc., probably from its resemblance to the shaft of an arrow or bolt. It is the English term for the tortus.

## Bowyer, Reynold Gideon, LL.B.[[@Headword:Bowyer, Reynold Gideon, LL.B.]]

             an English divine, was educated at Jesus College, Cambridge. In 1791 he was appointed prebendary of Durham, and in 1814 was made rector of  Howick and vicar of North, Allerton, in connection with which he also held the chapelries of Brompton and Dighton. He died Jan. 30, 1826. Dr. Bowyer published A Sermon preached before the Delivery of the Colors to the Durham Volunteer Infantry (1803), and Comparative View of the Two New Systems of Education for the Infant Poor (1811, 8vo), in a charge delivered to the clergy of Durham. See (Lond.) Annual Register, 1826, p. 224.

## Bowyer, William, F.S.A.[[@Headword:Bowyer, William, F.S.A.]]

             the "last of the learned English printers," was born in London 1699, and educated at St. John's College, Cambridge. He entered into business as a printer with his father 1722, and died in 1777. Besides editing a great number of important works in classical and general literature, he published Critical Conjectures and Observations on the New Testament, collected from various Authors (4th ed Lond. 1812 4to).

## Bowyer, William, F.S.A. (2)[[@Headword:Bowyer, William, F.S.A. (2)]]

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## Box[[@Headword:Box]]

             (פִּךְ, pak', rendered "vial" in 1Sa 10:1), a flask or bottle for holding oil and perfumery (2Ki 9:1); like the ἀλάβαστρον, or alabaster "box" of ointment in Mar 14:3. SEE ALABASTER; SEE OIL; SEE BOTTLE. Among the Egyptians, similar small boxes, made of wood or ivory, were numerous, and, like the vases, of many forms; and some, which contained cosmetics of divers kinds, served to deck the dressing- table or a lady's boudoir. They were carved in various ways, and loaded with ornamental devices in relief; sometimes representing the favorite lotusflower, with its buds and stalks, a goose, gazelle, fox, or other animal. Many were of considerable length, terminating in a hollow shell, not unlike a spoon in shape and depth, covered with a lid turning on a pin; and to this, which may properly be styled the box, the remaining part was merely an accessory, intended for ornament, or serving as a handle (Wilkinson, Anc. Egyptians, abridgm. i, 158-164).

## Box (2)[[@Headword:Box (2)]]

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## Box-Tree[[@Headword:Box-Tree]]

             represents, in the Auth. Vers., the Heb. תְּאִשּׁוּר, teihsshur', which occurs in three places in Scripture, but great uncertainty has always existed respecting its true meaning (Celsius, Hierobot. ii, 153). The old versions and interpreters express it variously by that of the cedar, poplar, and fir; the Vulgate (so buxus in 2 [4] Esd. 14:24), the Chaldee paraphrase (אשׁכרועין; see Maimon. ad Chelim, 12:8; Bartenora ad Negaim, ii, 1), and several Hebrew commentators, render it by box-tree, which view our translators have adopted.

There is no philological proof of this conclusion, but yet there is nothing in the tree indicated unsuitable to the several contexts. Thus, with reference to the future Temple, it is said (Isa 60:13), "The glory of Lebanon shall come unto thee, the fir-tree, the pinetree, and the box (Sept. κέδρος) together;" and at Isa 41:19, "I will set in the desert the fir-tree, and the pine, and the box (Sept. confounds with several interpolated kinds) together." Further, in Eze 27:6, in the account of the arts and commerce of Tyre, we read' "Of the oaks of Bashan have they made thine oars, and the benches of the rowers are made of ashur-wood (אֲשׁוּר ashur'; Sept. translates unintelligibly; Engl. Vers. "Ashurites" [q.v.]), inlaid with ivory," as it is now usually interpreted. The ashur-wood, moreover, is said to have been brought from the isles of Chittim, that is, of Greece. According to most, however, who argue from the derivation of the word (from אשִׁר, ashar', to be erect), the teishshur is a species of cedar called sherbin (so the Syriac), to be recognised by the small size of the cones and the upward tendency of the branches (see Niebuhr's Arab. p. 149). Robinson, in his latest volume of Researches in Palestine, mentions a grove near el-Hadith which only the natives speak of as Arez (Heb. אֶרֶז, erez, cedar), though the tree bears a general resemblance to the cedar, and is probably the sherbin (see Celsii Hierob. i, 74, 79; Freytag, Lex. ii, 408; Robinson, 3:593). SEE CEDAR.

The box (Buxus semperirens) is an evergreen, which in our gardens is generally seen only as a dwarf shrub. In the East, however, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It is a native of most parts of Europe. It grows well in moderate climates, while that from the Levant is most valued in commerce, in consequence of being highly esteemed by wood-engravers. Turkey box is yielded by Buxus Balearica, a species which is found in Minorca, Sardinia, and Corsica, and also in both European and Asiatic Turkey, and is imported from Constantinople, Smyrna, and the Black Sea. Box is also found on Mount Caucasus, and a species extends even to the Himalaya Mountains. Hence it is well known to Asiatics, and is the shumshad of the Arabs. It is much employed in the present day by the wood-engraver, the turner, carver, mathematical instrument-maker, and the comb and flute maker. It was cultivated by the Romans, as described by Pliny (xvi, 33). Virgil (En., 10:135) alludes to the practice of its being inlaid with ivory (comp. Theocrit. 24:108; Athen. v, 207; Pliny, 16:66; Virg. Georg. ii, 449; Juv. 14:194). The box-tree, being a native of mountainous regions, was peculiarly adapted to the calcareous formations of Mount Lebanon, and therefore likely to be brought from thence with the coniferous woods for the building of the Temple, and was as well suited as the fir and the pine trees for changing the face of the desert (see Penny Cyclopcedia, s.v. Btxus). SEE BOTANY.

## Box-Tree (2)[[@Headword:Box-Tree (2)]]

             represents, in the Auth. Vers., the Heb. תְּאִשּׁוּר, teihsshur', which occurs in three places in Scripture, but great uncertainty has always existed respecting its true meaning (Celsius, Hierobot. ii, 153). The old versions and interpreters express it variously by that of the cedar, poplar, and fir; the Vulgate (so buxus in 2 [4] Esd. 14:24), the Chaldee paraphrase (אשׁכרועין; see Maimon. ad Chelim, 12:8; Bartenora ad Negaim, ii, 1), and several Hebrew commentators, render it by box-tree, which view our translators have adopted.

There is no philological proof of this conclusion, but yet there is nothing in the tree indicated unsuitable to the several contexts. Thus, with reference to the future Temple, it is said (Isa 60:13), "The glory of Lebanon shall come unto thee, the fir-tree, the pinetree, and the box (Sept. κέδρος) together;" and at Isa 41:19, "I will set in the desert the fir-tree, and the pine, and the box (Sept. confounds with several interpolated kinds) together." Further, in Eze 27:6, in the account of the arts and commerce of Tyre, we read' "Of the oaks of Bashan have they made thine oars, and the benches of the rowers are made of ashur-wood (אֲשׁוּר ashur'; Sept. translates unintelligibly; Engl. Vers. "Ashurites" [q.v.]), inlaid with ivory," as it is now usually interpreted. The ashur-wood, moreover, is said to have been brought from the isles of Chittim, that is, of Greece. According to most, however, who argue from the derivation of the word (from אשִׁר, ashar', to be erect), the teishshur is a species of cedar called sherbin (so the Syriac), to be recognised by the small size of the cones and the upward tendency of the branches (see Niebuhr's Arab. p. 149). Robinson, in his latest volume of Researches in Palestine, mentions a grove near el-Hadith which only the natives speak of as Arez (Heb. אֶרֶז, erez, cedar), though the tree bears a general resemblance to the cedar, and is probably the sherbin (see Celsii Hierob. i, 74, 79; Freytag, Lex. ii, 408; Robinson, 3:593). SEE CEDAR.

The box (Buxus semperirens) is an evergreen, which in our gardens is generally seen only as a dwarf shrub. In the East, however, its native country, it attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It is a native of most parts of Europe. It grows well in moderate climates, while that from the Levant is most valued in commerce, in consequence of being highly esteemed by wood-engravers. Turkey box is yielded by Buxus Balearica, a species which is found in Minorca, Sardinia, and Corsica, and also in both European and Asiatic Turkey, and is imported from Constantinople, Smyrna, and the Black Sea. Box is also found on Mount Caucasus, and a species extends even to the Himalaya Mountains. Hence it is well known to Asiatics, and is the shumshad of the Arabs. It is much employed in the present day by the wood-engraver, the turner, carver, mathematical instrument-maker, and the comb and flute maker. It was cultivated by the Romans, as described by Pliny (xvi, 33). Virgil (En., 10:135) alludes to the practice of its being inlaid with ivory (comp. Theocrit. 24:108; Athen. v, 207; Pliny, 16:66; Virg. Georg. ii, 449; Juv. 14:194). The box-tree, being a native of mountainous regions, was peculiarly adapted to the calcareous formations of Mount Lebanon, and therefore likely to be brought from thence with the coniferous woods for the building of the Temple, and was as well suited as the fir and the pine trees for changing the face of the desert (see Penny Cyclopcedia, s.v. Btxus). SEE BOTANY.

## Boy[[@Headword:Boy]]

             (יֶלֶד, ye'led, one born, Joe 3:3; Zec 8:5; elsewhere usually "child ;" נִעִרna'ar, a youth, Gen 25:27; elsewhere "lad," "young man," etc. SEE CHILD.

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## Boy Bishop[[@Headword:Boy Bishop]]

             "the principal person in an extraordinary sacred frolic of the Middle Ages, and down to the period of the Reformation. On St. Nicholas's day, the 6th of December, the boys forming the choir in cathedral churches elected one of their number to the honor of bishop, and robes and episcopal symbols were provided for him, while the other boys, assuming the dress of priests, took possession of the church, and went through all the ecclesiastical ceremonies but that of mass. This strange reversal of power lasted till Innocents' day, the 28th of the same month. In Sarum, on the eve of that day, the boy went through a splendid caricature of processions, chantings, and other festive ceremonies. Dean Colet, in his statutes for St. Paul's School, London, ordains that the boys should come to St. Paul's Church and hear the ' chylde' bishop's sermons, and each of them present him with a penny. By a proclamation of Henry VIII, 1542, this show was abolished; but it was revived under Mary, and in 1556 the boy bishops still maintained some popularity. The similar scenes in France were yet more extravagant, and often indecent. The Council of Paris, in 1212, interdicted the pastime, and the theological faculty of the same city, in 1414, make loud complaints of the continuance of the diversion. In Scotland similar saturnalia also prevailed, as Scott has described in his Abbot, connected with 'those jocular personages, the pope of fools, the boy bishop, and the abbot of unreason.' This custom is supposed to have given rise to I the ceremony of the Montem at Eton. Bishop Hall, in his Triumphs of Rome, says, 'What merry work it was here in the days of our holy fathers (and I know not whether, in some places, it may not be so still), that upon St. Nicholas, St. Catharine, St. Clement, and Holy Innocents' day, children were wont to be arrayed in chimers, rochets, surplices, to counterfeit bishops and priests, and to be led, with songs and dances, from house to house, blessing the people, who stood grinning in the way to expect that ridiculous benediction. Yea, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory."-Eadie, Eccles. Cyclopedia, s.v. SEE MYSTERIES.

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## Boyce, Hector[[@Headword:Boyce, Hector]]

             SEE BOECE, HECTOR.

## Boyce, James[[@Headword:Boyce, James]]

             a Roman Catholic priest, was born in Ardagh, County Lougford, Ireland, in 1826. He emigrated to the United States early in life, completed his ecclesiastical studies at St. Joseph's Seminary, Fordham, N. Y., and in 1854 was ordained priest and pastor of St. Mary's Church. In 1863 he was installed pastor over St. Teresa's parish, New York city, and by his zeal made it one of the best in the city. He founded a parochial school for boys in Rutgers street, and established a convent for girls, under the direction of the Ursuline nuns, in Henry street. He died July 9, 1876. See Appletons' Annual Cyclop. 1876, p. 613.

## Boyce, John[[@Headword:Boyce, John]]

             an associate Reformed minister, graduated at Dickinson College in 1787. He studied divinity under the Reverend Matthew Lind, of Greencastle, Pa., and was the first pastor of Hopewell congregation, Chester district, S. C. He died after a very brief ministry. See Sprague, Annals of the Amer. Pulpit, IX, 4 67.

## Boyce, William[[@Headword:Boyce, William]]

             Mus. Doc., an eminent English musical composer, was born in London in 1710. He received his early musical training while a chorister of St. Paul's, and in 1736 became organist of St. Michael's Church, Cornhill, and composer to the chapel royal. He became master of the king's band in 1757, and soon afterwards was appointed principal organist to the chapel royal. He died in London in 1799. “As an ecclesiastical composer Boyce ranks among the best representatives of the English school.” Among his anthems the best are, By the Waters of Babylon, and O, Where shall  Wisdom be Found! He published Anthems (1788): — and three volumes of Cathedral Music, a collection in score of the most valuable compositions for that service by the several English masters of the two preceding centuries. See Encyclop. Brit. (9th ed.), s.v.; Allibone, Dict. of Briit. and Amer. Authors, s.v.

## Boyce, William M[[@Headword:Boyce, William M]]

             a Presbyterian minister, was born in 1807. He was licensed by the First Presbytery of Ohio in 1832, and was installed pastor of Richmond and Ebenezer, on which charges he labored for twenty years. He died Oct. 31, 1862. “He was an earnest preacher of the Gospel and of a blameless life.” See Wilson, Presb. Hist. Almanac, 1863, p. 357.

## Boyd, Abraham[[@Headword:Boyd, Abraham]]

             a Presbyterian minister, was born in Ireland in December, 1770. He pursued his studies at Cannonsburg Academy; was licensed to preach June 25, 1800, by the Presbytery of Ohio; was received by the Presbytery of Erie, April 13, 1802; preached at Middlesex until 1817, and at Bull Creek until June 25, 1833; and died near Tarentum, Pa., Aug. 14, 1854. He was a practical preacher, a firm disciplinarian, and had great power in prayer.

## Boyd, Adam[[@Headword:Boyd, Adam]]

             a Presbyterian minister, was born at Ballymoney, Ireland, in 1692. He came to New England as a probationer in 1722; was received under the care of the New Castle Presbytery in 1724, and was sent to Octorara with directions to supply New Castle and Conestoga. He accepted a call from Octorara and Piquea, and was ordained. In 1727 he was directed to spend every sixth Sabbath at Middle Octorara. The Forks of Brandywine composed part of his field till 1734. In the progress of the great revival a large portion of his congregation left him and joined the Brunswick brethren. He continued pastor forty-four years, and resigned, his congregation agreeing to pay him twenty-five pounds yearly during his life. He died Nov. 23, 1768. (W. P. S.)

## Boyd, Alexander (1)[[@Headword:Boyd, Alexander (1)]]

             a Presbyterian minister, studied theology at the university of Glasgow, and came to America in 1748. He was licensed by the Boston Presbytery, and in 1749 accepted a call to the Presbyterian Church at Georgetown, Me. We  find no trace of him after 1758. See Sprague, Annals of the Amer. Pulpit, 3, 29, 30.

## Boyd, Alexander (2)[[@Headword:Boyd, Alexander (2)]]

             a Presbyterian minister, was born in County Tyrone, Ireland, in 1796. He graduated at Belfast College in 1825. In 1831 he came to America; was ordained by the New Castle Presbytery of the Reformed Church, and was stationed in Western Pennsylvania. In 1853 he removed to the West, and was stationed at Solon, Ia. He died in Johnson County, Dec. 9, 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 96.

## Boyd, Andrew[[@Headword:Boyd, Andrew]]

             a Scottish clergyman, was minister of Egleshaw, and was preferred to the see of Argyle in 1613. He did much good in the diocese. He died Dec. 22, 1636. See Keith, Scottish Bishops, p. 291.

## Boyd, Andrew Hunter Holmes D.D.[[@Headword:Boyd, Andrew Hunter Holmes D.D.]]

             a Presbyterian minister, was born in Boydsville, Va., June 4, 1814. He graduated at Jefferson College, Pa., in 1830; studied theology in the Theological Seminary at Princeton, N. J.; also at New Haven, Conn.; and for a few years in Edinburgh, Scotland, attending the lectures of Dr. Chalmers and Sir William Hamilton. He filled several of the most important Presbyterian churches in Virginia and Maryland. He was not stationed long at one place, for he was constantly receiving calls to other and larger churches. At the disruption of the Church in 1837, he identified himself with the New School. He died Dec. 15, 1865. See Wilson, Presb. Hist. Almanac, 1867, p. 425.

## Boyd, Archiibald, D.D[[@Headword:Boyd, Archiibald, D.D]]

             an Anglican divine, was born at Londonderry, Ireland, in 1803. After passing through the diocesan college of that city, he graduated from Trinity College, Dublin, in 1823; became curate of the cathedral at Derry in 1827; of Christ Church, Cheltenham, in 1842; canon of Gloucester cathedral in 1857, vicar of Paddington in 1859, and dean of Exeter in 1867, a position in which he died, July 11, 1883. He was the author of several works on ecclesiastical and religious topics.

## Boyd, Bankhead[[@Headword:Boyd, Bankhead]]

             a Presbyterian minister, was born in County Londonderry, Ireland, March, 1808. He came to America in 1824, and settled in Pennsylvania. He graduated from Jefferson College in 1829. In 1833 he was licensed by Cartiers Presbytery, and stationed at Strabine, where he labored until his death in 1860. See Wilson, Presb. Hist. Almanac, 1861, p. 208.

## Boyd, Benjamin[[@Headword:Boyd, Benjamin]]

             a Presbyterian minister, was born in Westmoreland County, Pa., Dec. 25, 1776. He was educated at Jefferson College, and was licensed and ordained in 1801, and labored in Erie County until 1811, when he removed to Western Virginia. He was chaplain in the army during the war of 1812. In 1814 he removed to Kentucky. In 1827 he was a member of the Cincinnati Presbytery; in 1834, of the Madison Presbytery. He died Oct. 1, 1859. See Wilson,-Presb, Hist. Almanac, 1861, p. 79.

## Boyd, Charles Henry[[@Headword:Boyd, Charles Henry]]

             a Congregational teacher and minister, was born at Francestown, N. H., Nov. 4, 1836. He studied at the academy in his native village. and graduated at Dartmouth in 1858. After teaching a year in Washington city, he was tutor of mathematics in his alma mater for another year, and then entered Andover Theological Seminary, and, on graduating, went to assist Rev. Dr. Bond, of Norwich, Conn. In 1864 he was ordained pastor of the Church at Mystic Bridge, Stonington, and here he toiled so severely that in a year he was compelled to desist from preaching, and he died at Manchester, N. H., Jan. 5, 1866. See Cong. Quarterly, 1866, p. 209.

## Boyd, David[[@Headword:Boyd, David]]

             a Free-will Baptist minister, was born in Maine, May 20, 1781. He occupied a prominent place in his denomination, and during his long service in the ministry did much to promote the interests of the Redeemer's kingdom. He was frequently called to posts. of public trust; was a member of the Massachusetts Legislature when Maine was a district of that state, and was a member of the convention that framed the constitution of his native state. He died at his residence in North Berwick, Dec. 11, 1855. See Free-will Baptist Register, 1857, p. 87. (J. C. S.)

## Boyd, Erasmus J[[@Headword:Boyd, Erasmus J]]

             a Presbyterian minister, was born at Hartwick, N. Y., Dec. 1, 1815. He graduated at Hanover College in 1837, and at the Union Theological Seminary in 1840. He was ordained Nov. 3, 1842, and was pastor at Brooklyn, Mich., 1840 to 1850. For many years thereafter he was principal of the Monroe Female Seminary, Michigan. In. 1881 he served the Church at Sarinac with great acceptability and usefulness, and died there suddenly,  Nov. 24, 1882. See Presb. Home Missions, Jan. 1882; Gen. Cat. of Union Theol. Seminary, 1876, p. 16.

## Boyd, George, D.D.[[@Headword:Boyd, George, D.D.]]

             a clergyman of the Protestant Episcopal Church, was born in New York city, Feb. 8, 1788. In 1806 he graduated at Columbia College, and began the study of law with the Hon. James Emott, of Poughkeepsie, N. Y. and in 1812 he removed to Ogdensburg, to practice his profession. Soon after he began the study of theology under the Rev. Dr. Reed, of Poughkeepsie, to which place he removed. In 1814 he was ordained, and not long after became rector of St. John's Church, Northern Liberties, Philadelphia. For some time he was president of the standing committee of the diocese of Pennsylvania, an active member of the Board of Missions, a trustee of the General Theological Seminary, and once or twice a delegate to the General Convention. He died in Philadelphia, Dec. 3, 1850. Although his style of preaching was not of the popular cast, his voice was musical and of great compass, and his discourses were instructive, logical, and often very effective. See Sprague, Annals of the Amer. Pulpit, 5, 572; Amer. Quar. Church Rev. 1851, p. 639.

## Boyd, Green[[@Headword:Boyd, Green]]

             a minister in the Methodist Episcopal Church South, was born in Independence County, Texas, in September, 1824. He was converted in 1838, licensed to exhort in 1842, to preach in 1848, and in 1854 was ordained deacon. For several years he was a prominent member of the Arkansas Conference, and in 1865 united with the Texas Conference, in which he did zealous work until his death in 1870. Mr. Boyd was a pious man, a good citizen, and a useful minister. See Minutes of Annual Conferences of the M. E. Church South, 1870, p. 501.

## Boyd, Hugh M[[@Headword:Boyd, Hugh M]]

             a minister of the Reformed (Dutch) Church, graduated at Union College, N. Y., in 1813, and at New Brunswick Seminary in 1830. He vas pastor at Saratoga, N. Y., 1830 to 1833; Schaghticoke, Saratoga Co., 1835 to 1841; and died in 1846. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 193.

## Boyd, James (1)[[@Headword:Boyd, James (1)]]

             a Scottish clergyman, was a native of Trochrig, and received, the title of the see of Glasgow in 1572. . He exercised the office of particular pastor at the cathedral church. In 1578, when the legality of the episcopal function was first called into question by the Assembly, he learnedly and solidly, from the Scripture and antiquity, defended the lawfulness of his office. His health failed him, and he died in June, 1581. See Keith, Scottish Bishops, p. 261.

## Boyd, James (2)[[@Headword:Boyd, James (2)]]

             a Presbyterian minister, was ordained by the First Presbytery of Philadelphia in 1770, and installed pastor of the Presbyterian churches of Newtown and Bensalem, Pa., where he remained for forty-three years. He was a graduate of Princeton College. In 1781 he was elected a trustee of that college, which position he resigned in 1800. He died in 1813. Mr. Boyd's influence was widely felt. See Alexander, Princeton College of the 18th Century.

## Boyd, James (3)[[@Headword:Boyd, James (3)]]

             a Presbyterian. minister, was born in Pennsylvania in 1774. After studying in private for a time, he went to Cannonsburg and completed his classical studies at Jefferson College. He then studied theology with Dr. McMillan. He was taken under the care of the Presbytery of Erie, as a candidate for the ministry, April 10, 1806. He was licensed by the same, April 22, 1807. He labored as a supply in various portions of the Presbytery, in the autumn of 1808, and in the same year accepted calls to the churches of Newton and Warren, O. These were his only charges. He died March 8, 1813. See Hist. of the Presbytery of Erie.

## Boyd, Jesse M[[@Headword:Boyd, Jesse M]]

             a minister in the Methodist Episcopal Church South, was born Nov. 2, 1817. He experienced religion in 1844; was licensed to exhort in 1845, to preach later in the same year, and in 1846 entered the Arkansas Conference. About six years later he removed to Texas and united with the Northwest Texas Conference, and in it did noble work until his death, Dec. 19, 1871. As men estimate ministerial talent, Mr. Boyd was only common, but he was a mighty man of God in rescuing the perishing. He was fully  consecrated to his work. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 763.

## Boyd, John (1)[[@Headword:Boyd, John (1)]]

             a Presbyterian minister, was born in Scotland. He came to America as a probationer, and was ordained by the Presbytery of Philadelphia, Dec. 29, 1706. He labored at Freehold and Middletown, and died in 1708. See Webster, Hist. of the Presb. Church in America, 1857.

## Boyd, John (2)[[@Headword:Boyd, John (2)]]

             a Presbyterian minister, was born in Ireland in 1768. His early studies were pursued under John McPherriu, his pastor. He was licensed to preach by the Presbytery of Redstone, April 23, 1801. He preached one year as a licentiate in the bounds of the Presbytery of Erie. At the first meeting of the Presbytery of Erie, April 13, 1802, he presented a dismission from the Presbytery of Redstone, and was taken under the care of the new Presbytery. He accepted calls from Slate Lick and Union churches, in what is now Armstrong County, Pa. He was ordained at Union on June 16, 1802. This pastoral relation continued until April 17, 1810. At the meeting of the General Assembly, in May, 1809, he was appointed a missionary for two months on the headwaters of the Alleghany and the borders of Lake Erie. He also supplied, for a short time, the churches of Amity and West Liberty. He was transferred, on account of ill-health, from Erie Presbytery to that of Lancaster, Oct. 4, 1810. Shortly after this he was preaching at Wills Creek, in Southeastern Ohio. Afterwards he served Red Oak and Strait Creek churches, in Chillicothe Presbytery. He next settled as pastor of the Church of Bethel, in Oxford Presbytery. He died Aug. 20, 1816. See Hist. of the Presbytery of Erie.

## Boyd, John (3)[[@Headword:Boyd, John (3)]]

             an English Wesleyan minister, was born at Douglas, Isle of Man, July 14, 1796. He was converted at nineteen under Dr. Raffles, in Liverpool; was ordained in 1823 for the Newfoundland Wesleyan mission; labored in that island until 1832; returned to his native land; preached until 1864; retired to Lymm, near Warrington, and died Jan. 15, 1868. He was an indefatigable worker, never allowing a moment to be unemployed. See Minutes of the British Conference, 1868. p. 20; Wesl. Meth. Magazine, 1871, p. 769.

## Boyd, Joseph[[@Headword:Boyd, Joseph]]

             an English Congregational minister, was born about the year 1810, and educated at the Borough-road Training School, from which place he went to teach a school connected with Hanover chapel, Toxteth Park, Liverpool. While here he was converted and began to preach, and in 1837 entered the Hull Townmission. He afterwards spent a short time in Hull College, and was appointed evangelist at Ousefleet, Whitgift, and Reedness, by the East Riding Home Missionary Society. In 1843 he became pastor of the Church at Burley-in-Wharfedale, where he labored for twelve years with much acceptance. In 1855 he removed to West Melton, near Rotherham, where for twenty-five years he pursued his calling with abundant labors. He resigned his charge at the end of September, 1880; and. died June 17, 1881. See (Lond.) Cong. Year-book, 1882, p. 285.

## Boyd, Joshua[[@Headword:Boyd, Joshua]]

             a minister of the Reformed (Dutch) Church, was born at Goshen, N. Y., March 10, 1785. He graduated at Union College in 1814; studied theology under Dr. McDowell of Elizabeth, N. J.; and was licensed by the Presbytery of Elizabeth in 1826. He was missionary to Roxbury and Middletown, N. Y., 1826 to 1827; to Herkimer and Falisburgh, 1827 to 1828. From 1828 to 1836 he served the First and Second Churches of Rotterdam, and the Second Church only from 1836 to 1840. He served the Church at Middlebutrgh, Schoharie Co., 1840 to 1842; Germantown, Columbia Co., 1842 to 1850. He was without a charge from the time he left Germantown until his death, Nov. 23, 1874. He was venerable in appearance, modest in deportment, and unusually solemn, but acceptable in pulpit services. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 193.

## Boyd, Reuben T[[@Headword:Boyd, Reuben T]]

             a minister of the Methodist Protestant Church, was born in Maryland, July 3, 1794. He was converted at a camp-meeting in 1813, and was licensed to preach by the Methodist Episcopal Church in 1825. In 1829 he connected himself with the Maryland Annual Conference of the Associated Methodist churches. In 1838 he removed by transfer to the North Illinois Conference. For two years he preached on a circuit in western Kentucky. From thence he removed within the bounds of the Ohio Annual Conference, where he labored until 1849, when he returned East, and in March, 1850, he was  again received into the Maryland Conference. In 1859 his health failed, and he died in 1865. As a preacher, he was earnest, pointed, and practical; his sermons were well digested and arranged. As a writer, he greatly excelled. A series of articles published by him, among which was an exposition of the Lord's Prayer, in the Methodist Protestant, were greatly eulogized and. admired. See Cobhauer, History of the Founders of the M. P. Church (Pittsburgh, 1880), p. 220.

## Boyd, Robert[[@Headword:Boyd, Robert]]

             a Scotch divine, was born in 1578, and studied at the University of Edinburgh. Passing over to France, he was made professor at the Protestant Seminary of Montauban, and in 1608 professor at Saumur. Returning to Scotland, he became professor of theology at Glasgow 1615, and died in 1627. He wrote In Epist. ad Ephes. Prcelectiones (London, 1652, fol.).Allibone, Dictionary of Authors, i, 231; Darling, Cyclopedia Bibliographica, i, 403.

## Boyd, Robert (1)[[@Headword:Boyd, Robert (1)]]

             a Methodist Episcopal minister, was born in Westmoreland Connty, Pa., April 5, 1792. He united with the Church in 1811, was received into the Baltimore Conference in 1815, transferred to Pittsburgh Conference in 1825, became a superannuate in 1860, was a member of the General Conferences of 1844 and 1856, and died at Barnesville, O., July 4, 1880. He was of decided convictions, conscientious, and faithful. See Minutes of Annual Conferences, 1880, p. 242.

## Boyd, Robert (2)[[@Headword:Boyd, Robert (2)]]

             a Scotch divine, was born in 1578, and studied at the University of Edinburgh. Passing over to France, he was made professor at the Protestant Seminary of Montauban, and in 1608 professor at Saumur. Returning to Scotland, he became professor of theology at Glasgow 1615, and died in 1627. He wrote In Epist. ad Ephes. Prcelectiones (London, 1652, fol.).Allibone, Dictionary of Authors, i, 231; Darling, Cyclopedia Bibliographica, i, 403.

## Boyd, Robert (2), D.D.[[@Headword:Boyd, Robert (2), D.D.]]

             a Baptist minister, was born at Girvan, Ayrshire, Scotland, Aug. 24, 1816, and was reared in the Presbyterian Church, of which he became a member at the age of fifteen. Subsequently he became a Baptist. He removed to America in 1843, and became pastor of a Church at Brockville. Canada. After serving churches in London and Hamilton, Canada, he removed, in 1854, to Waterville, Wis., where,. for a time, he resided on a farm. Afterwards he was a pastor in Waukesha, Mich., and. of the Edina Place Church, Chicago. An attack of paralysis, in 1863, obliged him to retire from the Church in Chicago, and he once more took up his residence in Waukesha. For four years he preached from the pulpit to which he had to be carried, and where he sat in his chair while addressing his congregation. He was for twelve years an invalid, but during this long period his fertile pen was constantly busy. Among the works which he wrote during this time were,: Glad Tidings, None but Christ, Grace and Truth, The Good Shepherd, Lectures to Young Converts, etc. He died at his residence in Waukesha, Aug. 1, 1879. See Cathcart, Baptist Encyclop. p. 122. (J. C. S.)

## Boyd, Robert J[[@Headword:Boyd, Robert J]]

             a minister in the Methodist Episcopal Church South, was born in Chester district, S. C., Nov. 24, 1805. He received a careful religious training; was early converted; did zealous labor for some time as a local preacher, and soon after (1820) entered the missionary field adjacent to Walterboro, S. C., under the auspices of the South Carolina Conference. In 1839 he began circuit work, and in 1859 station work. He closed his life of active service in the midst of his duties on Marion district, Feb. 21, 1865. Whether missionary to the negroes, circuit rider, preacher, pastor, or presiding elder, Mr. Boyd always met his duties courageously and proved himself equal to the task. He was conspicuously unostentatious, possessed a powerful, well-poised intellect, and adorned his character with every Christian grace. See Minutes of Annual Conferences of the M. E. Church South, 1869, p. 314.

## Boyd, Thomas[[@Headword:Boyd, Thomas]]

             a Methodist Episcopal minister, was born in Europe. He was four years in the ministry, and died in Bedford County, Pa., September, 1794. He was characterized as eminently pious by his innocent and holy life and conversation; See Minutes of Annual Conferences, 1795, p. 60.

## Boyd, William[[@Headword:Boyd, William]]

             a Presbyterian minister, was born in Franklin County, Pa., in 1758. He graduated at Princeton College in 1778, and was engaged for two years thereafter in teaching. He was licensed to preach by Donegal Presbytery in 1783. In 1784 he accepted a call from the Presbyterian Church at Laminngton, N. J., where he continued his labors until his death, May 17, 1807. See Sprague, Annals of the Amer. Pulpit, 3, 444.

## Boyd, William A[[@Headword:Boyd, William A]]

             a Presbyterian, minister, was a native of Lancaster County, Pa. He graduated at Dickinson College in 1809, and was licensed to preach by the Presbytery of New Castle. He received calls from the united congregations of Spruce Creek and Sinking Valley in the latter part of the year 1816, and was ordained and installed April 2, 1817. He resigned his charge in the fall of 1821, and died May 11, 1823. See History of the Presbytery of Huntingdon, 1874.

## Boyd, Zachary[[@Headword:Boyd, Zachary]]

             a Scotch divine, was born early in the 17th century, studied theology, was appointed minister of the Barony parish, and professor in Glasgow College in 1623. He distinguished himself as an opponent both of Prelacy and Independency. During Cromwell's invasion of 1650, when the ministers, magistrates, and other officials fled in consternation from Glasgow, Boyd alone had the courage to continue, at his post, and preaching as usual, to use the words of Baillie, "he railed at Cromwell and his men to their very faces in the High Church, who," adds the historian, 'took it all in very good humor." Boyd possessed some poetical gifts, and being desirous to employ them in the service of the Church, he had prepared a metrical version of the whole Book of Psalms, which was examined by order of the General Assembly, and found unfit for publication. Notwithstanding this great disappointment, Mr. Boyd persevered in rendering the whole Bible into a sort of metrical version, a copy of which, in manuscript, is deposited in the library of Glasgow College. It is a great curiosity in its way, full of grotesque images and rhymes. Mr. Boyd wrote many devotional works, among them The last Battle of the Soul in Death, in Eight Conferences (1629, 2 vols). During the troubles in Scotland in the 17th century Mr. Boyd went over to France, where, having been appointed professor in one of the colleges, he resided for sixteen years. He died in 1654, leaving some valuable bequests to the College of Glasgow, with which he was long connected.-Jamieson, Cyclop. of Relig Biography, s.v.

## Boyd, Zachary (2)[[@Headword:Boyd, Zachary (2)]]

             a Scotch divine, was born early in the 17th century, studied theology, was appointed minister of the Barony parish, and professor in Glasgow College in 1623. He distinguished himself as an opponent both of Prelacy and Independency. During Cromwell's invasion of 1650, when the ministers, magistrates, and other officials fled in consternation from Glasgow, Boyd alone had the courage to continue, at his post, and preaching as usual, to use the words of Baillie, "he railed at Cromwell and his men to their very faces in the High Church, who," adds the historian, 'took it all in very good humor." Boyd possessed some poetical gifts, and being desirous to employ them in the service of the Church, he had prepared a metrical version of the whole Book of Psalms, which was examined by order of the General Assembly, and found unfit for publication. Notwithstanding this great disappointment, Mr. Boyd persevered in rendering the whole Bible into a sort of metrical version, a copy of which, in manuscript, is deposited in the library of Glasgow College. It is a great curiosity in its way, full of grotesque images and rhymes. Mr. Boyd wrote many devotional works, among them The last Battle of the Soul in Death, in Eight Conferences (1629, 2 vols). During the troubles in Scotland in the 17th century Mr. Boyd went over to France, where, having been appointed professor in one of the colleges, he resided for sixteen years. He died in 1654, leaving some valuable bequests to the College of Glasgow, with which he was long connected.-Jamieson, Cyclop. of Relig Biography, s.v.

## Boyden, D. Hanson[[@Headword:Boyden, D. Hanson]]

             a Protestant Episcopal clergyman of the diocese of Virginia, began his active ministry by officiating, in 1870, at Fairfax Courthouse and Haymarket, Va. In 1871 he resided at Cobham Depot, and died Dec. 22 of that year. See Prot. Episc. Almanac, 1873,'p. 133.

## Boyden, Edward D[[@Headword:Boyden, Edward D]]

             a minister in the Methodist Episcopal Church South, was born in Charleston, S. C., Jan. 14, 1827. He joined the Church in 1852, was licensed to preach in 1853, and in 1854 united with the South Carolina Conference, wherein he toiled faithfully till his death in 1856. Mr. Boyden was a man of much promise; clear in perception, correct in judgment, poetic in imagination, invincible in will, and untiring in zeal. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 698.

## Boyden, James[[@Headword:Boyden, James]]

             a Universalist minister, was born in 1799. He labored for a while in fellowship with the old Northern Association in Vermont; was a frequent contributor to the Christian Repository, an intelligent and consistent Christian, and died Feb. 22, 1875, in Montpelier, Vt. See Universalist Register, 1876, p. 115.

## Boyden, Luman[[@Headword:Boyden, Luman]]

             a Methodist Episcopal minister, was born Nov. 12, 1805. He experienced religion in 1830, and in 1836 entered the New England Conference, wherein belabored faithfully till 1857, when he became a supernumerary, in which relation, and that of a superannuate, he remained to the close of his life, March 9, 1876. Mr. Boyden was characterized by humility, honesty, purity, and sincere, earnest devotion to the cause of Christ. See Minutes of Annual Conferences, 1876, p. 69.

## Boyden, Orvil P[[@Headword:Boyden, Orvil P]]

             a Methodist Episcopal minister, was born in Kentucky, Sept. 23, 1819. He experienced conversion in early manhood, and in 1843 received license to preach, and was admitted into the Indiana Conference. The last twenty years of his life were spent in the North Indiana Conference, wherein he filled some of its most important appointments, and in which he had no  pulpit superiors. He died at Angola Ind., Aug. 22 1865, greatly beloved by all who knew him. See Minutes of Annual Conferences, 1866, p. 69.

## Boyer, Benjamin[[@Headword:Boyer, Benjamin]]

             a German Reformed minister, was born in Montgomery County, Pa., Feb. 4, 1792, and was instructed early in life in the precepts and doctrines of the German Reformed Church. He took a theological course at Philadelphia under the direction of Rev. Samuel Helffenstein, D.D. After his ordination in 1820, he took charge of four congregations in St. Peter's, in Schuylkill Co., also Berne and Zion, in Berks Co., and Stumptown, in Lebanon Co. He labored hard in this field in different congregations in Pennsylvania, from 1830 to 1854, when his health failed him. After much suffering he was released by death, Nov. 15, 1864. See Harbaugh, Fathers of the Germ. Ref. Church, 4, 164.

## Boyer, Jean Francois[[@Headword:Boyer, Jean Francois]]

             a French Theatine, was born in Paris, March 12, 1675. He was the third of eight children, seven of whom took the monastic vows, and all lived to be more than eighty years of age. In 1730 Francois was made bishop of Mirepoix, and five years afterwards he was appointed preceptor to the Dauphin, upon which he resigned his see. He died Aug. 20, 1755. See Hoefer, Nouv. Biog. Generale, s.v.

## Boyer, Pierre (1)[[@Headword:Boyer, Pierre (1)]]

             a Protestant theologian of France, lived in the latter half of the 17th century. He wrote Abrege de l'histoire des Vaudois (Hague, 1691). See Hoefer, Nouv. Biog. Generale, s.v.

## Boyer, Pierre (2)[[@Headword:Boyer, Pierre (2)]]

             a French theologian, was born at Arlac, Oct. 12, 1677. He was a strong writer against the Jesuits and the bull Unigenitus. In consequence of his unquiet behavior he was imprisoned, and died at Vincennes, Jan. 18, 1755, See Hoefer, Nouv, Biog. Generale, s.v.

## Boyer, Robert Charge[[@Headword:Boyer, Robert Charge]]

             a Protestant Episcopal clergyman of the diocese of Illinois, resided, in 1870, in Pulaski, N. Y. About a year after this he was connected with the  diocese of Illinois, and continued to make his home in that state until his death in 1878. See Prot. Episc. Almanac, 1879, p. 168.

## Boyer, Stephen[[@Headword:Boyer, Stephen]]

             a Presbyterian minister, was born in New Brunswick, N, J., March 18, 1783. He spent several of his early years as a merchant's clerk in Philadelphia, and graduated at Jefferson College in 1808; was licensed to preach in 1810; was stationed in Easton, Pa., in 1812; resigned his charge in 1814, and accepted a call to the Church at Columbia. He subsequently removed to York, and divided his services between the churches of York, Columbia, and Wrightsville. He was for several years teacher in York County Academy, and was an accomplished scholar and teacher. He died Nov. 10, 1847. See Sprague, Annals of the Amer. Pulpit, 3, 424.

## Boyermans (Or Boeyermans), Theodore[[@Headword:Boyermans (Or Boeyermans), Theodore]]

             an eminent Flemish painter, flourished in the. 17th century. He was a native of Antwerp. His principal works are in Flanders and Brabant. In the Jesuits' Church at Ypres is his master-piece, representing St. Francis Xavier Converting an Indian Chief. In the convent of the Jacobins at Antwerp is the Decollation of St. John; and in the Church of St. James is a fine picture of the Assumption. He was living in 1660.

## Boyle Lectures[[@Headword:Boyle Lectures]]

             a foundation under the will of the Hon. Robert Boyle in 1691, which charged upon his dwelling-house in St. Michael's, Crooked Lane, London, an annual stipend for "a divine or preaching minister to preach eight sermons in the year for proving the Christian religion against Atheists, Deists, Pagans, Jews, and Mohammedans, not descending to any controversies among Christians themselves." The lecturer is to be "assisting to all companies, and encouraging them in any undertaking for propagating the Christian religion, and is farther to be ready to satisfy such real scruples as any have concerning such matters." This provision shows that Boyle desired to make England's then increasing colonies a means of extending Christianity. The preacher is elected for a period not exceeding three years. A collection of the lectures delivered up to 1732 was published in 1739 (Lond. 3 vols. fol.), and over fifty volumes have been printed of those since preached. The most important are, Bentley, Confutation of Atheism (1692); Kidder, Demonstration of Messiah (1694); Williams, On Divine Revelation (1696); Gastrell, Certainty and Necessity of Religion (1697); Harris, Refutation of Atheism (1698); Bradford, Credibility of Revelation (1700); Blackhall, Suffciency of Revelation (1717); Stanhope, Truth of the Christian Religion (1702); Clarke, Demonstration of Being of God (1705); Hancock, Being of God (1707); Turner, Wisdom of God in Redemption (1709); Woodward, Divine Excellency of Christianity (1712); Derham, Physico-Theology (1711-12); Benjamin, On Free-thinking (1727); Clarke, Origin of Eil (1720-21); Gurdon, Dificulties no Excusefor Infidelity (1723); Burnet, Demonstration of True Religion (1726); Berriman, Gradual Revelation of the Gospel (1733); Biscoe, On the Acts (1736-8; reprinted 1829); Stebbing, Controversy between Christians and Deists (1747-49); Heathcote, Against Atheists (1763); Worthington, Evidence of Christianity (1766-8); Owen, On Scripture Miracles (1769-71); Williamson, Comparison of Revelation with Operation of the Human Mind (1778-80); Van Mildert, Rise and Progress of Infidelity (1802; reprinted 1838); Harness, Connection of Christianity with Happiness (1821); Maurice, Religions of the World in their Relations to Christianity (1846).- Darling, Cyclopcdia Bibliographica, i, 406.

## Boyle Lectures (2)[[@Headword:Boyle Lectures (2)]]

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## Boyle, Isaac, D.D.[[@Headword:Boyle, Isaac, D.D.]]

             a clergyman of the Protestant Episcopal Church, was born in 1783. He was admitted to priest's orders in 1822, and soon after became rector of St. Paul's Church, Dedham, which deafness compelled him to resign in the course of a few years. He died at Boston, Dec. 2, 1850. See Amer. Quar. Church Rev. 1851, p. 639.

## Boyle, John Alexander[[@Headword:Boyle, John Alexander]]

             a Methodist Episcopal minister, was born May 13, 1816, at Baltimore, Md. His early years were spent in Philadelphia, and he entered the itinerant ministry in the Philadelphia Conference in 1839. He soon became marked as a preacher of vigor and promise; but his health failed, and in 1845 he was compelled to abandon itinerancy. He then studied law, and was admitted to the bar of New Jersey; but as soon as his health would justify it he returned to the ministry, laboring in a city mission in Philadelphia from 1854 to 1856, when a haemorrhage compelled him again to silence. He then became editor of a newspaper in Elk county, Pa., and was very useful in planting the Church in that region. When the rebellion broke out in 1861, he enlisted a company and entered the army as captain. He served through the campaign in Virginia with great distinction, and rose to the rank of major. At the terrible battle of Chattanooga, Oct. 29, 1863, his regiment held a post which was considered the key of the field against 6000 of the enemy, and he was shot through the head. Christian Advocate, Dec., 1864.

## Boyle, John Alexander (2)[[@Headword:Boyle, John Alexander (2)]]

             a Methodist Episcopal minister, was born May 13, 1816, at Baltimore, Md. His early years were spent in Philadelphia, and he entered the itinerant ministry in the Philadelphia Conference in 1839. He soon became marked as a preacher of vigor and promise; but his health failed, and in 1845 he was compelled to abandon itinerancy. He then studied law, and was admitted to the bar of New Jersey; but as soon as his health would justify it he returned to the ministry, laboring in a city mission in Philadelphia from 1854 to 1856, when a haemorrhage compelled him again to silence. He then became editor of a newspaper in Elk county, Pa., and was very useful in planting the Church in that region. When the rebellion broke out in 1861, he enlisted a company and entered the army as captain. He served through the campaign in Virginia with great distinction, and rose to the rank of major. At the terrible battle of Chattanooga, Oct. 29, 1863, his regiment held a post which was considered the key of the field against 6000 of the enemy, and he was shot through the head. Christian Advocate, Dec., 1864.

## Boyle, Joseph[[@Headword:Boyle, Joseph]]

             a minister in the Methodist Episcopal Church South, was born in Baltimore, May 7, 1812, of Roman Catholic parentage. By business associations with a devout and intelligent Methodist in his youth, he became acquainted. with the principles of Protestantism, and in his eighteenth year was converted and joined the Church. In 1834 he joined the Pittsburgh Conference, in which he labored successively and successfully eight years; then, in 1842, he was transferred to the Missouri Conference, in which he served the Church actively to the close of his life,  May 3, 1872. Mr. Boyle was directly and actively connected with the establishment of the St. Louis Christian Advocate. As a preacher he was earnest, able, and edifying; as a pastor, exemplary in sympathy, courtesy, and fidelity. See Minutes of Annual Conferences of the M. E. Church South, 1872, p. 777.

## Boyle, Michael[[@Headword:Boyle, Michael]]

             an Irish prelate, succeeded to the see of Dublin in 1663. In 1637 he was incorporated master of arts at Oxford, and subsequently took the degree of doctor of divinity in the University of Dublin. In 1640 he was made dean of Cloyne. — In 1660 he was advanced to the sees of Cork, Cloyne, and Ross, and was one of the twelve bishops who were consecrated together in St. Patrick's Church after the Restoration. Having repaired the palace of St. Sepulchre while he resided there, he was translated to Armagh by the king's letter, Jan. 27, 1678, with which last preferment he held the chancellorship of Ireland for twenty years. He died in 1702. See D'Alton, Memoirs of the Archbishops of Dublin, p. 280.

## Boyle, Robert[[@Headword:Boyle, Robert]]

             one of the most eminent philosophers and Christians of modern times, was the seventh son and fourteenth child of the " Great Earl of Cork," and was born at his father's seat, Lismore Castle, in the province of Munster, Ireland, January 25, 1627. After studying for four years at Eton, and subsequently at Geneva, he travelled over various parts of the Continent, and finally settled in England, and devoted himself to science, especially to natural philosophy and to chemistry. After the accession of Charles II, in 1660, he was urged to enter the Church, but he declined on the ground that he had no divine call to the ministry. He was one of the first members of the Royal Society, but he declined the office of provost of Eton College. "In 1666 his name appears as attesting the miraculous cures (as they were called by many) of Valentine Greatraks, an Irishman, who, by a sort of animal magnetism, made his own hands the medium of giving many patients almost instantaneous relief. At the same time, in illustration of what we shall presently have to say on the distinction between Boyle as an eye-witness and Boyle as a judge of evidence, we find him in 1669 not indisposed to receive, and that upon the hypothesis implied in the words, the true relation of the things which an unclean spirit did and said at Mascon in Burgundy, etc. That he should have been inclined to prosecute inquiries about the transmutation of metals needs no excuse, considering the state of chemical knowledge in his day." Much of his leisure was given to theological studies and to the advancement of religion, for which latter ol ject he expended very considerable sums. He had been for years a director of the East India Company, and we find a letter of his in 1676 pressing upon that body the duty of promoting Christianity in the East. He caused the Gospels and the Acts of the Apostles to be translated into Malay, at his own cost, by Dr. Thomas Hyde, and he promoted an Irish version. He also gave a large reward to the translator of Grotius's ' De Veritate,' etc., into Arabic; and would have been at the whole expense of a Turkish Testament had not the East India Company relieved him of a part. In the year 1680 he was elected president of the Royal Society, a post which he declined, as appears by a letter to Hooke (Works, i, p. 74), from scruples of conscience about the religious tests and oaths required. In 1688 he advertised the public that some of his manuscripts had been lost or stolen, and others mutilated by accident; and in 1689, finding his health declining, he refused most visits, and set himself to repair the loss."

In his critical and theological studies he had the assistance of Pocock, Hyde, and Clark, all eminent Orientalists. In view of the poverty to which Sanderson had been reduced by his attachment to the royal cause, Boyle gave him a stipend of 50 a year. This stipend was given as an encouragement to that excellent master of reasoning to apply himself to the writing of " Cases of Conscience;" and accordingly he printed his lectures " De Obligatione Conscientie," which he read at Oxford 1647, and dedicated them to his friend and patron. Among his pious acts was the founding of a lecture for the defence of natural and revealed religion. SEE BOYLE LECTURES.

The characteristics of Boyle as a theological writer are much the same as those which appertain to him as a philosopher. He does not enter at all into disputed articles of faith, and preserves a quiet and argumentative tone throughout; but the very great prolixity into which he falls renders him almost unreadable. The treatises On Seraphic Love, Considerations on the Style of the Scriptures, and On the great Veneration that Man's Intellect owes to God, have a place in the Index librorum prohibitorum of the Roman Church. Boyle was never married. He died on the 30th of December, 1691. Bishop Burnet, in his funeral sermon on Boyle, declares that " his knowledge was of so vast an extent that, if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of Hebrew very far into the rabbinical writings and the other Oriental tongues. He had read so much of the fathers that he had formed out of it a clear judgment of all the eminent ones. He had read a vast deal on the Scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity. He read the whole compass of the mathematical sciences; and, though he did not set himself to spring any new game, yet he knew even the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling, history, and books of novels, were his diversions. He went very nicely through all the parts of physic; only the tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores and minerals, and all the varieties that are in them in different climates, he was by much-by very much-the readiest and the perfectest I ever knew." The best edition of his works is that of 1772 (Lond. 6 vols. 4to), the first volume of which contains his Life by Birch. - Jones, Relig. Biography; English Cyclopcedia, s.v.; New General Dictionary, ii. 374.

## Boyle, Robert (2)[[@Headword:Boyle, Robert (2)]]

             one of the most eminent philosophers and Christians of modern times, was the seventh son and fourteenth child of the " Great Earl of Cork," and was born at his father's seat, Lismore Castle, in the province of Munster, Ireland, January 25, 1627. After studying for four years at Eton, and subsequently at Geneva, he travelled over various parts of the Continent, and finally settled in England, and devoted himself to science, especially to natural philosophy and to chemistry. After the accession of Charles II, in 1660, he was urged to enter the Church, but he declined on the ground that he had no divine call to the ministry. He was one of the first members of the Royal Society, but he declined the office of provost of Eton College. "In 1666 his name appears as attesting the miraculous cures (as they were called by many) of Valentine Greatraks, an Irishman, who, by a sort of animal magnetism, made his own hands the medium of giving many patients almost instantaneous relief. At the same time, in illustration of what we shall presently have to say on the distinction between Boyle as an eye-witness and Boyle as a judge of evidence, we find him in 1669 not indisposed to receive, and that upon the hypothesis implied in the words, the true relation of the things which an unclean spirit did and said at Mascon in Burgundy, etc. That he should have been inclined to prosecute inquiries about the transmutation of metals needs no excuse, considering the state of chemical knowledge in his day." Much of his leisure was given to theological studies and to the advancement of religion, for which latter ol ject he expended very considerable sums. He had been for years a director of the East India Company, and we find a letter of his in 1676 pressing upon that body the duty of promoting Christianity in the East. He caused the Gospels and the Acts of the Apostles to be translated into Malay, at his own cost, by Dr. Thomas Hyde, and he promoted an Irish version. He also gave a large reward to the translator of Grotius's ' De Veritate,' etc., into Arabic; and would have been at the whole expense of a Turkish Testament had not the East India Company relieved him of a part. In the year 1680 he was elected president of the Royal Society, a post which he declined, as appears by a letter to Hooke (Works, i, p. 74), from scruples of conscience about the religious tests and oaths required. In 1688 he advertised the public that some of his manuscripts had been lost or stolen, and others mutilated by accident; and in 1689, finding his health declining, he refused most visits, and set himself to repair the loss."

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## Boyles, Thomas D.[[@Headword:Boyles, Thomas D.]]

             a Methodist Episcopal minister, was born in Randolph County, West Va., Aug. 30, 1817. He was converted in 1839; licensed to preach in 1848; and in 1855 entered the Iowa Conference, wherein he labored zealously until his last sickness. He died Dec. 16, 1867. As a preacher, Mr. Boyles was emphatically practical; as a pastor, faithful; as a Christian, exemplary. See Minutes of Annual Conferences, 1868, p. 181.

## Boym, Michel[[@Headword:Boym, Michel]]

             a missionary of Poland, of the Jesuit order, went to the Indies and to China in 1643, and returned to Lisbon in 1652. In 1656 he again went to China and died there in 1659. This career, wholly evangelical, was filled with useful labors. He wrote Flora Sinensis (Vienna, 1656), and other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Boynton, Beman[[@Headword:Boynton, Beman]]

             a Baptist minister, was born at Worcester, Mass., in 1767, and at an early age removed to Weathersfield, Vt. He became a Christian when about twelve years of age, and when twenty-five rears old united with the Church in Chester. He was ordained in 1809, and was called to the pastorate of the  Church in North Springfield, where he remained for thirteen years, when, on account of ill-health, he resigned. He died very suddenly at Weathersfield, June 24, 1849. “Few men have won a larger share of esteem, and few have had less real faults.” See Watchman and Reflector, July 5, 1849. (J. C. S.)

## Boynton, Charles Brandon, D.D[[@Headword:Boynton, Charles Brandon, D.D]]

             a Congregational minister, was born at West Stockbridge, Massachusetts, June 12, 1806. After spending one year (1827) at Williams College, and some years in business and legal practice, he studied theology with Rev. Dr. Woodbridge, of Spencertown, N.Y.; vas ordained associate pastor at Housatonic, Massachusetts, in 1840, and installed there in 1842; acting pastor at Lansingburg, N.Y., in 1845; at Vine Street, Cincinnati, Ohio, in 1846; pastor at South Church, Pittsfield, Massachusetts, in 1856; again at Cincinnati in 1857; at Washington, D.C., in 1865, at the same time acting as chaplain of the House of Representatives; a third term in Ciicinnati, from 1873 to 1877, and finally without charge there until his death, April 27, 1883. He published several books of travel and history. See Cong. Year- book, 1884, page 20.

## Boynton, Isaac[[@Headword:Boynton, Isaac]]

             Jr., a Baptist minister, was born in Maine about 1810, and was ordained as an evangelist in 1836, and in 1837 accepted a call to the pastorate of the Second Church in Addison, Me. He found the Church in a weak condition, but, by the blessing of God on his labors, it was greatly strengthened. He died Oct. 28, 1844, in East Harrington, having resigned a few months before his decease. See Millett, Hist. of the Baptists of Maine, p. 437. (J. C. S.)

## Boynton, John[[@Headword:Boynton, John]]

             a Congregational minister, was born at Wiscasset, Me., April 11, 1801. His preliminary education was acquired in the Wiscasset Academy, and in 18.22 he graduated from Bowdoin College. Afterwards he spent one year at Andover Theological Seminary. He was ordained at Phippsburg, Me., in 1827, from which Church he was dismissed in 1840; from 1840 to 1861 he resided at Wiscasset without charge, supplying, however, the First Church, New Castle, from 1857 to 1858, and Brownfield and Hiram from 1860 to 1861. In the latter year he removed to Richmond; in the year following went to Winthrop, and subsequently made his residence in Felton, Del., from 1864 until his death, March 1, 1876. See Cong. Quarterly, 1877, p. 411.

## Boys[[@Headword:Boys]]

             (Lat. Boethius), DAVID, a Welsh divine of the 15th century; studied at Oxford. He was prefect of the Carmelites in Gloucester, where he died in 1450. He had the writings of John Badningham, his fellow Carmelite, fairly transcribed in four volumes, and bestowed them on the library in Cambridge. He wrote many books, especially Of Double Immortality [soul and body]: — The Madness of the Hagarenes, etc. See Fuller, Worthies of England (ed. Nuttall), 3, 501.

## Boys, John[[@Headword:Boys, John]]

             dean of Canterbury, was born in 1571, and was educated at Corpus Christi College, Cambridge. In 1597 he was presented by his uncle to the livings of Bettishanger and Tilmanstone. Archbishop Abbot made him rector of Great Mongeham in 1619, and in 1619 James I made him dean of Canterbury. He died Sept. 26, 1625, leaving a great reputation both as preacher and scholar. He was especially noted for his stanch Protestantism. He wrote an Exposition of the Scriptures used in the Liturgy; An Exposition of the Epistles and Gospels in the Liturgy; An Exposition of the Psalms; Lectures and Sermons, all collected in his Works (Lond. 1629, fol.). A new edition of his Exposition of the Gospels, Festivals, and Epistles was issued in Philadelphia (1849).-Hook, Eccl. Biography, ii, 27; Allibone, Dict. of Authors, s.v.; Darling, Cyclop. Bibliographic, i, 407.

## Boys, John (2)[[@Headword:Boys, John (2)]]

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## Boys, Or Bois, John[[@Headword:Boys, Or Bois, John]]

             a Church of England divine, was born at Nettlestead, Suffolk, Jan. 3, 1560. He was so precocious that at five years old he could read the Bible in Hebrew. At fourteen he entered St. John's, Cambridge, of which college he became fellow and studied medicine. Fancying himself to have every disease he read of, he quitted medicine for theology, and in 1583 was ordained priest, becoming some time afterward rector of Boxworth. When the new translation of the Holy Bible was resolved on, under King James I, Bois was fixed upon to undertake the Apocrypha, which he completed, together with the portion assigned to some other party whose name is not known. He assisted Sir H. Savile largely in his edition of Chrysostom, and in 1615 was presented by Bishop Andrewes with a stall in Ely Cathedral, which he held till his death, Jan. 14, 1643. He left many MSS., but his only published work was Veterun In. terpretatio cum Beza aliisque recent. collatio (London, 1655, 8vo), a vindication of the Vulgate version of the New Testament.-Hook, Eccles. Biography, ii, 26.

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## Boyse, Joseph[[@Headword:Boyse, Joseph]]

             a Dissenting minister, was born at Leeds, Yorkshire, 1660, and was educated at Stepney Academy. In 1663 he became pastor of a congregation in Dublin, and died 1728. He wrote A Vindication of the Deity of Christ (Lond. 1703, 8vo); A clear Account of ancient Episcopacy, which, with other writings and a number of sermons, are collected in his Works (Lond. 1728, 2 vols. fol.).

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## Boyse, William[[@Headword:Boyse, William]]

             a minister of the Reformed (Dutch) Church, was a missionary at Woodstock, Ulster Co., N. Y., and Ashoken (now Shokan), 1826 to 1829. From 1829 to 1837 he labored at Woodstock. He died in 1853. He published a small volume of Writings and Letters, Religious, Historical, and Pastoral, in 1838. See Corwin, Manual of the Ref. Church in America (3d ed.), p. 193.

## Boysen, Detlef[[@Headword:Boysen, Detlef]]

             a Lutheran minister of Germany, who was born at Flensburg, April 18, 1763, and died March 4, 1826, at Ulsnis, in Holstein, is the author of Beitrdgqe zur Verbesge-rung der Kirchen- und Schulwesens in protestantischen Landern (Altona, 1797, 1798, 2 vols.). See Winer, Handbuch der theol. Lit. ii, 36. (B. P.)

## Boysen, Friedrich Eberhard[[@Headword:Boysen, Friedrich Eberhard]]

             a Protestant theologian of Germany, was born April 7, 1720, at Halberstadt. He studied at Halle, where Michaelis instructed him in Oriental languages. In 1742 he was called as pastor to Magdeburg; was made in 1760 courtpreacher, member of consistory, and inspector of the gymnasium at Quedlinburg. He died June 4, 1800. He wrote, Kritische Erliduterungen des Grundtextes der heil. Schrift A. T. (Halle, 1760-64, 10 parts): — Acta inter Cyprianumn et Stephanum in Disceptatione de Haereticis Baptizandis, Collecta, Vindicata et Animnadversionibus Illustrata' (Leipsic and Quedlinburg, 1762): — Kritische Erlduterungen des Grundtextes der heiligen Schrift N.T. aus der Syrischen Uebersetzung (ibid. 1762): — Praktische EErkldrung des Briefes Pauli an die Colosser (ibid. 176681): — Der Koran aus dem Arabischen iibersetzt, mit Anmerkungen, etc. (Halle, 1773, 1775): — Versuch einerpraktischen Erkldrung der beiden Briefe Petri und des Briefes Judd (ibid. 1775). See Winer, Handbuch der theol. Lit. i, 196, 241, 527, 859; Doring, Die gelehrten Theologen Deutschlands, i, 147 sq. (B. P.)

## Boysen, Jasper[[@Headword:Boysen, Jasper]]

             a Lutheran minister of Germany, was born Sept. 12, 1765, at Flensburg; and died July 26, 1818, at Altona. Besides the Beitrdge which he published with Detlef Boysen (q.v.), he wrote Kurzgefaste Darstellung der  Geschichte des' Zweckes und Wesens und die wohlthatigen Folgen der Reformnation Luther's (Altona, 1807). See Winer, Handbuch der theol. Lit. 2, 313. (B. P.)

## Boysen, Peter Adolphus[[@Headword:Boysen, Peter Adolphus]]

             a Lutheran theologian of Germany, was born Nov. 15, 1690, at Aschersleben. He studied at Wittenberg and Halle; was in 1716 pastor at Aschersleben; in 1718, rector of the cathedral school at Halberstadt; in 1723, pastor of the Frauenkirche there; and died Jan. 12, 1743. He wrote, Disp. de Asiarchis ad Act 19:31 : — Diss. de κυβείᾷ ἀνθρώπων ad Eph 4:14 : — De Codice Grceco et Consilio quo usus est B. Lutherus in Interpretatione Germanica N.T.: — De Difficili Pauli Itinere ad Act 17:9 : — De Sepultura Stephani ad Act 8:2. See Moser. Lexikon jetzleben der Gottesgelehrten; Neubauer, Nachricht von jetzleben den Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Boze Sedleshko[[@Headword:Boze Sedleshko]]

             in Slavonic mythology, is a deity of the Sorbs and Wends, who is worshipped in the form of a small naked child.

## Bozeman, Samuel[[@Headword:Bozeman, Samuel]]

             a Methodist Episcopal minister, was admitted into the South Carolina Conference in 1830, and labored in it until his decease in 1835. He was a man of sincere piety. See Minutes of Annual Conf., 1836, p. 407.

## Bozez[[@Headword:Bozez]]

             (Heb. Botsets', בּוֹצֵוֹ, shining, according to Gesenius, but height according to First; Sept. Βωσής v. r. Βασές), the name of one of the two " sharp rocks" (Heb. "teeth of the cliff") "between the passages" by which Jonathan entered the Philistine garrison, apparently a crag on the north side of the ravine between Michmash and Gibeah (1Sa 14:4-5). Robinson noticed two hills of blunt conical form in the bottom of Wady Suweinit, just below Mukmas (Researches, ii, 116, also new ed. 3:289), which are doubtless those referred to, although Stanley could not make them out (Palest. p. 205, note).

## Bozez (2)[[@Headword:Bozez (2)]]

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## Bozez, Cliff Of[[@Headword:Bozez, Cliff Of]]

             Lieut. Conder notes this (Tentworks ii, 335) as the modern el-Hosn, but he gives no further account of it, except to remark (ibid. p. 113) that the rocks on the north side of the pass, glaring in the strong sun of an Eastern midday, give a good explanation of the name (“shining”). SEE MICHMASI. On the Ordnance Map el-Hosn is laid down on the north brink of Wady Tuwenit, two miles from its junction with Wady Farah.

## Bozio, Tommaso[[@Headword:Bozio, Tommaso]]

             an Italian theologian, a native of Eugubio, was priest of the oratory of the congregation of St. Philip of Neri, and died at Rome in 1610. He wrote, De Signis Ecclesice de libri 24 (Rome, 1591, 1596; Cologne, 1598): — De  jure Divino (Rome, 1600): — Annales Antiquitatum (2 vols.); and other works against Machiavelli. See Hoefer, Nouv. Biog. Gen., s.v.

## Bozkath[[@Headword:Bozkath]]

             (Heb. Botskath', בָּצְקִת, stony region or hill; Sept. in Joshua Βασεκάθ v. r. Βασεδώθ and Μασχάθ; in Kings Βασκάθ v. r. Βασουρώθ; Josephus Βοσκέθ, Ant. 10:4, 1), a town "in the plain" of Judah, in the vicinity of Lachish and Eglon (Jos 15:39)it was the native place of Adaiah, the maternal grandfather of King Josiah (2Ki 22:1, where it is Anglicized 'Boscath"). It is possibly the ruined site Tell Hessy, marked by Van de Velde (Map) at a mile and a half south-east of Ajlun (Eglon).

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## Boznai[[@Headword:Boznai]]

             SEE SHETHAR-BOZNAI.

## Boznai (2)[[@Headword:Boznai (2)]]

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## Bozrah[[@Headword:Bozrah]]

             (Heb. Botsrah', בָּצְרָה, apparently meaning enclosure; Sept. Βοσόῤῥα in Genesis and Chronicles, elsewhere Βόσορ, but omits in Jer 49:13, ὀχυρώματα in Jer 49:22, τείχεα in Amos, θλῖψις in Mic.), the name apparently of more than one place east of Jordan. Others, however, contend that we should regard them as the same city; for, in consequence of the continual wars, incursions, and conquests which were common among the small kingdoms of that region, the possession of particular cities often passed into different hands (Kitto, Pict. Bible, note on Jer 49:13).

1. In Edom, the city of Jobab, the son of Zerah, one of the early kings of that nation (Gen 36:33; 1Ch 1:44). This is doubtless the place mentioned in later times by Isaiah (Isa 34:6; Isa 63:1, in connection with Edom), and by Jeremiah (Jer 49:13; Jer 49:22), Amos (Amo 1:12), and Micah (Mic 2:12, "sheep of Bozrah," comp. Isa 34:6; the word is here rendered by the Vulgate " fold," " the sheep of the fold;" so Gesenius and Furst). It was known to Eusebius and Jerome, who speak of it in the Onomasticon (Βοσώρ, Bosor) as a city of Esau, in the mountains of Idumsea, in connection with Isa 63:1, and in contradistinction to Bostra in Peraea. There is no reason to doubt that the modern representative of Bozrah is el-Busseirah, which was first visited by Burckhardt (Syria, p. 407), and lies on the mountain district to the south-east of the Dead Sea, about half way between it and Petra (see also Raumer, Palast. p. 243; Ritter, Erdk. 15:127; 14:993, 101 sq.; Schwarz, Palest. p. 209). Irby and Mangles mention it under the name of Ipseyra and Bsaida (ch. viii). The "goats" which Isaiah connects with the place were found in large numbers in this neighborhood by Burckhardt (Syria, p. 405). It is described by Dr. Robinson (Researches, ii, 570) as lying about six miles south of Tophel, and "now a village of about fifty houses, situated on a hill, on the top of which is a small castle."

2. In his catalogue of the cities of the land of Moab, Jeremiah (Jer 48:24) mentions a Bozrah as in "the plain country" (Jer 48:21, אֶרֶוֹ הִמַּישֹׁרּ), i.e. apparently the high level downs on the east of the Dead Sea and of the lower Jordan, the Belka of the modern Arabs, where lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage. Yet Bozrah has been sought at Bostra, the Roman city in Bashan, .full sixty miles from Heshbon (Porter's Damascus, ii, 163, etc.), since the name stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, e.g. Numbers 32; Joshua 13; Isaiah 16; Ezekiel 25; and the catalogue of Jeremiah is expressly said to include cities both " far and near" (Jeremiah 48; Jeremiah 24). SEE KERIOTH. Some weight also is due to the consideration of the improbability that a town at a later date so important and in so excellent a situation should be entirely omitted from the Scripture. Still, in a country where the very kings were "sheep-masters" (2Ki 3:4), a name signifying a sheepfold may have been of common occurrence. This Bozrah is also mentioned in the Talmud (see Schwarz. Palest. p. 223), and is apparently the BOSORA SEE BOSORA (q.v.) of 1 Macc. v, 26-28 (comp. ἡ Βοσοῤῥά, Josephus, Ant. 12:8, 3). Reland incorrectly identifies it (Palcest. p. 655) with the Beeshterah of Jos 21:27 (comp. Jour. Sac. Lit. Jan. 1852, p. 864). SEE MISHOR.

The present Busrah is situated in an oasis of the Syro-Arabian desert, about 60 miles south of Damascus, and 40 east of the Jordan, in the southern part of the Hauran, of which it has formed the chief city since the days of Abulfeda. In the time of the Romans it was an important place, and was called by them Bostra (Gr. ἡ or τὰ Βόστρα). Cicero mentions it as having an independent chieftain (ad Q. F. ii, 12). The city was beautified by Trajan, who made it the capital of the Roman province of Arabia, as is commemorated on its coins of a local era thence arising, and dating from A.D. 102 (Chronicles Pasch. p. 253, ed. Paris; p. 472, ed. Bonn; Eckhel, Doctr. Num. 3:500). Under Alexander Severus it was made a "colony" (Damascins, ap. Phot. Cod. p. 272). The Emper or Philip, who was a native of this city, conferred upon it the title of "' metropolis," it being at that time a large, populous, and well-fortified city (Amtm. Marc. 14:8). It lay 24 Roman miles north-east of Adraa (Edrei), and four days' journey south of Damascus (Eusebius, Onomast. s.v. ; Hierocl. Notit.). Ptolemy (v, 17, 7; 8:20, 21) mentions it among the cities of Arabia Petrsea, with the surname of Legio (Λεγίων), in allusion to the " Legio III Cyrenaica," whose head-quarters were fixed here by Trajan; it is also one of that geographer's points of astronomical observation. Ecclesiastically, it was a place of considerable importance, being the seat first of a bishopric and afterward of an archbishopric, ruling over twenty dioceses (Ac'a Concil. Nic., Ephes., Chalcedon, etc.), and forming apparently the centre of Nestorian influence (Assemani's Biblioth. Orient. III, ii, 595, 730). SEE BOSTRA.

The site still contains extensive vestiges of its ancient importance, consisting of temples, theatres, and palaces, which have been described by Burckhardt (Syria, p. 326 sq.). It lies in the open plain, being the last inhabited place in the south-east extremity of the Hauran, and is now, including its ruins, the largest town in that district. It is of an oval shape, its greatest length being from east to west; its circumference is three quarters of an hour. Many parts of its ancient wall, especially on the west side, still remain, showing that it was constructed with stones of a moderate size strongly cemented together. The principal buildings in Bozrah were on the east side, and in a direction from thence toward the middle of the town. The south and south-east quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but most of the roofs have fallen in. On the west side are numerous springs of fresh water. The castle of Bozrah is a most important post to protect the harvests of the Hauran against the hungry Bedouins, but it is much neglected by the pashas of Damascus. Of the vineyards for which Bozrah was celebrated, not a vestige remains. There is scarcely a tree in the neighborhood of the town; and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horsebeans, and a little dhoura. SEE HAURAN.

## Bozrah (2)[[@Headword:Bozrah (2)]]

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1. In Edom, the city of Jobab, the son of Zerah, one of the early kings of that nation (Gen 36:33; 1Ch 1:44). This is doubtless the place mentioned in later times by Isaiah (Isa 34:6; Isa 63:1, in connection with Edom), and by Jeremiah (Jer 49:13; Jer 49:22), Amos (Amo 1:12), and Micah (Mic 2:12, "sheep of Bozrah," comp. Isa 34:6; the word is here rendered by the Vulgate " fold," " the sheep of the fold;" so Gesenius and Furst). It was known to Eusebius and Jerome, who speak of it in the Onomasticon (Βοσώρ, Bosor) as a city of Esau, in the mountains of Idumsea, in connection with Isa 63:1, and in contradistinction to Bostra in Peraea. There is no reason to doubt that the modern representative of Bozrah is el-Busseirah, which was first visited by Burckhardt (Syria, p. 407), and lies on the mountain district to the south-east of the Dead Sea, about half way between it and Petra (see also Raumer, Palast. p. 243; Ritter, Erdk. 15:127; 14:993, 101 sq.; Schwarz, Palest. p. 209). Irby and Mangles mention it under the name of Ipseyra and Bsaida (ch. viii). The "goats" which Isaiah connects with the place were found in large numbers in this neighborhood by Burckhardt (Syria, p. 405). It is described by Dr. Robinson (Researches, ii, 570) as lying about six miles south of Tophel, and "now a village of about fifty houses, situated on a hill, on the top of which is a small castle."

2. In his catalogue of the cities of the land of Moab, Jeremiah (Jer 48:24) mentions a Bozrah as in "the plain country" (Jer 48:21, אֶרֶוֹ הִמַּישֹׁרּ), i.e. apparently the high level downs on the east of the Dead Sea and of the lower Jordan, the Belka of the modern Arabs, where lay Heshbon, Nebo, Kirjathaim, Diblathaim, and the other towns named in this passage. Yet Bozrah has been sought at Bostra, the Roman city in Bashan, .full sixty miles from Heshbon (Porter's Damascus, ii, 163, etc.), since the name stands by itself in this passage of Jeremiah, not being mentioned in any of the other lists of the cities of Moab, e.g. Numbers 32; Joshua 13; Isaiah 16; Ezekiel 25; and the catalogue of Jeremiah is expressly said to include cities both " far and near" (Jeremiah 48; Jeremiah 24). SEE KERIOTH. Some weight also is due to the consideration of the improbability that a town at a later date so important and in so excellent a situation should be entirely omitted from the Scripture. Still, in a country where the very kings were "sheep-masters" (2Ki 3:4), a name signifying a sheepfold may have been of common occurrence. This Bozrah is also mentioned in the Talmud (see Schwarz. Palest. p. 223), and is apparently the BOSORA SEE BOSORA (q.v.) of 1 Macc. v, 26-28 (comp. ἡ Βοσοῤῥά, Josephus, Ant. 12:8, 3). Reland incorrectly identifies it (Palcest. p. 655) with the Beeshterah of Jos 21:27 (comp. Jour. Sac. Lit. Jan. 1852, p. 864). SEE MISHOR.

The present Busrah is situated in an oasis of the Syro-Arabian desert, about 60 miles south of Damascus, and 40 east of the Jordan, in the southern part of the Hauran, of which it has formed the chief city since the days of Abulfeda. In the time of the Romans it was an important place, and was called by them Bostra (Gr. ἡ or τὰ Βόστρα). Cicero mentions it as having an independent chieftain (ad Q. F. ii, 12). The city was beautified by Trajan, who made it the capital of the Roman province of Arabia, as is commemorated on its coins of a local era thence arising, and dating from A.D. 102 (Chronicles Pasch. p. 253, ed. Paris; p. 472, ed. Bonn; Eckhel, Doctr. Num. 3:500). Under Alexander Severus it was made a "colony" (Damascins, ap. Phot. Cod. p. 272). The Emper or Philip, who was a native of this city, conferred upon it the title of "' metropolis," it being at that time a large, populous, and well-fortified city (Amtm. Marc. 14:8). It lay 24 Roman miles north-east of Adraa (Edrei), and four days' journey south of Damascus (Eusebius, Onomast. s.v. ; Hierocl. Notit.). Ptolemy (v, 17, 7; 8:20, 21) mentions it among the cities of Arabia Petrsea, with the surname of Legio (Λεγίων), in allusion to the " Legio III Cyrenaica," whose head-quarters were fixed here by Trajan; it is also one of that geographer's points of astronomical observation. Ecclesiastically, it was a place of considerable importance, being the seat first of a bishopric and afterward of an archbishopric, ruling over twenty dioceses (Ac'a Concil. Nic., Ephes., Chalcedon, etc.), and forming apparently the centre of Nestorian influence (Assemani's Biblioth. Orient. III, ii, 595, 730). SEE BOSTRA.

The site still contains extensive vestiges of its ancient importance, consisting of temples, theatres, and palaces, which have been described by Burckhardt (Syria, p. 326 sq.). It lies in the open plain, being the last inhabited place in the south-east extremity of the Hauran, and is now, including its ruins, the largest town in that district. It is of an oval shape, its greatest length being from east to west; its circumference is three quarters of an hour. Many parts of its ancient wall, especially on the west side, still remain, showing that it was constructed with stones of a moderate size strongly cemented together. The principal buildings in Bozrah were on the east side, and in a direction from thence toward the middle of the town. The south and south-east quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but most of the roofs have fallen in. On the west side are numerous springs of fresh water. The castle of Bozrah is a most important post to protect the harvests of the Hauran against the hungry Bedouins, but it is much neglected by the pashas of Damascus. Of the vineyards for which Bozrah was celebrated, not a vestige remains. There is scarcely a tree in the neighborhood of the town; and the twelve or fifteen families who now inhabit it cultivate nothing but wheat, barley, horsebeans, and a little dhoura. SEE HAURAN.

## Brabrook, Benjamin Franklin[[@Headword:Brabrook, Benjamin Franklin]]

             a Baptist minister, was born at Acton, Mass., Sept. 15, 1809. He pursued his classical studies at Granville College, now Denison University, O., and at Columbian College, Washington, D.C. One year, 1836-37, was spent by him in theological study at the Newton Institution. He was ordained at St. Louis, Mo., May 13; 1837, was a pastor there two years, at Great Falls, N. H., four years, an agent for a religious society, 1843 to 1845, pastor of the Baptist Church in Davenport, la,, 1845 to 1848; and finally an agent of the American Baptist Home Missionary Society. He died at Davenport, June 9, 1853. See Newton General Catalogue, p. 19. (J. C. S.)

## Bracan[[@Headword:Bracan]]

             SEE BREAN.

## Braccesco[[@Headword:Braccesco]]

             (Dagli Orzi Novi), GIOVANNI, an Italian philosophical hermit, a native of Brescia, lived in the middle of the 16th century. He was prior of the canons regular of St. Segond, and wrote some philosophical works, See Hoefer, Nouv. Biog, Generale, s.v.

## Braccioli, Giovanni Francesco[[@Headword:Braccioli, Giovanni Francesco]]

             an Italian painter, was born at Ferrara in 1698, and studied under Giacomo Parolini; but afterwards under Giuseppe Crespi at Bologna. There is an altar-piece by him in the Oratory of the Theatines at Ferrara, representing the Annunciation; and in the Church of St. Catharine a Flagellation, and Christ Crowned with Thorns — these two last being his best works. He died in 1762. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brace, Charles Loring[[@Headword:Brace, Charles Loring]]

             a philanthropist, was born in Litchfield, Connecticut, in 1826. He graduated from Yale College in 1846, and studied theology at Union Theological Seminary. In 1850 he went to Europe. While in Hungary, in 1851, he was arrested as the secret agent. of the American Hungarian revolutionists. He was court-martialed and imprisoned, but was soon set at liberty, and an apology was made to him. On his return to this country in 1852, he became a worker at the Five-Points Mission. In 1853 he with others, organized the Children's Aid Society (q.v.). In 1854 he founded, outside of the society, the first newsboys' lodging-house in this country. In 1856 he was a delegate to the International Convention for Children's. Charities in London. In 1865 he carried out a special sanitary investigation in the cities of Great Britain. He was a delegate to the International Prison Convention in London, 1872. He died August 12, 1890. His works are, Hungary in 1851(New York, 1852): —Home Life in Germany (1853): — The Norse Folk (1857): — Short Sermons to Newsboys (1861): — Races of the Of World (1863): — The New West (1868): — The Dangerous Classes of New York, and Twenty Years' Work Among Them (1872; 3d ed. enlarged, 1880): — Free Trade as Promoting Peace and Good-will among Men (1879): — Gesta Christi; or, a History of Humane Progress under Christianity (1883; 3d ed. 1885). See Appletons' Cyclop. of Amer. Biography, s.v.

## Brace, Joab D.D[[@Headword:Brace, Joab D.D]]

             a Congregational minister, was born at West Hartford, Conn., June 13, 1781. He studied theology, was licensed on Jan. 16, 1805, and was ordained and installed pastor of the Congregational Church in the parish of Newington, and there continued until he had completed fifty years of active  and useful service as pastor. Jan. 16, 1855, he delivered a half-century discourse, reviewing the history of the Church and society from the earliest times. This has been printed. Still retaining a nominal connection with his parish, he removed to Pittsfield, Mass., where he passed the last six years of his life. He died April 20, 1861. See Obituary Record of Yale College, 1861.

## Brace, John[[@Headword:Brace, John]]

             an English Congregational minister, was born near Tenby, Pembrokeshire, in 1793. After his conversion he applied for admission to Hackney Academy for a ministerial preparation, and in 1821 was admitted. In 1825 he was appointed to East Grinstead, and in a short time became pastor of three churches situated respectively at Copthorne, Turner's Hill, and Hoathley. In these stations he labored nineteen years with great perseverance and success. He next preached two years at Bodmin, in Cornwall; four years at St. Ives; and one year at Ilfracombe, when he retired to Bristol, where he died. Aug. 23, 1860. As a Christian, Mr. Brace was eminently devout and earnest; as a preacher, he was at once simple and evangelical See (Lond.) Cong. Year-book, 1861, p. 203.

## Brace, Jonathan, D.D.[[@Headword:Brace, Jonathan, D.D.]]

             a Presbyterian minister, was born at Hartford, Conn., June 12, 1810. He was prepared for college in his native city, and graduated at Amherst College in 1831. He first studied theolology at Andover, then at New Haven, but came to Princeton Seminary towards the close of 1834, entered the senior class, and spent one year. He was ordained and installed pastor of the Congregational Church at Litchfield, Conn., June 12, 1838, and labored there very successfully until, for reasons connected with his.health, he was dismissed, Feb. 27, 1844. His next charge was the First Congregational Church of Milford, over which he was installed Sept. 24, 1845. His labors here were largely blessed, several precious revivals occurring in connection with his ministry. From this pastorate he was dismissed, Dec. 15, 1863. After that time he was not again a pastor, but resided for the remainder of his life in Hartford, at different times supplying various pulpits in that city and its vicinity. In 1857, while pastor at Milford, he became editor of The Religious Herald, which position he retained until his death, in Hartford, Oct. 1, 1877. Dr. Brace was the author of Scripture Portraits (N. Y. 1854, 12mo); besides Sermons and contributions to the  Biblical Repository, etc. See Necrol. of Princeton Theol. Sem. 1878, p. 18. (W. P. S.)

## Bracelet[[@Headword:Bracelet]]

             (Sept. χλίδων), a name, in strict propriety, as applicable to circlets worn on the upper part of the arm as to those worn on the wrist; but it is practically so exclusively used to denote the ornament of the wrist, that it seems proper to distinguish by armlet (q.v.) the similar ornament which is worn on the upper arm. SEE ANKLET. There is also this difference between them, that in the East bracelets are generally worn by women, and armlets only by men, The armlet, however, is in use among men only as one of the insignia of sovereign power. The term " armlet" should also perhaps be regarded as properly designating such as consist of a complete circle, while "bracelet" more appropriately refers to those with an opening or clasp to admit of passing more readily over the hand; but as the other distinction is neglected in the Auth. Vers. (as in common use), so this does not appear to be observed in the ornaments of this description delineated on the ancient monuments, where we find both kinds used almost indifferently both for the wrist and upper part of the arm.

There are five different Hebrew words which the English Bible renders by bracelet, besides the Greek term χλιδών, which is thus rendered twice in the Apocrypha (Jdt 10:4; Sir 21:21). These are,

(1.) אֶצְעָדָה, etsadah' (properly a step-chain or anklet), which occurs in Num 31:50; 2Sa 1:10, and with reference to men only.

(2.) צָמַיד, tsamid' (literally a fastener), which is found in Gen 24:22; Gen 24:30; Gen 24:47; Num 31:50; Eze 16:11; Eze 23:42. Where these two words occur together (as in Num 31:50), the first is rendered by "chain," and the second by "bracelet."

(3.) שֵׁרוֹת, sheroth', chains (so called from being wreathed), which occurs only in Isa 3:19; but compare the expression "wreathen chains" in Exo 28:14; Exo 28:22. Bracelets of fine twisted Venetian gold are still common in Egypt (Lane, ii, 368, Append. A and plates). The first we take to mean armlets worn by men; the second, bracelets worn by women and sometimes by men; and the third, a peculiar bracelet of chain-work worn only by women. It is observable that the first two occur in Num 31:50, which we suppose to mean that the men offered their own armlets and the bracelets of their wives. In the only other passage in which the first word occurs it denotes the royal ornament which the Amalekite took from the arm of the dead Saul, and brought with the other regalia to David. There is little question that this was such a distinguishing band of jewelled metal as we still find worn as a mark of royalty from the Tigris to the Ganges. The Egyptian kings are represented with armlets, which were also worn by the Egyptian women. These, however, are not jewelled, but of plain enamelled metal, as was in all likelihood the case among the Hebrews.

(4.) חָה (chah, properly a hok or ring), rendered "bracelet" in Exo 35:22, elsewhere "hook" or " chain," is thought by some to designate in that passage a clasp for fastening the dress of females by others more probably a nose-ring or jewel. SEE EAR-RING.

(5.) פָּתַיל (pathil', a thread), rendered "bracelet" in the account of Judah'si nterview with Tamar (Gen 38:18; Gen 38:25; elsewhere rendered " lace, "line," etc.), probably denotes the ornamental cord or safe-chain with which the signet was suspended in the bosom of the wearer. SEE SIGNET. Men as well as women wore bracelets, as we see from Son 5:14, which may be rendered, "His wrists are circlets of gold full set with topazes." Layard says of the Assyrian kings, "The arms were encircled by armlets, and the wrists by bracelets, all equally remarkable for the taste and beauty of the design and workmanship. In the centre of the bracelets were stars and rosettes, which were probably inlaid with precious stones" (Nineveh, ii, 323). The ancient ladies of Rome were likewise accustomed to wear bracelets, partly as amulets (q.v.) and partly for ornament; the latter chiefly by women of considerable rank, whose jewels of this kind were often of immense value, being enriched with the most costly gems. Bracelets were also occasionally given among the Romans to soldiers as a reward of extraordinary prowess'(see Smith's Dict. of Class. Ant. s.v. Armilla).

Bracelets are, and always have been, much in use among Eastern females. Many of them are of the same shapes and patterns as the armlets, and are often of such considerable weight and bulk as to appear more like manacles than ornaments. Many are often worn one above the other on the same arm, so as to occupy the greater part of the space between the wrist and the elbow. The materials vary according to the condition of the wearer, but it seems to be the rule that bracelets of the meanest materials are better than none. Among the higher classes they are of mother-of-pearl, of fine flexible gold, and of silver, the last being the most common. The poorer women use plated steel, horn, brass, copper, beads, and other materials of a cheap description. Some notion of the size and value of the bracelets used both now and in ancient times may be formed from the fact that those which were presented by Eliezer to Rebekah weighed ten shekels (Gen 24:22). The bracelets are sometimes flat, but more frequently round or semicircular, except at the point where they open to admit the hand, where they are flattened. They are frequently hollow, giving the show of bulk (which is much desired) without the inconvenience. Bracelets of gold twisted rope-wise are those now most used in Western Asia; but we cannot determine to what extent this fashion may have existed in ancient times. SEE ATTIRE.

## Bracelet (2)[[@Headword:Bracelet (2)]]

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## Bracht, Tielman Van[[@Headword:Bracht, Tielman Van]]

             a Dutch Protestant theologian, was born at Dort in 1625. He was pastor of the Mennonite communion in his native city, and died in 1664. His principal works are, Schole der zedelijke Dengd (Dort, 1657): — Sermons (ibid. 1669). See Hoefer, Nouv. Biog. Generale, s.v.

## Bracken, Reid[[@Headword:Bracken, Reid]]

             a Presbyterian minister, was born in York County, Pa., in 1778. He graduated at Jefferson College in 1802; studied theology with Dr. McMillan, and was licensed by the Presbytery of Ohio, Oct. 17, 1805. He travelled one year in Ohio and Virginia, preaching to vacant churches. In 1806 he received calls in Butler County, Pa., from Mt. Nebo and Plain Churches. On Oct. 20, 1807, he joined the Presbytery of Erie; was ordained April 20, 1808, and installed pastor of those churches; became pastor of Middlesex, Sept. 28, 1820; left in 1832, and was installed at Portersville. But during all these years he gave half his time to Mt. Nebo Church, being pastor of it thirty-seven years. He died July 29, 1849. See Hist. of Presbytery of Erie.

## Brackenbury, Robert Care[[@Headword:Brackenbury, Robert Care]]

             an English gentleman of wealth and family, one of the earliest Wesleyan Methodist ministers, was born in Lincolnshire, England, in 1752. After studying at St. Catharine's Hall, Cambridge, with the intention of entering the Established Church, he was converted, and joined the Methodist Society. He frequently itinerated in company with Mr. Wesley, who esteemed him highly, and in 1782 was sent as preacher to the Channel Islands. In 1789 he returned to England, and continued his eminently useful ministry in different parts of the country until his death, Aug. 11, 1818. See Raithby Hall, or Memorial Sketches of Robert Cuar Bruckenlbury, Esq. (Lond. 1859).

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## Bracket[[@Headword:Bracket]]

             an ornamental projection from the face of a wall, to support a statue, etc.; they are sometimes nearly plain, or ornamented only with mouldings, but are generally carved either into heads, foliage, angels, or animals. Brackets are very frequently found on the walls in the inside of churches, especially at the east end of the chancel and aisles, where they supported statues which were placed near the altars.

## Brackett, Daniel[[@Headword:Brackett, Daniel]]

             a Free-will Baptist minister, was born in Berwick, Me., Oct. 4, 1803. His parents were Friends. When about nineteen years of age he became a Christian, and in 1824 he commenced to labor. as an itinerant minister. In 1829 he was at Houlton, on the border of the province of New Brunswick, and was there ordained by a council of ministers, who came more than a  hundred miles through the forest for that purpose. About 1832 he removed to Brownfield, where his labors were greatly blessed. He preached in several of the adjoining towns, as Hiram and Fryburgh. He died near Cincinnati, O., Dec. 22, 1836. See The Morning Star, 20, 49. — (J. C. S.)

## Brackett, Edward[[@Headword:Brackett, Edward]]

             a Methodist Episcopal minister, was born in Limington, Me., July 10, 1806. He was converted at the age of nineteen, received license to preach in 1837, and in 1841 entered the Maine Conference. On the division of the conference he became a member of the East Maine division, and in it labored till his decease, Sept. 30, 1869. Mr. Brackett was eminently plain and practical, exemplary in his life, and much beloved. See Minutes of Annual Conferences, 1870, p. 151.

## Braco, Pietro Della[[@Headword:Braco, Pietro Della]]

             an Italian canonist, lived in the middle of the 14th century. He was auditor of the sacred palace, and chaplain of pope Innocent VI. He left in manuscript, Utrusque Juris Repertorium (preserved at Cambrai): — Repudium Ambitionis contra Miseros Cardinalium Servitores (in the library of the Vatican). See Hoefer, Nouv. Biog. Generale, s.v.

## Braconier, Daniel[[@Headword:Braconier, Daniel]]

             an esteemed minister of the German Reformed Church, was born in Washington County, Md., Oct. 10, 1808. He early united with the Church; studied at York, Pa.; was ordained in 1833, and placed as pastor over the Church at Clear Spring, in his native county. After laboring here for three years, he removed to Shepherdstown, Va., and afterwards to Winchester, whence he returned again to his former charge, and spent the remainder of his life in this field, dying there Oct. 23, 1868. Mr. Braconier was a faithful and efficient minister of the Gospel, and highly esteemed by the people whom he served. He took a deep interest in the cause of education, and was for many years a member of the board of visitors of the theological seminary at Mercersburg, Pa. See Harbaugh, Fathers of the Germ. Ref. Church, 4, 294-299. (D. Y. H.)

## Bracton, Henry De, LL.D.[[@Headword:Bracton, Henry De, LL.D.]]

             a learned ecclesiastic, was chief justiciary in the reign of Henry III. He was probably a native of Bretton-Clovelly, in Devonshire. He studied at  Oxford, and is believed to have delivered lectures in that university. He was appointed a justice itinerant for the counties of Nottingham and Derby in 1245. In 1254 the king assigned to him by letters patent the use of a house in London belonging to William, late earl of Derby, during the minority of the heir, and in 1263 he was collated to the archdeaconry of Barnstaple. In 1265 he was appointed chief justiciary, and held that office until the end of 1267, when all notice of him ceases. He wrote a learned work, entitled De Legibus et Consuetudinibus (first printed in 1569), modelled after the Institutes of Justinian. See Encyclop. Brit. (9th ed.), s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bradberry, David[[@Headword:Bradberry, David]]

             an English Dissenting minister, was born Nov. 12, 1735, at Reeth, Yorkshire. He spent the early part of his life in business, and when twenty- three years old entered Homerton Academy, where he remained three years and a half. He began his ministerial career April 25, 1762, as an assistant to the Rev. Mr. Sayer, at Alnwick, Northumberland; and in April, 1764, removed to Wellingborough, Northamptonshire. On Oct. 11, 1767, he removed to Ramsgate, at which place he was ordained. After spending eighteen years in Ramsgate, he proceeded to Manchester, where he remained ten years; but some unpleasant disputes arising, he resigned his office and went to London. There he leased a hall and endeavored to gather a congregation. but not meeting with the success anticipated, and the expenses of the place being heavy, he disposed of it. Shortly afterwards he died, Jan. 13, 1803. See (Lond.) Theological Magazine and Review, April, 1803, p. 168.

## Bradburn, Samuel[[@Headword:Bradburn, Samuel]]

             a distinguished Wesleyan minister, was born at Gibraltar, where his father's regiment was stationed, October 5, 1751, and settled at Chester, England. He became a local preacher in 1773, and an itinerant in 1774. He soon became remarkably popular, and was considered one of the first preachers of the land. Adam Clarke says of him, I have never heard his equal; I can furnish you with no adequate ideas of his powers as an orator; we have not a man among us that will support any thing like a comparison with him." After a long and pre-eminently popular career, he died on the 24th of July, 1816.- Wesleyan Mag. 1816; Wakeley, Heroes of Methodism, p. 269; Life of Samuel Bradburn, by his daughter (Lond. 1816, 12mo).

## Bradburn, Samuel (2)[[@Headword:Bradburn, Samuel (2)]]

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## Bradbury, Charles Webster[[@Headword:Bradbury, Charles Webster]]

             a Baptist minister, was born at Bangor, Me., Nov. 30, 1807. He graduated at Waterville College in 1834, and at the Newton Theological Institution in 1837. He was ordained pastor of the Baptist Church in Saco, Me., in April, 1838, where he remained but a year. Subsequently he was pastor in several places for brief periods of time. He was a teacher as well as a preacher. Some years were spent by him, in California, where in different places he taught and preached and for a while was engaged in mining. He died in Salisbury, Mass., May 4, 1877. (J.C.S.)

## Bradbury, Thomas[[@Headword:Bradbury, Thomas]]

             an English Dissenting minister, born at Wakefield in 1677, was educated at Leeds, and became pastor in Fetter Lane in 1709. In 1727 he succeeded Daniel Burgess in Carey Street Chapel, and was said to be an imitator of that eminent preacher's style of pulpit eloquence. He died 1759. He wrote The Mystery of Godliness, 61 Sermons on 1Ti 3:16 (Edinb. 1795, 2 vols. 8vo):-Justification Explained (Lond. 1716, 12mo):-Duty and Doctrine of Baptism (Lond. 1749, 8vo):-Sermons (10 vols. 8vo, n. y.).

## Bradbury, Thomas (2)[[@Headword:Bradbury, Thomas (2)]]

             an English Dissenting minister, born at Wakefield in 1677, was educated at Leeds, and became pastor in Fetter Lane in 1709. In 1727 he succeeded Daniel Burgess in Carey Street Chapel, and was said to be an imitator of that eminent preacher's style of pulpit eloquence. He died 1759. He wrote The Mystery of Godliness, 61 Sermons on 1Ti 3:16 (Edinb. 1795, 2 vols. 8vo):-Justification Explained (Lond. 1716, 12mo):-Duty and Doctrine of Baptism (Lond. 1749, 8vo):-Sermons (10 vols. 8vo, n. y.).

## Bradbury, William Batchelder[[@Headword:Bradbury, William Batchelder]]

             a composer of sacred music, was born at York, Me., in 1816. He spent two years in Europe studying music and collecting a large and rare library of musical works. He edited the New York Musical Review, and contributed to various journals. He died Jan. 7, 1868. Mr. Bradbury published various juvenile singing-books for Sunday-schools and day-schools, and various collections of sacred music, among which are the Psalmodist, Choralist, Mendelssohn Collection, The Shawm (N. Y. 1854), and many others.

## Braddock, Cyrus Greene[[@Headword:Braddock, Cyrus Greene]]

             a Presbyterian minister, was born in Green County, Pa. He graduated at Jefferson College, and subsequently entered the Allegheny Theological Seminary, at which he also graduated. He was licensed to preach by the Pittsburgh Presbytery, and receiving a call from the Bethany Church, was ordained and installed its pastor. In this, his first and only pastorate, he remained eighteen years, giving full proof of his ministry. He died at Bethany, June 29, 1874. See Presbyterian, July 18, 1874. (W. P. S.)

## Braden, William[[@Headword:Braden, William]]

             an English Congregational minister, was born at Marylebone, Nov. 22, 1840. He was educated for the profession of law; was converted in his youth, and entered Cheshunt College in his eighteenth year to prepare for the ministry. In 1861 Mr. Braden entered upon his first pastorate in St. Albans, and after laboring in that place six years, he preached four years at Huddersfield, and five years at the King's Weigh-House Chapel, London. He then took a voyage to America and for two months supplied the pulpit of Dr. Scudder, in Brooklyn. On returning to London, he resumed his editorial work on the English Independent and his ministerial duties. These proved too great a strain on his already weakened constitution, and he died July 20, 1878. Mr. Braden's power in preaching consisted in his thorough mastery of his themes, and in his. putting the deepest truths into terse, vigorous, and simple words. He published, while at Huddersfield, a course of week-evening lectures on the book of Ruth, entitled The Beautiful Gleaner. See (Lond.) Cong. Year-book, 1879, p. 301.

## Bradfield, John Of[[@Headword:Bradfield, John Of]]

             an English prelate, was a native of Bradfield, Berkshire. He became chanter and bishop of Rochester, probably in 1274. “Vir conversationis honestse decnter literatus, et in omnibus morigeratus.” His surname was sometimes written John de Hoe. See Fuller, Worthies of England (ed. Nuttall), 128.

## Bradford, Allen[[@Headword:Bradford, Allen]]

             a Unitarian minister, was born at Duxbury, Mass., in 1765. He graduated at Harvard College in 1788, and was tutor there from 1791 to 1793. He was settled as pastor of a Congregational Church in East Pownalborough, Me., in 1793, and, after continuing there for eight years, engaged in the book trade in Boston. He was secretary of state in Massachusetts from 1812 to 1824. He died Oct. 26, 1843. He published a number of single sermons. See Sprague, Annals of the Amer. Pulpit, 8:209.

## Bradford, Ebenezer[[@Headword:Bradford, Ebenezer]]

             a Presbyterian minister, was born at Canterbury, Conn. He graduated at the College of New Jersey in 1773; was ordained by the Presbytery of New York in 1775; preached for three years in the churches of Chester and Succasunna; became pastor in Madison, N. J., in 1779; in Danbury, Conn., in 1781; and in Rowley, Mass., a few years afterwards, where he preached until his death, in 1801. In addition to his pastoral charge at Madison, he conducted a classical school. Mr. Bradford was a man of fine literary attainments and uncommon ability. See Tuttle, Hist. of the Presb. Church in Madison, N. J. (N. Y. 1855), p. 30-33; Aikman, Historical Discourse Concerning the Presb. Church in Madison, N. J. (1876), p. 6.

## Bradford, Ebenezer Green[[@Headword:Bradford, Ebenezer Green]]

             a Congregational minister, was born at Francestown, N. H., May 24, 1801. He was a lineal descendant, in the seventh generation, of William Bradford, for thirty years governor of Plymouth colony, and related to John Bradford, a martyr with his friends Latimer, Ridley, etc., at Smithfield. He graduated at Amherst College in 1827; studied theology at Andover, and with Dr. J. M. Whiton; was ordained at Colebrook, N. H., in 1829; labored there and at Wardsboro', Vt., from 1836 to 1842; removed to Wisconsin and supplied the Presbyterian Church in Plattville over a year, and the Congregational Church in Prairie du Lac three years, and in Waupun three  years. In 1852 he organized a Congregational Church at Princeton, and preached there until 1856, when failing health induced him to return to New England. He died of paralysis, in Leverett, Mass., Aug. 29, 1861. Humble and diligent, he loved ardently the Church and the truth. See Cong. Quarterly, 1862, p. 69.

## Bradford, Enoch W[[@Headword:Bradford, Enoch W]]

             a Free-will Baptist minister, was born in Maine about 1800, and belonged to the Exeter Quarterly Meeting. He was ordained when about twenty-six years of age. His useful labors were mostly of an itinerant character. His last discourse was preached in Montville, Me., Sept. 22, 1829, and a few days after this he died. He is spoken of as a young preacher of no ordinary talents, and highly esteemed in the churches to which he ministered, and in the destitute regions where he preached. See Freewill Baptist Register, 1831, p. 49. (J. C. S.)

## Bradford, Ephraim Putnam[[@Headword:Bradford, Ephraim Putnam]]

             a Presbyterian minister, was born in Milford, N. H., Dec. 27, 1776. He graduated from Harvard University in 1803, and studied theology under Dr. Lathrop. In 1806 he was installed pastor of the Presbyterian Church in New Boston, N. H. His ministry there, for more than forty years, was more than an ordinarily successful one. He died Dec. 14, 1845. His publications are, an Address before the Hancdellian Musical Society: — a Sermon before the Legislature of New Hampshire (1821): — a Discourse on Moses Bradford: — a Sermon at the Funeral of Rev. Dr. Harris. See Sprague, Annals of the Amer. Pulpit, 4, 373.

## Bradford, John[[@Headword:Bradford, John]]

             an English divine and martyr, was born at Manchester soon after the accession of Henry VIII. He received a good education, and about 1547 began to study in the Temple, intending to pursue the law as a profession, but in 1548 he changed his plan, proceeded to Cambridge, and entered at Catharine Hall. In 1552 he received the appointment of chaplain to Edward VI. He held this post only a short time, the king's death following soon after. Upon Mary's accession, he, together with all those who espoused the cause of the Reformation, fell into disgrace, and, upon a trumped-up charge of raising a tumult at Paul's Cross, he was committed to the Tower. Here he remained, but not in strict confinement, until 1554, when he was removed to Southwark, and examined before Gardiner, Bonner, and some others. Condemned to death, his life was for some time spared, under the hope that he might be won over to the Roman doctrines. This, however, he steadily refused to listen to, preferring death to a dishonest profession. He was cruelly burned at Smithfield, July 1, 1555, as a heretic, together with John Lyefe. His writings, edited by Townsend, have been republished by the "Parker Society" (Camb. 1848, 8vo). See also Stevens, Memoirs of the Life and Martyrdom of Bradford (Lond. 1832, 8vo); Burnet, Hist. of Reformation, ii, 379, 488.

## Bradford, John (2)[[@Headword:Bradford, John (2)]]

             an English divine and martyr, was born at Manchester soon after the accession of Henry VIII. He received a good education, and about 1547 began to study in the Temple, intending to pursue the law as a profession, but in 1548 he changed his plan, proceeded to Cambridge, and entered at Catharine Hall. In 1552 he received the appointment of chaplain to Edward VI. He held this post only a short time, the king's death following soon after. Upon Mary's accession, he, together with all those who espoused the cause of the Reformation, fell into disgrace, and, upon a trumped-up charge of raising a tumult at Paul's Cross, he was committed to the Tower. Here he remained, but not in strict confinement, until 1554, when he was removed to Southwark, and examined before Gardiner, Bonner, and some others. Condemned to death, his life was for some time spared, under the hope that he might be won over to the Roman doctrines. This, however, he steadily refused to listen to, preferring death to a dishonest profession. He was cruelly burned at Smithfield, July 1, 1555, as a heretic, together with John Lyefe. His writings, edited by Townsend, have been republished by the "Parker Society" (Camb. 1848, 8vo). See also Stevens, Memoirs of the Life and Martyrdom of Bradford (Lond. 1832, 8vo); Burnet, Hist. of Reformation, ii, 379, 488.

## Bradford, John (2)[[@Headword:Bradford, John (2)]]

             an English martyr in the reign of Mary, was born in Manchester, Lancashire. He was bred a lawyer in Inns of Court, and went to Cambridge a man of maturity and ability, the university by special grace conferring on him the degree of master of arts; his writings and disputings give a sufficient testimony of his learning. “He was a most holy and mortified man, who secretly in his closet would so weep for his sins one would have thought he would never have smiled again; and then appearing in public, he would be so harmlessly pleasant one would think he never wept before.” He was martyred in 1555. See Fuller, Worthies of England (ed. Nuttall), 2, 193.

## Bradford, John M., D.D.[[@Headword:Bradford, John M., D.D.]]

             was born in Danbury, Conn., May 15, 1781, graduated at Brown University, and studied theology with Rev. Dr. Ashbel Green of Philadelphia. He was pastor of the North Ref. Dutch church at Albany from 1805 to 1820. Dr. Bradford was one of the most eloquent and distinguished pulpit orators of his day. Two sermons are all of his productions now in print, one entitled The Word of Life, and the other The School of the Prophets. They are masterpieces of pulpit eloquence. He died in 1827 at the age of forty-six years.

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## Bradford, Joseph[[@Headword:Bradford, Joseph]]

             the travelling companion of John Wesley, was for 38 years an itinerant Methodist minister, dying at Hull in 1808. He was a man of integrity and perseverance, and a very successful preacher. He was honored in 1803 by being chosen president of the British Conference.-Wakeley, Heroes of Methodism, p. 211.

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## Bradford, Moses[[@Headword:Bradford, Moses]]

             a Congregational minister, was born in Canterbury, Connecticut, August 6, 1765. He graduated from Dartmouth College in 1785, taught for some time, and in 1790 was ordained over the Church in Francestown, N.H., where he labored successfully for thirty-seven years. From 1830 he labored for a year or two at Colebrook, N.H., infusing life into a dead people. His son, Ebenezer G., settled there. A stroke of paralysis weakened and deranged his mind, and he removed to Montague, Massachusetts, to spend the remainder of his days with one of his sons. Here he died June 14, 1838. See Cong. Quarterly, 1864, page 175.

## Bradford, Moses Bradstreet[[@Headword:Bradford, Moses Bradstreet]]

             a Congregational minister, son of Reverend Moses Bradford, was born in Francestown, N.H., April 20, 1799. After attending the academies at Kimball Union and Pembroke he entered Amherst College, from which he graduated in 1825, and subsequently studied theology under Reverend Dr. Packard of Shelburne Falls, Mass. He was ordained in Montague, Massachusetts, November 19, 1828, and continued to be pastor of that church until January 16, 1832. From October of that year until February 1859, he was pastor in Grafton, Vermont; from December 1859, until 1869 he was acting-pastor at Mclndoes Falls, Barnet, and continued to reside there from that time until the close of his life. When the General Convention of Vermont met in St. Albans in 1854, he was elected its moderator. His death occurred September 23, 1878. See Cong. Year-book, 1879, page 39.

## Bradford, Samuel[[@Headword:Bradford, Samuel]]

             a divine of the Church of England, was born in 1652, became bishop of Carlisle in 1718, was translated to Rochester in 1723, and died in 1731. He published a work on The Credibility of the Christian Religion-one of the Boyle Lectures (Lond. 1699, 4to; 1739, fol.)-and a number of sermons, and also assisted in the publication of the works of Archbishop Tillotson

(q.v.).

## Bradford, Samuel (2)[[@Headword:Bradford, Samuel (2)]]

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(q.v.).

## Bradford, Shadrach Standish[[@Headword:Bradford, Shadrach Standish]]

             a Baptist minister, was born at Plympton, Massachusetts, May 24, 1813. He pursued his college studies at Waterville, and at the Columbian College, Washington, D.C., where he graduated in 1837. He studied theology at Newton, Massachusetts, taking the full course, and graduated in 1840. His ordination occurred at Pawtucket, R.I., June 8, 1841, where he remained ten years. Failing health obliged him to retire from the pastorate, and to enter active life. He was successful in accumulating a handsome fortune in his business. He was chosen a trustee of Brown University in 1863, and a fellow in 1865, and was the founder of two scholarships in the university. He died in Providence. See Newton General Catalogue, page 21. (J.C.S.)

## Bradford, William[[@Headword:Bradford, William]]

             a Congregational minister, brother of Reverend Moses Bradford, was born at Canterbury, Conn., March 4, 1745. He graduated at the college of New Jersey in 1774; "is believed never to have been the pastor of any church, and to have spent the most of his life teaching and preaching in Connecticut and other states. During the latter part of his life he acted as minister of the ‘North Society Church' in Canterbury." He died March 31, 1808. See Cong. Quarterly, 1860, page 26.

## Bradford, William H[[@Headword:Bradford, William H]]

             a Presbyterian minister, was born at Cooperstown, N. Y., August, 1814. He was educated for the law, but was led to change his purpose; and, having studied divinity at the Theological Seminary, Auburn, he was licensed by the Cayuga Presbytery. His only charge was the church at Berkshire,, N. Y., where he remained two years. In 1840 he became connected with the New York Evangelist as assistant, and at times sole editor. This position he held for seventeen years, proving himself an accomplished scholar, an able writer, and a courteous gentleman. He died April 1st, 1861, of heart disease. -Wilson, Presbyterian Almanac, 1862.

## Bradford, William H (2)[[@Headword:Bradford, William H (2)]]

             a Presbyterian minister, was born at Cooperstown, N. Y., August, 1814. He was educated for the law, but was led to change his purpose; and, having studied divinity at the Theological Seminary, Auburn, he was licensed by the Cayuga Presbytery. His only charge was the church at Berkshire,, N. Y., where he remained two years. In 1840 he became connected with the New York Evangelist as assistant, and at times sole editor. This position he held for seventeen years, proving himself an accomplished scholar, an able writer, and a courteous gentleman. He died April 1st, 1861, of heart disease. -Wilson, Presbyterian Almanac, 1862.

## Bradford, William J[[@Headword:Bradford, William J]]

             a Presbyterian minister, was born at Canterbury, Windham County, Connecticut, March 10, 1795. He was a lineal descendant of William Bradford, second governor of Plymouth colony. He early desired to enter the ministry, and gave himself diligently to study with this in view. Without taking a collegiate course, he was matriculated at Princeton Theological Seminary in 1822, and after leaving the seminary he taught school at Pawlings, Dutchess County, N.Y., and in 1825 at Homer, N.Y., at the same time pursuing his theological studies. In 1826 or 1827 he was ordained or installed over the Church at Pitcher Chenango County, remaining there seven or eight years. In 1834 he was settled at. Berkshire, Tioga County, and in 1837 at Marathon, Cortland: County, supplying Freetown also. In 1854 he removed to Lysander, Onondaga County, to take charge of a Reformed' (Dutch) Church there, but in 1858 returned to Marathon, where he purchased a farm, and died March 31, 1874. He was an active servant of the Lord. See Presbyterianism in Central New York, page 469.

## Bradford, Zabdiel[[@Headword:Bradford, Zabdiel]]

             a Baptist minister, was born in Marshfield, Massachusetts, July 13, 1809. He was descended on his father's side from governor William Bradford, and on his mother's from captain Miles Standish. Mr. Bradford was a graduate of Waterville College, Maine, in 1834, and took the entire course of the Newton Theological Institution, with the exception of the last term in the senior year. His ordination took place at North Yarmouth, Maine, May 24, 1837, and his pastorate of seven years with the Baptist Church in that place was a very successful one. In consequence of the severity of the climate in Maine he was obliged to resign, and accepted a call to the Pine street Baptist Church in Providence, R.I., over which he was, installed. in  November 1844, and remained until his death, May 16, 1849. See Cathcart, Bapt. Encyciop. page 126. (J.C.S.)

## Bradish, Luther[[@Headword:Bradish, Luther]]

             president of the American Bible Society, was born at Cummington, Mass., Sept. 15, 1783, graduated at Williams College in 1804, and was shortly afterward admitted to the New York bar. He served as a volunteer in the war of 1812. In 1820 he rendered very efficient aid to the government in the negotiation of the treaty with Turkey. For the purpose of acquiring information for the government preparatory to this negotiation, he travelled through the greater portion of the dominions of the sultan. Shortly after his return to this country, after an absence of six years, he was honored with a seat in the State Legislature, and again in .1835. In 1838 he was 'Speaker of the Assembly, and in the same year was chosen lieutenant governor of the state, and again in 1840. In 1842 he was the Whig candidate for governor, but -failed of election. During the administration of president Fillmore Mr. Bradish received the appointment of United States assistant treasurer for New York. From that time he took no active part in political life, but devoted his ample leisure to literary and benevolent institutions. In 1844 he was elected first vice-president of the New York Historical Society, and on the death of Mr. Gallatin in 1849, was elected president. He was chosen vice-president of the American Bible Society in 1847, and succeeded to the presidency of that institution on the death of Mr. Frelinghuysen in 1861. He died at Newport on August 20, 1863. He was a prominent member of the Protestant Episcopal Church.

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## Bradley, H.S[[@Headword:Bradley, H.S]]

             a Methodist Episcopal minister, was born at Square Pond, Connecticut, June 10, 1806. His early years were spent on a farm, and when only twelve years of age he was converted. In 1838 he went to Ohio, and in 1840 jobned the North Ohio Conference. In this and the Central Ohio Conference he continued to labor until 1875, when he took a supernumerary relation and removed to Springfield, Ohio. He, however, continued to preach as he had opportunity until his death, February 2, 1881. He was an earnest preacher, and filled some of the best charges in his conferences. See Minutes of Annual Conferences, 1881, page 320.

## Bradley, J[[@Headword:Bradley, J]]

             a Presbyterian minister, was born in Warren County, Tennessee, November 9, 1816. He joined the Elk Presbytery, and was licensed to preach in 1842. After itinerating for some years he settled in the eastern part of Arkansas, in 1849, where he labored until his death, September 13, 1859. See Wilson, Presb. Hist. Almanac, 1862, page 282.

## Bradley, James, D.D., F.R.S[[@Headword:Bradley, James, D.D., F.R.S]]

             an eminent English divine and astronomer, was born at Sherburne, Gloucestershire, in 1692. He was educated at Balliol College, Oxford, and took holy orders in 1719. He received some preferments, but resigned them to become Savillian professor of astronomy at Oxford in 1721. In 1741 he was appointed astronomer royal. He made important discoveries in astronomy. He died July 13, 1762. His publications and unpublished manuscripts all relate to astronomical subjects. See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Biographia Britannica, s.v.

## Bradley, Joshua[[@Headword:Bradley, Joshua]]

             a Baptist minister, was born in Randolph, Mass., July 5, 1773. He joined the Baptist Church in 1790, was graduated at Brown University in 1799, and was ordained associate pastor of the Second Baptist Church in Newport in 1801. In 1807 he removed to Mansfield, Conn., and two years later opened an academy in Wallingford, in the same state. Mr. Bradley- removed in 1813 to Windsor, Vt., and thence in succession to various places in the states of N. Y., Ohio, Penn., Ill., Mo., Ky., Ind., Va., and Minnesota, preaching, teaching, and establishing seminaries, colleges, and churches, which course he continued till his death in 1855, at St. Paul, Minn. Mr. Bradley was the author of two small volumes on "Revivals" and "Free-masonry," besides various pamphlets. Sprague, Annals, 6:400.

## Bradley, Joshua (2)[[@Headword:Bradley, Joshua (2)]]

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## Bradley, Thomas Scott[[@Headword:Bradley, Thomas Scott]]

             a Congregational minister, was born at Lee, Massachusetts, April 15, 1825, and graduated from Williams College in 1848. He studied theology at East Windsor, Connecticut, and graduated at Andover in 1851. For six months he was with Dr. John Todd of Pittsfield, Massachusetts, engaged in study and pastoral work. He preached prior to ordination at Lanesboro, Massachusetts, and Cornwall, Connecticut, and was ordained at Wilton,  Connecticut, July 1853. Here he remained about four years. After teaching for a time in the High School at Norwalk, he resumed his ministerial duties in New Lebanon, N.Y. On the breaking out of the civil war he was chosen captain of a company of the New York Sharp-shooters; was taken sick at Suffolk, Va., and died at Philadelphia, June 28, 1863. See Cat. of the Theol. Institute of Conn. page 60. (J.C.S.)

## Bradnack, Isaac[[@Headword:Bradnack, Isaac]]

             an English Wesleyan minister, was born August 4, 1774. At the age of twenty-three he was awakened under the ministry of Samuel Bradburn. He entered the ministry in 1801, labored with great success in Jamaica and Barbadoes, and on his return to England he travelled several circuits and witnessed numerous conversions. His unremitting toil killed him. See Minutes of the British Conference, 1834; Smith, Hist. of Wesl. Methodism, 3:201.

## Bradner, B. Enoni, A.M[[@Headword:Bradner, B. Enoni, A.M]]

             a Congregational minister, after his licensure, preached at Jamaica, R.I., from 1760 to 1762. Afterwards he was settled at Nine Partners, Dutchess County, N.Y., and in June, 1786, became the minister of the Independent Church in Blooming Grove, Orange Co. He died January 29, 1804. See Alexander, Princeton College in the 18th Century.

## Bradner, John[[@Headword:Bradner, John]]

             a Presbyterian minister, was born in Scotland. On his arrival in this country the presbytery of Hampton and Henry took him on trial, and licensed him in 1714. He was called to Cape May, and ordained May 6, 1715. He removed in 1721 to Goshen, N.Y., and died in 1733. See Webster, Hist. of the Presb. Church in America, 1857.

## Bradshaw, Amzi[[@Headword:Bradshaw, Amzi]]

             a Presbyterian minister, was born in North Carolina, July 12, 1800. He studied under Reverend Geo. Newton, and was licensed by Shiloh Presbytery in 1826. In October of the same year he was ordained pastor of Spring Creek Church, in Tennessee and in 1831 became pastor of Fayetteville and Union churches. In 1858 he removed to Texas, and became principal of a female school at La Grange. He died July 15, 1859. See Wilson, Presb. Hist. Almanac, 1861, page 79.

## Bradshaw, Fields[[@Headword:Bradshaw, Fields]]

             a Presbyterian minister, was born in Lincoln County, N.C., in 1799. He preached in the Baptist Church tel years; but afterwards joined the Presbyterian Church in Montgomery, Alabama. In 1830 he was received under the care of the Tuscaloosa Presbytery. He pursued a course of study in Danville College, and, after examination by the Presbytery, was sent forth, his previous license and ordination being satisfactory. He supplied the churches of Montgomery and Antango, after which he took charge of Concord and Mount Zion churches. After remaining two years he accepted a call to the Mesopotamia Church, where many souls were converted and the Church enlarged. His next charge was the churches of Ebenezer and Hebron. For the last seven years of his life he was the faithful and successful pastor of Oak Grove Church, where he died, June 12, 1859. (W.P.S.)

## Bradshaw, Harvey[[@Headword:Bradshaw, Harvey]]

             a Methodist Episcopal minister, was born at Danbury, Connecticut, March 26, 1810. He received a careful religious training; experienced conversion at the age of fourteen; received license to preach in his eighteenth year; and in 1833 entered the Pittsburgh Conference. He labored faithfully until 1856, when failing health led him to locate and remove to Iowa. In 1858 he united with the Upper Iowa Conference, wherein he served to the close of his life several years in the regular work, and later as agent of Corhell College. He died November 7, 1861. See Minutes of Annual Conferences, 1862, page 240.

## Bradshaw, Henry[[@Headword:Bradshaw, Henry]]

             an English Benedictine of the monastery of St. Werburga, in Cheshire, studied at Gloucester (now Worcester) College, and died in 1513. He composed a Chronicle; a Life of St. Werburga; and a work on the city of Chester. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bradshaw, John W[[@Headword:Bradshaw, John W]]

             a Methodist Episcopal minister, was born December 28, 1808, in Fairfield County, Connecticut. At an early age he removed to the West. He was converted in 1824; received license to preach in 1836; was received on trial in the Indiana Conference in 1841, and at the same time ordained local  deacon. He was admitted into full connection and ordained elder in 1843. After serving nineteen charges, he became superannuated in 1869, but up to the time of his death he was always ready to supply any vacancy. He died in DeWitt, Iowa, May 17, 1880. He was a sound, logical-preacher; always interesting, and frequently rising to powerful flights of eloquence. His Christian walk and uniform kindness won the respect and love of all who knew him. See Minutes of Annual Conferences; 1881, page 87.

## Bradshaw, William[[@Headword:Bradshaw, William]]

             a distinguished Puritan divine, was born in 1571, became minister of Chatham, Kent, in 1601, subsequently lecturer of Christ Church, London, and died in 1618. His work on English Puritanism (Lond. 1605) is valuable as showing the difference between the principles of the ancient and modern Nonconformists. He also wrote, besides other works, a Treatise of Justification (Lond. 1615; in Lat., Leyd. 1618, 12mo; Oxf. 1658, 8vo).

## Bradshaw, William (2)[[@Headword:Bradshaw, William (2)]]

             a distinguished Puritan divine, was born in 1571, became minister of Chatham, Kent, in 1601, subsequently lecturer of Christ Church, London, and died in 1618. His work on English Puritanism (Lond. 1605) is valuable as showing the difference between the principles of the ancient and modern Nonconformists. He also wrote, besides other works, a Treatise of Justification (Lond. 1615; in Lat., Leyd. 1618, 12mo; Oxf. 1658, 8vo).

## Bradshaw, William, D.D[[@Headword:Bradshaw, William, D.D]]

             an English prelate, was educated at Oxford, and became proctor of the university in 1711. He became a prebendary of Canterbury in 1716, and of Oxford in 1723. In 1724 he was appointed dean of Christ Church, Oxford; and October 18 of the same year was consecrated bishop of Bristol. He died at Bath, December 16, 1732, aged sixty. He published two Sermons (1714, 1747). See Le Neve, Fasti.

## Bradstreet, Simon[[@Headword:Bradstreet, Simon]]

             a Congregational minister, was born in New London, Connecticut, in 1669. He was a grandson of Simon Bradstreet, one of the most distinguished of the pilgrim fathers, and for many years governor of Massachusetts; and son of the Simon Bradstreet who was pastor of the Church in New London in 1670. The subject of this sketch graduated at Harvard College in 1693; and was called to be assistant minister, in March 1697, of the Church in Charlestown. He declined this invitation, but in May 1698, when the pastorate of that Church was vacant, he was ordained minister there, October 26, 1698. For fifteen years he performed the duties alone, but in 1713 the town gave him a colleague, the Reverend Joseph Stevens of Andover, who died in 1721. For over two years after this, Mr. Bradstreet was without a regular assistant; in February 1724, the Reverend Hull Abbot became his assistant; in October 1739, the Reverend Thomas Prentice was installed as associate pastor. Mr. Bradstreet died in Charlestown, December 31, 1741. It is said that he was a very learned man, possessed of a tenacious memory and a lively imagination, but subject to a hypochondria to such an extent that for several years before his death he was afraid to preach in the pulpit. Accordingly, his sermons were delivered in the deacon's seat, and were frequently melancholy effusions upon the vanity of the world. Seldom, if ever, did he appear with a coat, but always with a plaid gown and with a pipe in his mouth. Gov. Burnet  spoke of him as one of the first literary characters and one of the best preachers he had met in America. See Sprague, Annals of the Amer. Pulpit, 1:241.

## Bradwardine, Thomas[[@Headword:Bradwardine, Thomas]]

             denominated doctor profundus, an eminent English scholastic divine, was born at Hartfield, in Cheshire, in 1290, and educated at Merton College, Oxford. He was the confessor of Edward III, and attended him to France. In 1349 he was made archbishop of Canterbury, but died six weeks subsequently. Bradwardine was scarcely less eminent as a mathematician than as a theologian. His treatise De Causa Dei adversus Pelagium (Lond. 1618, fol.) is a connected series of reasonings, in strictly mathematical form, in favor of Augustinism. " He places the whole and each part of the universe under an unconditional necessity. Every thing which happens is a necessary fulfilment of the divine plan of the universe. The divine will is the efficient cause, to which every thing else is alike subservient; even the actions of rational beings are not exempt from this universal law. Hence he impugns the distinction of a divine will and a divine permission in reference to evil, and endeavors to show that even this forms a necessary part of the divine plan, but that moral imputation is not thereby nullified, since evil subjectively contradicts the will of God. He strives to set aside all the subterfuges of his opponents for vindicating any meritum whatever, even a meritum de congruo; he even opposes those who admitted a gratia prceveniens, and only maintained that it depended on the receptivity of man to accept it or not. From this system it strictly followed that the independence and contingency of the free will are only a semblance; and, since this applies to the fall, supralapsarianism would be involved in it." Bradwardine has been regarded by some writers as a precursor of the Reformation. His doctrine of the will is nearly identical with that of Jonathan Edwards.--Mosheim, Eccl. Hist. ii, 365; Cave, Hist. Lit. A.D. 1348; Collier, Eccl. Hist. 3:109; Neander, Hist. of Dogmas, p. 609.

## Bradwardine, Thomas (2)[[@Headword:Bradwardine, Thomas (2)]]

             denominated doctor profundus, an eminent English scholastic divine, was born at Hartfield, in Cheshire, in 1290, and educated at Merton College, Oxford. He was the confessor of Edward III, and attended him to France. In 1349 he was made archbishop of Canterbury, but died six weeks subsequently. Bradwardine was scarcely less eminent as a mathematician than as a theologian. His treatise De Causa Dei adversus Pelagium (Lond. 1618, fol.) is a connected series of reasonings, in strictly mathematical form, in favor of Augustinism. " He places the whole and each part of the universe under an unconditional necessity. Every thing which happens is a necessary fulfilment of the divine plan of the universe. The divine will is the efficient cause, to which every thing else is alike subservient; even the actions of rational beings are not exempt from this universal law. Hence he impugns the distinction of a divine will and a divine permission in reference to evil, and endeavors to show that even this forms a necessary part of the divine plan, but that moral imputation is not thereby nullified, since evil subjectively contradicts the will of God. He strives to set aside all the subterfuges of his opponents for vindicating any meritum whatever, even a meritum de congruo; he even opposes those who admitted a gratia prceveniens, and only maintained that it depended on the receptivity of man to accept it or not. From this system it strictly followed that the independence and contingency of the free will are only a semblance; and, since this applies to the fall, supralapsarianism would be involved in it." Bradwardine has been regarded by some writers as a precursor of the Reformation. His doctrine of the will is nearly identical with that of Jonathan Edwards.--Mosheim, Eccl. Hist. ii, 365; Cave, Hist. Lit. A.D. 1348; Collier, Eccl. Hist. 3:109; Neander, Hist. of Dogmas, p. 609.

## Brady, John Irwin[[@Headword:Brady, John Irwin]]

             a Methodist Episcopal minister, was born in Westmoreland County, Pennsylvania, November 10, 1831. He joined the Church in his fifteenth year; received license to preach in 1854; and in 1855 united with the Pittsburgh Conference. In 1862 he volunteered in the Ninety-seventh Regiment Ohio Volunteers, and was commissioned first lieutenant of Company B. Hardship and exposure in the army brought on consumption, on which account he was honorably discharged. He died soon afterwards, victorious, amid great and protracted sufferings. See Minutes of Annual Conferences, 1866, page 22.

## Brady, Nicolas, D.D[[@Headword:Brady, Nicolas, D.D]]

             an English divine, was born Oct. 28th, 1659, at Bandon, Ireland. He graduated at Trinity College, Dublin, and was appointed chaplain to Bishop Wettenhall, by whose patronage he obtained a prebend in the Cathedral of Cork. On the establishment of William and Mary he was deputed to present to the English Parliament a petition for redress of grievances; and, remaining in London, he became minister of the church of St. Catharine Cree, and lecturer of St. Michael's, in Wood Street. He died May 20,1726, the same year in which he published by subscription his Translation of the AEneid of Virgil (4 vols. 8vo), which is now almost entirely unknown. But the reputation of Dr. Brady rests solely upon his share in the Metrical Version of the Psalms, known as Tate and Brady's, of the merits or demerits of which every one who possesses an English Prayerbook may judge for himself.

## Brady, Nicolas, D.D (2)[[@Headword:Brady, Nicolas, D.D (2)]]

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## Brady, William C[[@Headword:Brady, William C]]

             a minister in the Methodist Episcopal Church South, was born in Anderson District, S.C., November 16, 1823. He embraced religion in 1842; was licensed to preach in 1847; and in 1850. was received into the Florida Conference, in which he served with zeal and undoubted piety until his death, May 20, 1853. See Minutes of Annual Conferences of the M.E. Church South, 1854, page 486.

## Braga[[@Headword:Braga]]

             the see of a Roman archbishop in Portugal. The bishopric of Braga was established soon after the conquest of Portugal by the Suevi, and somewhat later it was changed into an archbishopric. Three councils (Concilia Bracarensia) were held there: in 563, against the Priscillianists and Arians (this council completed the conversion of the Suevi from Arianism to orthodoxy); in 572 and 672, on church discipline.

## Braga (2)[[@Headword:Braga (2)]]

             the see of a Roman archbishop in Portugal. The bishopric of Braga was established soon after the conquest of Portugal by the Suevi, and somewhat later it was changed into an archbishopric. Three councils (Concilia Bracarensia) were held there: in 563, against the Priscillianists and Arians (this council completed the conversion of the Suevi from Arianism to orthodoxy); in 572 and 672, on church discipline.

## Braga (Or Bragi)[[@Headword:Braga (Or Bragi)]]

             in Norse mythology, was the son of Odin and Frigga, the god of eloquence and the art of poetry, the wisest among the Asas. Odin gave each of the Asas an attribute which he could loan to his favorites. To Thor he attributed strength; to Freia, love; to Baldur, beauty; and to Braga, the poetry-inspiring nectar. Braga saves this nectar, and endows few with it, but uses it often himself, so that no spiritless word escapes his lips, and all he says is wisdom in the dress of beauty. Those arriving at Walhalla he meets with the welcome of the gods: "We welcome you to Walhalla; partake of peace and drink consecrated nectar with the Asas." His wife is the youthful Itun (later Iduna); she possesses the apples of immortality. To whomsoever her husband gives the nectar, him she presents with eternal life. The god was so highly worshipped that an oath, made by his cup, was inviolable. A king could not sit on his throne until he had emptied the Braga cup, and made an oath relating to his enthronement. If he drank the  contents of the cup with more than one draught, it was an evil omen. It is curious that at Aegir's great supper, Braga does not appear to have had any courage or bravery.

## Braga, Councils Of[[@Headword:Braga, Councils Of]]

             (Concilium Braccarense). Of these there were several.

I. Held about the year 411, by Pancratius, bishop of Braga, assisted by nine other bishops, who condemned the Arian and heathenish errors of the Vandals and other barbarians who had ravaged Spain. See Labbe, Concil. 2:1508.

II. Held about 560, by Lucretius, the metropolitan, assisted by seven other bishops, against the errors of the Priscillianists. They drew up twenty-two canons, mostly relating to ceremonies.

7. Orders a tripartite division of the property of each Church; one for the bishop, another for the clergy, and the third for the repairs or lights of the Church, of which the archdeacon should give in an account to the bishop.

9. Enjoins the deacons to wear the stole over the shoulder, and not to conceal it under the tunicle, in order to distinguish them from the subdeacons.

10. Directs that the sacred vessels be. carried only by persons in holy orders.

11. Forbids the readers to chant in the Church in a secular dress, and to let their hair or beard grow.

12. Forbids the singing of any hymns in Church, save the Psalms, and passages taken from the Old or New Testament.

14. Orders clerks who are unwilling to eat flesh, to avoid the suspicion of Priscilliauism, to be compelled to eat at least herbs boiled with meat.

18. Forbids burials within the Church. See Labbe, Concil. 5:836.

III. Held in June 572, by Martin, the archbishop, at the head of twelve bishops. In this council the first four ecumenical councils were acknowledged, but not the fifth, which was not yet recognized in Spain. Ten canons were drawn up. See Labbe, Concil. 5:894.

IV. Held probably in 675, in the time of king Wamba. Eight bishops were present, who drew up nine canons, in order to remedy certain abuses which had crept in.

2. Forbids the offering of milk instead of wine, and also the dipping the bread in the wine at the holy eucharist.

3. Forbids using the sacred vessels and ornaments of the Church for profane purposes.

4. Forbids the priest to celebrate mass, or to receive the communion, without having the "orarium" or stole over both shoulders, and crossed upon his breast.

In some of these canons complaint is made of the conduct of the bishops, whom they accuse of augmenting their private estates at the expense of the Church. See Labbe, Concil. 6:561.

## Bragdon, C. P.[[@Headword:Bragdon, C. P.]]

             a Methodist Episcopal minister, was born in Acton, Maine, September 9, 1808. In 1830 he was converted, and soon after went to the seminary at Cazenovia, N. Y., to prepare for the ministry. In 1834 he entered the ministry of the Methodist Episcopal Church in the Maine Conference, and filled various churches there for ten years, when his health broke down, and he retired to Auburn, N. Y. He resumed his labors in New England in a few years, and then removed to the Rock River Conference, as better suited to his health. Here he labored effectively for several years, his last station being Evanston, Illinois. He died January 8,1861. In the pulpit he " seemed like one of the old prophets risen again with the commission of God to deplore the desolations of Zion, and to denounce the sin of the people, urging the alternative of penitence or peril. Many mistook this for unnecessary severity. The mistake was in not fully knowing this ambassador of God. They did not see that he forgot that he was anything; that God's honor was to him everything, and that the deep ethical spirit within him rose to indignation that God's honor and claims should be so flagrantly violated." Minutes of Conferences, 1861, p. 207.

## Bragdon, C. P. (2)[[@Headword:Bragdon, C. P. (2)]]

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## Bragdon, Edmund E. E., D.D.[[@Headword:Bragdon, Edmund E. E., D.D.]]

             was born in Shapley, Maine, Dec. 1, 1812. He was educated at the Cazenovia and Maine Wesleyan seminaries. and at the Wesleyan University, where he passed A.B. in 1841. After spending three years in teaching, he entered the itinerant ministry, and was appointed to Wolcott, N. York. He was successively principal of the Mexico Academy and of the Fulton Academy; pastor of Vestry Street Church, New York; professor of languages in Ohio University; in Indiana, Asbury University. He held this latter post from 1854 to 1858, when he was appointed professor of languages in Genesee College, N. Y., which post he held till the day of his death, March 20, 1862. "He was a constant and faithful servant of God. Whether engaged in the regular work of the Gospel minister or in that of a Christian educator, one object only was in view-the salvation of souls. His preaching and teaching were always to this end, and scores, both of parishioners and pupils, can date their first religious impressions to the faithful dealings of brother Bragdon with their souls, and his earnest pleading with God in their behalf. His death made a vacancy in the college with which he was connected, and in the Church and Conference, of which he was a most valued member, that cannot be easily filled."--Minutes of Conference , 1862, p. 111.

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## Bragelongne, Inmery[[@Headword:Bragelongne, Inmery]]

             a French prelate, was first dean of St. Martin of Tours, and was appointed bishop of Luconia in 1624. He resigned his bishopric in 1637, retired to the abbey of Marolles, and died in 1645. He wrote Ordonnances Synodales (Fontenay, 1629). See Hoefer, Nouv. Biog. Generale, s.v.

## Bragg (Nee Furnas), Mary[[@Headword:Bragg (Nee Furnas), Mary]]

             an English minister of the Society of Friends, was born in Liverpool in 1762, and became a Christian when she was about eighteen years of age. In 1785 she was married to Henry Bragg of Parton, Cumberland, and in 1794 was recorded as a minister by the Pardshaw meeting. In company with another minister she was engaged in ministerial work in Scotland during a part of the year 1801, and for several years performed much evangelical labor within the bounds of her own quarterly meeting. In 1817 her husband and herself were appointed to the superintendence of the provincial Friends' school at Prospect Hill, near Lisburn, Ireland. This position they held until 1820, when they removed to Belfast, and a few years after to Cotton Mount, a few miles from Belfast, which was her residence during the remainder of her life. During the years which followed, she, from time to time, visited the families of Friends in several meetings within the bounds of her quarterly meeting, and travelled through some parts of Lancashire. "Her communications," it is said, "were generally plain and simple, and many cherished a lively recollection of the comfort and instruction which they derived from her ministry." Her death took place April 7, 1849. See Testimonies at Yearly Meeting, 1851, pages 28-32. (J.C.S.)

## Bragg (Nee Wilson), Margaret[[@Headword:Bragg (Nee Wilson), Margaret]]

             an English minister of the Society of Friends, daughter of Isaac Wilson, was born at Kendal in 1775, and early in life became a subject of God's renewing grace. In 1790 she was married to Hadwen Bragg of Newcastle- upon-Tyne, and at the age of thirty-four began her ministerial life. At different times, being freed from her domestic cares, she visited most of the meetings of Friends in Great Britain, and in 1825 made a religious tour in Ireland. She is said to have been endowed with great natural abilities, and was thus prepared for the management of affairs as few women are. Her ministry at the meetings of Friends was on many occasions close and searching, calculated to arouse the supine and indifferent, and was blessed to those who heard. She died June 2, 1840. See Testimonies at Yearly Meeting, 1841, page 13-18. (J.C.S.)

## Bragg, Jesse Kendall[[@Headword:Bragg, Jesse Kendall]]

             a Congregational minister, was born at Royalston, Massachusetts, October 11. 1811. He graduated at Amherst College in 1838, and at Union Theological Seminary in 1841. He was ordained and installed pastor of the Middleborough Church, Massachusetts, October 19, 1842, where he remained ten years, a faithful and efficient pastor. He was next installed pastor of the Brookfield Church, which charge he occupied for seven years. From this he served the Church at Sandwich as a stated supply for one year. He then became editor of a religious periodical in Boston, which post he occupied for seven years, when he resumed his ministerial work and supplied the North Wrentham Church for two years, and the Church at Norfolk three years, et which place he died, June 14, 1874. See Gen. Cat. of Union Theol. Sem. (1876), page 19. (W.P.S.)

## Bragg, Seneca G[[@Headword:Bragg, Seneca G]]

             a clergyman of the Protestant Episcopal Church, was a graduate of Middlebury College, Vermont; studied theology at the Alexandria  Seminary, Virginia, and was the founder and rector of Christ Church, Macon, Georgia, where he labored for fifteen years. His later years were passed in great physical infirmity. He died at Kingston, N.Y., January 21, 1861, aged sixty-eight years. See Amer. Quar. Church Rev. 1861, page 188.

## Bragge, Francis[[@Headword:Bragge, Francis]]

             an English divine, was vicar of Hitchin, and became prebendary of Lincoln in 1704. He published, Discourse on the Parables (1704, 2 volumes): — Observations on the Miracles (1702-4, 2 volumes): — Thirteen Sermons (1713): — and Theological Works (5 volumes, 8vo). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bragi[[@Headword:Bragi]]

             SEE BRAGA.

## Brahaspadi[[@Headword:Brahaspadi]]

             (also Brisput or Vyasa), in Hindu mythology, is the planet Jupiter, or the genius inhabiting it. He is the protecting god of knowledge, and instructs the good daemons in the sciences which the holy books contain. His wife was Tarci. She had an intimate relation with a friend of her husband, Shanderma, the genius of the moon, from which sprang Buddha, whom Brahaspadi long thought to be his own, until a divine revelation taught him otherwise.

## Brahm[[@Headword:Brahm]]

             (the absolute, the supreme) is the name of the highest purely spiritual divine essence in the religion of India, of whom the other gods are but servants. He is not an object of worship, but is revealed in the triad- Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. The Indians glorify him by innumerable surnames, such as Abyiagoni (creator of the clouds and the seas), Anadi (he who had no beginning), Narayana (mover of the original waters), Parabrama (the endless), Parama (the benefactor), Suayambhu (he who exists by himself), etc.

## Brahm (2)[[@Headword:Brahm (2)]]

             (the absolute, the supreme) is the name of the highest purely spiritual divine essence in the religion of India, of whom the other gods are but servants. He is not an object of worship, but is revealed in the triad- Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. The Indians glorify him by innumerable surnames, such as Abyiagoni (creator of the clouds and the seas), Anadi (he who had no beginning), Narayana (mover of the original waters), Parabrama (the endless), Parama (the benefactor), Suayambhu (he who exists by himself), etc.

## Brahma[[@Headword:Brahma]]

             is the first manifestation of Brahm, and represents the creative power which created the world and man, and is the first lawgiver and teacher of the Indians (therefore the author of the Vedas). According to the book of Manu, God's will first created the fluids, and in them was contained an egg shiling like gold (Brahmanda), from which Brahm himself was born as Brahma. His will broke the shell of the egg, and from it he created all other things, men, spirits, and gods, after which he retired again into identity with Brahm. He lived 100 years of 365 days and as many nights, each of 1000 sadriyugams; but every four jugas are equivalent to 4,320,000 human years, consequently his life lasted 315,360,000,000,000 of our years. The destruction and reconstruction of the world are connected with his loss of activity at the end of his period of life and his awakening hereafter. Finally, his death will result in universal destruction, until a new Brahma will be created, who, in his turn shall create another universe. Thus far Brahma has died and come to life again 1001 times. Brahmi is his daughter and mate, Brahma is represented with four heads and the same number of arms, each bearing a different symbol, as those of his immortality, omnipotence, and law-giving power. The swan is consecrated to him, and is his usual steed. His Paradise (Brahmaloga) is on Mount Moru; here he receives his true followers, and they bathe in the sea of Behra, whose waters. endow them with perpetual youth. It is also the site of the city of Brahma, Brahmapatnam, out of the four doors of which flow the streams Sadalam, Sadasson, Patram, and Acaguey. Brahma is also called Attimaboh (the good spirit), Bisheshrik (flower of creation), Kamalasana (sitting under the lotus), Widhada (father of fate), etc. For a fuller treatment of the subject, SEE HINDUISM; SEE INDIA.

## Brahma (2)[[@Headword:Brahma (2)]]

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## Brahma (2)[[@Headword:Brahma (2)]]

             in Hindu mythology, must be carefully distinguished from Brahm, which is the name of the supreme being, the only one god, as all others are only manifestations of one or more of his attributes. The high idea which the Hindls connect with Brahm arises from the surnames which they give him the supremely perfect, the one without beginning and end, the indescribable, the omniscient, the prime soul of the world. Brahm is the sole existence. The world as it stands is only the reflection of his majestic being, only a revelation of his might, and when it ceases it will return to him whose emanation it was. But he and the world are nevertheless not one. The latter is entirely separate from him. He created a being full of beauty and love, who is called Maja. With this being Brahm had intercourse, and there resulted three of his most pre-eminent powers —  Brahma, the creator of all living; Vishnu, the preserver; and Siva, the destroyer. They all three are substantially one, and form the Trimurti, or trinity, and are not essentially different from each other or from the god whose powers they are.

Brahma is thus the creative god, a mighty person in the trinity of India. The same name also signifies the science of laws, because Brahma ordered nature according to eternal laws, by which he is also the guide of fate, designating time and duration of existence, and thus not only gives life, but also death. He is the revealer of the Vedas, and his worship is the oldest cult of India. It is fabled that a giant tore off one of Brahma's four heads in a combat and placed it on his own head; since then time has only three periods or directions — past, present, and future. Another fable says that Brahma's sister and beautiful wife fled from him, and in order to follow her in all directions he made himself five heads, one of which Siva tore off to punish his fleshly lust, and placed the same as a trophy on his tiara. From this head the Brahmins sprung. Brahma's birth or production is variously related: according to one myth, he is a son of Brahm and Maja, as above; according to another, he is a creation of Brahm out of himself, who, with him, created the higher and lower gods; another myth takes him spring from an egg, which, shining, floated on the surface of the deep, and out of which Brahma, directly after birth, formed the earth, heaven, the sea, and the ether; a fourth fable says he grew in a lotus-flower which came from the navel of the sleeping Vishnu. SEE BRAHM.

## Brahma (3)[[@Headword:Brahma (3)]]

             in the Buddhist system, is also an inhabitant of a Brahma-loka (q.v.).

## Brahma-Jagnam[[@Headword:Brahma-Jagnam]]

             in Hindu doctrine, is a solemn offering which the Brahmins bring to Brahma. After a bath they dress entirely in white, sing songs, and read various passages out of the Vedas, during which time the youngest among them make a fire with the sweetsmelling sandal-wood; then they drop cocoa oil or melted butter into the fire, and throw flowers on it. This is the only sacrifice brought to the great Brahma.

## Brahma-Kiari[[@Headword:Brahma-Kiari]]

             in the religious doctrine of India is the period of the Brahmins from childhood until the age of puberty, i.e., until the twelfth year. During this period the youthful Brahmin is instructed by one teacher in all that it is necessary for him to know, the teacher ever afterwards being held in high respect as a saint by the youth who came under his instruction.

## Brahma-Loka[[@Headword:Brahma-Loka]]

             is the highest of the celestial worlds, reckoned by the Buddhists as sixteen in number. It is the abode of Brahma himself and of those beings who, in their different states of existence, have attained a superior degree of merit.

## Brahma-Lossey[[@Headword:Brahma-Lossey]]

             in Hindu mythology, is a heavenly dancer, beloved of Indra (god of the sun). She is his favorite, and is privileged to be near him daily.

## Brahma-Sampradayis[[@Headword:Brahma-Sampradayis]]

             SEE MADHWACHARIS.

## Brahmanda[[@Headword:Brahmanda]]

             in Hindu mythology, is the egg from which, according to some, Brahma (q.v.) was produced.

## Brahmi[[@Headword:Brahmi]]

             in Hindu mythology, was the surname of the wife of Brahma, namely, Saxrasvati, who at the same time is Brahm's daughter. She was surnamed thus as goddess of language and the sciences.

## Brahminism[[@Headword:Brahminism]]

             SEE HINDUISM.

## Brahminism (2)[[@Headword:Brahminism (2)]]

             SEE HINDUISM.

## Brahmins[[@Headword:Brahmins]]

             (the sons of Brahma, the divines) are the priests of India, and form the highest caste; they are considered as having sprung from the head of Brahma, and, as such, considered holy, inviolable, and the only ones worthy of fulfilling the priestly offices. Their distinctive marks are the jagnapavadan or punal, a shoulder-girdle composed of nine threads long enough to go 108 times around the closed hand, and the kudumi, a small bunch of hair which is left at the back of the head when shaving it. On the forehead, breast, and arms they wear the holy sign of Siva, or, in honor of Vishna, the simple sign kuri, 6, on the forehead. They have two rules: the exterior (Yaman) contains five duties: always to speak the truth; not to take the life of any creature; never to steal any thing; to observe the most rigorous chastity; not to marry after the death of their wife. The inner rule (Niyama) also enjoins five duties: to preserve the utmost inward purity; to aim at inward peace; to live in continual penitence and contemplation of the divinity; to acquire the most perfect knowledge of the laws of God, and to make use of that knowledge; continually to think of Siva as the highest god. Their occupations consist in reading and teaching the Vedas, to officiate in the temples, particularly in offering sacrifices, to give alms, to sit in judgment, and to act as physicians. Their decisions are in every case final, and disobedience to them is most severely punishable; the king himself must show them the greatest respect, even when they follow the humblest callings.

The life of the Brahmin is divided into four parts: 1st, Brahmachari, or scholar, when the Brahmin, by the application of the punal, is received into the caste, and studies the Vedas; he binds himself to punctual obedience, continence, purity of heart, and discretion; after twelve years he becomes, 2dly, Grihasthen, when he is appointed priest of a pagoda or of a private family, or else devotes himself to other occupations, principally to agriculture; in the 3d part he becomes Vanaprasthen, from 40 or 50 years of age to 72. The Brahmin must then leave his home and retire to the woods, there to live as a hermit, laying aside all comforts or mental enjoyments; he must fast, and wear a dress of bark or of the skin of the black antelope, and let his hair and nails grow without ever cutting them. He takes only the sacred fire with him, and presides at all festive offerings. In the 4th part the Brahmin becomes Bhikshu or Sannyasi, and is then to devote himself to the contemplation of God, previous to going back to him after death. He therefore renounces all that belongs to him, and leaves all his goods to his family. His hair is all cut off, his dress consists only of a white cloth, and he receives a brass vessel in which he is to keep some water for the purpose of washing what food he may get; he also receives a stick called dandam, with seven natural knots, to remind him of the seven great saints. He thus lives on alms, bathes three times every day, and covers his forehead and breast with ashes; he is in the highest odor of sanctity, and any one who approaches him must respectfully bow before him. After his death, he is buried sitting in a quantity of salt; his head is broken with a cocoanut, and his brains distributed among those present. SEE HINDUISM; SEE INDIA.

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## Brahmo-Somaj[[@Headword:Brahmo-Somaj]]

             is the name of a theistical society in India. Its founder was a well-known Brahmin, named rajah Ram Mohun Roy, a man of great ability, born near Burdwan in 1774. Besides exerting himself for the abolition of Suttee, or the burning of Indian widows with their deceased husbands, and the promotion of native education, he preached everywhere pure monotheism, endeavoring to prove that the idolatry of the Hindus was contrary to the practice of their ancestors, and to the precepts of the Vedas; but he used  the Indian name Brahma for the supreme being, and called the society he founded the Brahmo-Somaj, or Society of God. Its doctrines were, in fact, founded on a monotheistic interpretation of the Vedas. After the death of Ram Mohun Roy (at Bristol, in 1833), his friend Dvaraka Nath Tagore, a man of great weight and influence, gave his support to the Brahmo-Somaj, but it languished without a leader till his son Debendra Nath Tagore formed the nucleus of a new community, now called the Adi Somaj, or First Church. He propagated a pure deism, renounced idolatry, and declared his belief in the one God, as defined in the Vedanta.

Then a third great leader arose, Keshub Chunder Sen, ,who confessed a revealed deism, answering more the religious than the speculative need of man. He rejected entirely the Hindu system. His society is called the Progressive or New Somaj. The creed of this party may be described as "a belief in the fatherhood of God and the brotherhood of mankind," and its theology might be well expressed by the first part of the first article of the Church of England: "There is but one living and true God — everlasting, without body, parts, or passions, of infinite power, wisdom and goodness, the maker and preserver of all things." Keshub's doctrines were carried by missionaries to different parts of India with such a success that, in 1876, one hundred and twenty-eight congregations belonged to the New Somaj, or Progressive Society, in opposition to the Conservative, or Adi Somaj of Debendra. Their worship consists in reading, on Sunday, portions from the Vedas, Avesta, Bible or Koran, which are discussed. In 1870 Keshub founded the Reform Association at Calcutta, for propagating a moderate and moral life, to disseminate literature and ameliorate the condition of women, the latter especially with the help of the "Native Marriage Act" passed in 1871, and which legalized marriages by Brahmaic rites, required that the bridegroom should be at least eighteen, and the bride fourteen years old, and made bigamy a penal offence for any one marrying under the act. But Keshub's tendency towards mysticism, and, his marrying in 1878 his daughter to a maharajah, caused a split in the society, and a new one according to purely rationalistic principles was formed, approaching more the conservative society under the leadership of Debendra. The theistical societies, of whatever shade they may be, are the present Protestants of India. See Leonard, A History of the Brahmo-Somaj, from its Rise to the Present Day (Calcutta, 1879); D'Alviella in the Revue des Deux Mondes, September 15, 1880; Brockhaus, Conversations-Lexikon (13th ed.) s.v. "Brahmasomadsch;" Williams, Hinduism, page 149 sq. (B.P.)

## Braim, Andreas[[@Headword:Braim, Andreas]]

             a Protestant theologian of Germany, who died January 11, 1882, at Neukirchen, hear Moers, at the age of eighty-four years, is the author of Beschreibung des heiligen Landes (2d ed. Moers, 1838): — Die Wahrheit zur Gottseligkeit nach dem Lehrgange der heiligen Schrift (ibid. 1845): — Das Reich Gottes im Alten Testamente (Heidelberg, 1850): — Zuge aus Abraham's Hausleben (Solingen, 1855): — Der Sundenfall Beleuchtung von 1. Mose 3 (Barmen; 1857): — Israel's Wanderung von Gosen bis zum Sinai (Elberfeld, 1859): — Der Orient in seiner Bedeutung fur die Christenheit unserer Tage (Moers, 1867). See Zuchold, Bibl. Theol. 1:178. (B.P.)

## Braine, Council OF[[@Headword:Braine, Council OF]]

             (Concilium Brennacense). Braine (Brana) is an abbey of the order of Premonstratensians, four leagues from Soissons, on the Vesle, founded in 1130 by Andrd de Baldimento and Agnes his wife (Gall. Christ. 9:488). A council held here (at Berni, near Compiegne, according to L'Arte de Verifier les Dates, but wrongly), which was rather a state than a church council, A.D. 580, under king Chilperic, excommunicated Leudastes (who had been count of Tours) for falsely accusing Gregory of Tours of having calumniated queen Fredegunda. Witnesses were not produced, as an inferior was not to be believed against a priest. Yet Gregory exculpated himself by solemn oath at three several altars after saying mass, the accusers in the end confessing their guilt.

## Brainerd, David[[@Headword:Brainerd, David]]

             a celebrated missionary to the Indians, was born at Haddam, Conn., April 20, 1718. From his earliest years he had strong impressions of religion. In 1739 he entered Yale College, where he was distinguished for general propriety and devotion to study. An indiscreet remark that one of the tutors was as "destitute of grace as the chair," led, in 1742, to Brainerd's expulsion. He continued without interruption the study of divinity, and, having been licensed to preach, he received from the Scotch Society for promoting Christian Knowledge an appointment as their missionary to the Indians. In 1743 he labored among a Kaunameek tribe and the Delaware Indians. Receiving ordination in 1744, he settled in Crossweeks, N. J. His Indian interpreter, having been converted, proved a most valuable assistant. Deep impressions were made on his savage hearers, so that it was no uncommon spectacle to see the whole congregation dissolved in tears. In the course of a year not less than seventy-seven Indians were baptized, of whom thirty-eight were adults, and maintained a character for Christian consistency. Leaving this little church under the care of William Tennent, Brainerd repaired, in the summer of 1746, to the Susquehanna tribe of Indians, but his previous labors had so much impaired his health that he was obliged to relinquish his work.

In July, 1747, he returned to Northampton, where he found a hospitable asylum in the house of Jonathan Edwards, and died there, October 9, 1747. Such was the brief but active career of Brainerd the missionary. The love of Christ, and a benevolent desire for the salvation of men, burned in his breast with the ardor of an unquenchable flame. No opposition could daunt, no difficulties overcome his resolution or exhaust his patience. Obstacles that would have cooled the zeal of any ordinary mind proved no discouragement to him. And perhaps no one in the list of the most devoted missionaries that the Church has ever known undertook so great labors and submitted to so severe privations and self-denial as Brainerd. He was a man of great natural powers of mind, an acute and penetrating understanding, a fertile imagination, a retentive memory, and no common powers of easy, artless, persuasive eloquence, President Edwards prepared a biography of Brainerd, but the best life is that by Dwight, including Brainerd's Journals (New Haven, 1822).-Sparks, Amer. Biog. viii, 259; Jamieson, Relig. Biog, art. i, p. 68; Bacon, Christian Spectator, 7:324.

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## Brainerd, Davis Smith[[@Headword:Brainerd, Davis Smith]]

             a Congregational minister, was born October 12, 1812, at Haddam, Connecticut. He was licensed to preach May 30, 1837, by the Association of the Western District of New Haven County. In 1829 he went to Munson, Mass., and there completed his. preparations for college. He graduated at Yale College in 1834, and entered Princeton Seminary in the fall of the same year. After one year in Princeton he continued his theological studies at New Haven, and afterwards spent part of a year at Andover, Massachusetts. In the autumn of 1840 Mr. Brainerd was invited to preach at the First Congregational Church of Lyme, Conn., and June 30, 1841, was ordained and installed as pastor of that Church by the Middlesex Association of Connecticut. He remained pastor of this Church until his death, April 30, 1875. The Church at Lyme enjoyed much spiritual prosperity under Mr. Brainerd's ministry. He took much interest in the educational and other interests of the town. In 1861 he was elected a fellow of Yale College, and in 1867 a member of its prudential committee. He was a man of lovely Christian spirit, a sound theologian, a faithful pastor, and secured in an uncommon degree the confidence of his people. See Necrological Report of Princeton Theol. Sem. 1877, page 33.

## Brainerd, John[[@Headword:Brainerd, John]]

             brother of David, was born in Haddam, Conn., Feb. 28, 1720, and, like his brother, was brought up in a strictly religious household, and was educated at Yale College. David, before his death, requested John to take his place in New Jersey as missionary to the Indians. Accordingly, he was licensed in 1748 as a preacher by the Presbytery of New York, and entered the missionary service (under the Scottish Society) in New Jersey, in which labor he spent eight years. During this period he was pressed by pecuniary trouble, his salary being too small to provide even the necessaries of life. In 1752 he married. An attempt to transfer his Indian flock to Wyoming, on the Susquehanna, failed. In 1754 he was elected a trustee of Princeton College, and the year after the Scotch Society dismissed him, because the Indians, having parted with their lands, would soon be obliged to move. Soon after he received a call to succeed president Burr in the church at Newark, accepted it, again engaged with the Scotch Society for the Indians, was dismissed a second time, in September, 1757, and then finally resolved to accept the call of the congregation at Newark. In the summer of 1759 he was at Crown Point, during the Canada war, as army chaplain, and had served in that capacity for a short time in 1756. He was moderator of the Synod of New York and Philadelphia, at Philadelphia, in May, 1762. He took charge of the church at Deerfield, N. J.. in 1777, after the church at Mount Holly had been burned down by the British. From the time of his settlement at Newark in 1757 until his death, he never lost. sight of his poor Indians or their spiritual and temporal welfare, and " his Indians clung to him with affectionate attachment to the last." He died at Deerfield, N. J., March, 1781.-Brainerd, Life of John Brainerd (Philad. 1865).

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## Brainerd, John (2)[[@Headword:Brainerd, John (2)]]

             a Presbyterian minister, was born at Haddam, Connecticut, February 28, 1719. He graduated at Yale College in 1746. Soon after his graduation he was licensed to preach, and began his labors as a missionary among the Indians in the West, where he spent the greater part of his life. He was  employed by the Church in many important missions, all of which he filled with great satisfaction to his presbytery. He died March 18, 1781. See Sprague, Annals of the Amer. Pulpit, 3:153.

## Brainerd, Thomas, D.D.[[@Headword:Brainerd, Thomas, D.D.]]

             a divine of the New School Presbyterian Church, was born June 19. 1804. in Leyden, N. Y., and while a child live( near Rome, Oneida County. After graduating, at Hamilton College, after a short study of law, he devoted his life to the ministry, and studied theology at the Theological Seminary at Andover, Mass. After graduating, he removed to Philadelphia, and at times preached for the Rev. Dr. Patterson in the First Presbyterian church of the Northern Liberties. Subsequently removing to Cincinnati, Dr. Brainerd became an assistant of the Rev. Dr. Lyman Beecher. In addition to these labors, he edited with ability a child's paper, a youths' magazine, the weekly Christian Herald, published at Cincinnati, and the Presbyterian Quarterly Review, in which the Rev. Henry Ward Beecher, then a young man, assisted, and thus a mutual friendship was founded on affection and esteem between the two great families of divines.

In 1836, Dr. Brainerd, in response to an earnest call from the congregation of the Pine Street Presbyterian church, as successor to the Rev. Dr. E. S. Ely, became their pastor. During his ministerings, for over thirty years. he endeared himself to the successive generations who worshiped in this time-honored church by his benignant love and devotedness. Dr. Brainerd, while conscientiously fulfilling every demand upon his time, labored industriously and well in contributing to literary monthlies. He published various sermons and tracts. In addition, some months before his death, he issued The Life of John Brainerd, the brother of David Brainerd, and his successor as Missionary to the Indians of New Jersey (Philadelphia, 1865), which was most favorably received. He died suddenly from apoplexy at the house of his son-in-law, in Scranton, Pennsylvania, Aug. 21, 1866. Dr. Brainerd was one of the most active and persevering pastors in the Church, and inspired his people with the same spirit. As a platform speaker upon anniversary occasions he was always happy and effective, and as a Christian gentleman he was respected and loved by all with whom he came in contact. He was a member of the committee of conference appointed on the part of the New School Assembly at its meeting in May, 1866, to meet a similar committee from the Old School. American Presbyterian (newspaper).

## Brainerd, Thomas, D.D. (2)[[@Headword:Brainerd, Thomas, D.D. (2)]]

             a divine of the New School Presbyterian Church, was born June 19. 1804. in Leyden, N. Y., and while a child live( near Rome, Oneida County. After graduating, at Hamilton College, after a short study of law, he devoted his life to the ministry, and studied theology at the Theological Seminary at Andover, Mass. After graduating, he removed to Philadelphia, and at times preached for the Rev. Dr. Patterson in the First Presbyterian church of the Northern Liberties. Subsequently removing to Cincinnati, Dr. Brainerd became an assistant of the Rev. Dr. Lyman Beecher. In addition to these labors, he edited with ability a child's paper, a youths' magazine, the weekly Christian Herald, published at Cincinnati, and the Presbyterian Quarterly Review, in which the Rev. Henry Ward Beecher, then a young man, assisted, and thus a mutual friendship was founded on affection and esteem between the two great families of divines.

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## Brainthwait, William, D.D[[@Headword:Brainthwait, William, D.D]]

             an. English divine, was born about 1560, and became master of Gonville and Caius College, Cambridge, in 1607, He was one of the forty-seven divines appointed by James I to prepare our present authorized version of the Holy Scriptures, being one of the committee on the Apocrypha. He died February 15, 1619.

## Braithwaite, Anna[[@Headword:Braithwaite, Anna]]

             a minister of the Society of Friends, was born in Kendal, Westmoreland, in 1788. Though for many years under the pressure of great bodily infirmity, she was a diligent laborer for the Gospel, visiting, as a minister, many parts of Great Britain and Ireland. She visited America about the time of the great secession, known as the "Hicksite Separation." She took her place in the forefront of the conflict, and zealously defended unity and peace. She died December 18, 1859. See Annual Monitor, 1861, page 15.

## Braithwaite, George[[@Headword:Braithwaite, George]]

             an English Baptist minister, was born at Fornace-Falls, Lancashire, in 1681. After leaving the university he came to London, and in 1706 joined the Baptist Church near Cripplegate, but soon after returned to Lancashire, and devoted himself to the spiritual welfare of the poor of his own native place. He next removed to Bridlington, Yorkshire, where he preached several years with reputation and success, but his zeal against intemperance awakened bitter hostility to him, and he resigned his office. Soon after he was called to London, and was installed March 28, 1734, as pastor of the Church worshipping in Devonshire-square. Here he remained. until his death, July 19, 1748. Mr. Braithwaite was the author of several publications, among them, The Nation's Reproach and the Church's Grief; or, A Serious and Needful Word of Advice to those who Needlessly Frequent Taverns and Public-houses: — and two Funeral Discourses (1736, 1739). See Haynes, Baptist Cyclop. 1:60-63. (J.C.S.)

## Brake, Charles[[@Headword:Brake, Charles]]

             an English Congregational minister, was born in Bath in 1805, and entered upon his ministerial career when about twenty-five years of age, by accepting the pastorate of a village church in Cambridgeshire. After two years of labor there he was invited to a small church at the East end of London. In 1834 he settled at Brighton, but could not remain there on account of ill-health. From 1839 to 1849 he labored in London; then removed to Bristol, where he labored five or six years; and in 1854 returned to London. In 1859 he became pastor of the Congregational Church in Essex road, Isliigton, which position he held until declining health compelled him, in the autumn of 1878, to give up his labors altogether. He died December 30, 1880. See (Lond.) Cong. Year-book, 1882, page 286.

## Brakeman, Josiah[[@Headword:Brakeman, Josiah]]

             a Methodist Episcopal minister, was born August 22, 1806, and joined the Church when quite young. He travelled about six years in the Genesee Conference, then went West and joined the Michigan Conference in 1837. There he travelled eleven years, the last six as presiding elder. He died July 19, 1849. Mr. Brakeman was a respectable preacher, a prudent administrator, and as a man, a bright example of Christian integrity and meekness. See Minutes of Annual Conferences, 1849, page 396.

## Brakeman, Nelson W[[@Headword:Brakeman, Nelson W]]

             a Methodist Episcopal minister, was born in St. Clair County, Michigan, October 8, 1829, and went to northern Indiana in early life. He was converted while young, and entered the North-west Indiana Conference in 1851. In 1853 he was ordained deacon, and in 1855 elder. Excepting three years, from 1865 to 1868, during, which he was a member of the Louisiana Conference, he remained connected with the Northwest Indiana Conference, where he served the following appointments: Danville; Michigan City; Delphi and Pittsburgh; Eastern Charge; Lafayette; Strange Chapel, Indianapolis; Fifth street, Lafayette; Centenary; Terra Haute; Frankfort, and Valparaiso. He died May 15, 1881. He was for some time a chaplain in the United States army. See Minutes of Annual Conferences, 1881, page 310.

## Bralion, Nicholas De[[@Headword:Bralion, Nicholas De]]

             a French theologian and historian, a native of Chars, entered the congregation of the Oratory in 1619, resided fifteen years in Rome, and then returned to Paris, where he died, May 11, 1672. His principal works are, Choix des Vies des Saints, translated from the Italian of Ribadenerra: — A Life of St. Nicholas, Bishop of Myra (Paris, 1646): — Pallium Archiepiscopale ... Accedunt et Primum Prodeunt Ritus et Forma Benedictionis Ipsius ex Antiquo MS. Basilicae Vaticanae (ibid. 1648, 8vo): —Ceremoniale Canonicorum, etc. (ibid. 1657, 12mo): — Histoire Chretienne (ibid. 1656). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bramall, John[[@Headword:Bramall, John]]

             an English Congregational minister, was born at Redditch Farm, near Stockport, August 15, 1803. He was brought up to the strict observance of religious forms and ceremonies of the Established Church, confirmed at the age of thirteen, converted about the age of sixteen, and joined the Independent Church in his twenty-first year. In 1826 he entered Highbury College, and in 1830 received for his first pastorate the parish at Patricroft, near Manchester. In 1841 Mr. Bramall accepted an invitation to the pastorate at Stainland, near Halifax. He removed to Swanland, near Hull, in 1845, where he remained until his health broke down. He died at Islington, Jan. 19,1864. See (Lond.) Cong. Year-book, 1865, page 227.

## Braman, Isaac[[@Headword:Braman, Isaac]]

             a Congregational minister, was born at Norton, Massachusetts, July 5, 1770. He graduated at Harvard with high honors in 1794, and was ordained over the Church at Georgetown, Massachusetts, 1787, where he continued the remainder of his life, a pastorate of more than sixty-one years. He died December 26, 1858. "He possessed great originality, and his sermons evinced deep thought." See Cong. Quarterly, 1859, page 223.

## Braman, Milton-Palmer, D.D[[@Headword:Braman, Milton-Palmer, D.D]]

             a Congregational minister, was born at New Rowley (now Georgetown), Massachusetts, August 6, 1799. He graduated from Harvard College in  1819, and from Andover Theological Seminary in 1824; was pastor at Danvers from 1826 until 1863, and thereafter resided successively at Brighton and Auburndale until his death, April 10, 1882. He published several sermons and addresses. See Cong. Year-book, 1883, page 20.

## Bramante (D Urbino), Donato Lazzart[[@Headword:Bramante (D Urbino), Donato Lazzart]]

             an Italian architect and painter, a relative of Raphael, was born near Urbino in 1444. He studied at Milan, and remained there in the practice of his profession from 1476 to 1499, when he removed to Rome, and received the patronage of pope Julius II. He designed the galleries which connect the Vatican palace with that of Belvedere; and began to build St. Peter's in 1506, although his plans were largely deviated from by subsequent architects. He died in 1514. See Vasari, Lives of the Painters; Milizia, Lives of Architects (by Cresy), 1:203; Pungileoni, Memoria Intorno alla Vita di Donato Bramante.

## Bramantino, Bartolomeo[[@Headword:Bramantino, Bartolomeo]]

             a Milanese painter, whose real name was Suardi, was a pupil of Bramante. He painted for the churches and public edifices of Milan. There are also some fine pictures by him in the Church of San Francesco. One of his best pictures, was the Dead Christ between the Marys, painted for the Church of San Sepolero; another fine work by him is the Descent of Christ into Purgatory. He flourished in the first part of the 16th century.

## Brambilla, Giovanni Battista[[@Headword:Brambilla, Giovanni Battista]]

             a reputable Piedmontese painter, flourished in Turin about 1770, and studied under Cav. Carlo Delfino. Some of his works are in the churches at Turin; the best of them is in San Dalmazio, representing the martyrdom of that saint. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bramble[[@Headword:Bramble]]

             is, in Isa 34:13, the rendering of the Heb. חוֹחִ, cho'ach, a thorn in general (rendered elsewhere "thistle" or "thorn"), as in Luk 6:44, it stands for the Greek βάτος, in the similar sense of any prickly shrub; but in Jdg 9:14-15, it represents the term אָטִד, atad' (Psa 58:9, "thorn"), which is generally thought to denote the Southern buckthorn (" spina Christi," or Christ's thorn, from the tradition that it furnished the thorny crown for our Saviour before his crucifixion), the Rhamnus paliurus of Linn., a brier-bush indigenous in Egypt (Cyrenaica according to Pliny, 13:33) and Syria, shooting up from the root in many branches (10 to 15 feet high), armed with spines, and bearing leaves resembling those of the olive, but light-colored and more slenuer, with little whitish blossoms that eventually produce small, black, bitter berries (see Prosp. Alpin. Plantt. Eg. c. 5). The Arabs still call it atad (more commonly ausuj), a name that appears to have been in use among the Africans (i.e. Carthaginians), according to Dioscorides (Gloss. i, 119, ῤάμνος, Α᾿φροὶ Α᾿ταδίν). Rauwolf (Trav. p. 460) found it growing at Jerusalem.

It was employed for hedges; the Hebrews used it for fuel (Psalms 58; Psalms 10). In the apologue or fable of Jotham (q.v.), which has always been admired for its spirit and application (Jdg 9:8-15), and has been considered the oldest allegory of the kind extant, this thorn-bush is the emblem of a tyrant. The word elsewhere occurs only in the name ATAD (Gen 50:10-11). See.generally Celsii Hierobot, i, 199 sq.; Sprengel, ad Dioscor. ii, 397; Kitto, Phys. Hist. of Palest. p. ccxxxvi; Penny Cyclopcedia, s.v. Paliurus. SEE THORN.

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## Brame, John Todd, Jr[[@Headword:Brame, John Todd, Jr]]

             son of the above, a minister in the Methodist Episcopal Church South, was born in Newbern, N.C., June 1, 1820. He grew up under the sole care of his devout, widowed mother; was weak in frame, but possessed of uncommon mental strength. He matriculated as freshman in Randolph Macon College in his fourteenth year; experienced conversion while there; graduated in 1838, and was made A.M. in 1841; and in his nineteenth year was admitted into the North Carolina Conference. He died September 9, 1845. Mr. Brame was remarkable for his tender filial affection, for the extent and accuracy of his acquirements, for the purity and impressiveness of his style of preaching, and for his devotion to his work. See Minutes of Annual Conferences of the M.E. Church South, 1845, page 29; Sprague, Annals of the Amer. Pulpit, 7:825.

## Brame, John Todd, Sr[[@Headword:Brame, John Todd, Sr]]

             a Methodist Episcopal minister, was born in Caroline County, Virginia, in August 1792. He professed conversion in his fourteenth year, and in his twenty-third year entered the Virginia Conference, wherein he served until  his death, September 29, 1819. Mr. Brame possessed an amiable and cheerful disposition, agreeable manners, good natural talents, and a fair degree of culture. He was earnest and successful in his ministry. See Minutes of Annual Conferences, 1820, page 342; Sprague, Annals of the Amer. Pulpit, 7:825.

## Brame, Thomas[[@Headword:Brame, Thomas]]

             a minister in the Methodist Episcopal Church South, was born in Mecklenburg County, Virginia, October 1, 1796. He was converted in 1817, and in 1820 was admitted into the North Carolina Conference. He died at his residence in Granville County, N.C., January 13, 1848. Mr. Bramne's talents as a preacher were more solid than showy, and his labors were eminently successful. See Minutes of Annual Conferences of the M.E. Church South, 1848, page 186.

## Bramford, William[[@Headword:Bramford, William]]

             an English Wesleyan minister, was born of religious parents at Scotton, Lincolnshire. He joined the Church when seventeen; was received into the ministry in 1838; for nineteen years laboriously discharged its duties; and died April 22, 1857, in the forty-fourth year of his age. See Minutes of the British Conference, 1857.

## Bramhall, John[[@Headword:Bramhall, John]]

             archbishop of Armagh, was born at Pontefract, in Yorkshire, in 1593, and studied at Sidney Sussex College, Cambridge, where he passed A.B. 1612, and A.M. 161f. In the same year he was presented to a living in York. In 1623 he held two disputations with a Romish priest and a Jesuit at Northallerton, in which he obtained so unquestionable a victory that archbishop Matthews, having heard it, called him to his side, and made him his chaplain, adding to that other ecclesiastical preferments. While in this situation he became known to Sir Thomas Wentworth (afterward Earl of Strafford), deputy of Ireland, who induced him, in 1633, to go over into Ireland to be his chaplain, deeming him well fitted to assist him in his schemes for the restoration and improvement of the Church in that country. In 1631 he was raised to the see of Londonderry, which he greatly improved, so far as even to double the yearly profits of the bishopric. He likewise did great service to the Irish Church by his exertions to get such impropriations as remained in the crown, vested by Charles I on the several incumbents, after the expiration of the leases, as well by his vast purchases of impropriations, either with his own money or by remittances from England. About the same time he was mainly instrumental in obtaining the reception by the Irish clergy of the Thirty-nine Articles of the Synod of London, A.D. 1562.

He also chiefly compiled a book of canons for the Church of Ireland. Bishop Bramhall was not, however, left undisturbed to pursue his labors, and was soon involved in the troubles of the kingdom. On the 4th of March, 1640-41, articles of impeachment were exhibited against him in the Irish House of Lords, to answer which, reckless of the cautious advice of his friends, who dissuaded him from it, he repaired to Dublin, and was there made a close prisoner. Through the king's exertions, he was at length released, not a single charge being proven against him, and he embarked for England, whence, when the royal cause became lost, he repaired to Hamburgh, and thence to Brussels, where he chiefly continued till 1648, when he returned to Ireland. After great perils and dangers he again fled from that country, in October in that year was at Rotterdam, and continued abroad until the Restoration. Several of his most important works, especially those in defence of the Church of England, were written in his exile. "Among these we may especially mention his

'Answer to M. de Milletiere his impertinent dedication of his imaginary triumph intitled, the Victory of Truth; or his epistle to the king of Great Britain, wherein he invited his majesty to forsake the Church of England and to embrace the Roman Catholic religion: with the said Milletiere's epistle prefixed.' This was first published at the Hague in 1654, 12mo, but not by the author. It was occasioned by the fact that the Romanists endeavored to persuade King Charles II, during his exile, to expect his restoration 1 y embracing their religion, and for that purpose employed Milletibre, councillor in ordinary to the king of France, to write him this epistle. We may here mention that Theophile Brachet, Sieur de la Milletiere, was originally a member of the French Reformed congregations, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of La Rochelle in 1621. He entered subsequently into the plans of Cardinal Richelieu for the union of the Roman Catholic and Reformed churches in France; published a great number of letters, pamphlets, and treatises upon the doctrines in dispute between them, assimilating gradually to the Roman Catholic tenets; was suspended in consequence by the Synod of Alenoon in 1637, and expelled by that of Charenton in 1645 from the Reformed communion; and finally became a Roman Catholic ' of necessity, that he might be of some religion.' 'He was a vain and shallow man, full of himself; and persuaded that nothing approached to his own merit and capacity;' and, after his change of religion, 'was perpetually playing the missionary and seeking conferences, although he was always handled in them with a severity sufficient to have damped his courage, had he not been gifted with a perversity which nothing could conquer' (Benoit, Hist. de I'Edit de Nantes, tom. ii, liv. 10:p. 514-516).

The work to which Bramhall replied seems fully to bear out the truth of this sketch of his character" (Hook). In June, 1660, we find him again in London; and in January, 1660-61, he was translated to the see of Armagh, not long after which he consecrated in one day two archbishops and ten bishops. As archbishop, he exerted all his powers for the good and welfare of the Church. A little before his death he visited his diocese, provided for the repairs of his cathedral, and returned to Dublin about the middle of May, 1662. He died June 25th, 1663. Jeremy Taylor preached his funeral sermon. He was a High-Church divine, but very laborious and zealous for Protestant Christianity as well as for the Church of England. The most important passage in his literary history was the controversy with Hobbes, an account of which will be found in The Question concerning Liberty, etc., between Bishop Bramhall and Mr. Hobbes (Lond. 1656), and also in Bramhall's Works. "The controversy between Bramhall and Hobbes took its rise from a conversation that passed between them at an accidental meeting, in 1645, at the house of the Marquis of Newcastle in Paris. It appears that the bishop subsequently committed his thoughts upon the subject to writing, and transmitted his 'discourse' through the marquis to Hobbes. This called forth an answer from the latter, in a letter addressed to the marquis (dated Rouen, Aug. 20,1645), to be communicated ' only to my lord bishop;' to which Bramhall replied in a second paper, not, however, until the middle of the following year, and privately as before. Here the controversy rested for more than eight years, having been hitherto carried on with perfect courtesy on both sides. In 1654, however, a friend of Hobbes procured without his knowledge a copy of his letter, and published it in London with Hobbes's name, but with the erroneous date of 1652 for 1645; upon which Bramhall, finding himself thus deceived, rejoined in the next year by the publication of the Defence, etc. (Lond. 1655, 8vo), consisting of his own original 'discourse,' of Hobbes's answer, and of his own reply, printed sentence by sentence, With a dedication to the Marquis of Newcastle, and an advertisement to the reader explaining the circumstances under which it was published." His works were collected in one vol. fol., and published at Dublin in 1676, again in 1677, and lately at Oxford in the "Library of Anglo-Catholic Theology" (Oxford, 1842-45, 5 vols. 8vo). They are distributed into four volumes, viz.:

1. Discourses against the Romanists;

2. His Writings against the English Sectaries;

3. His Writings against Mr. Hobbes;

4. Miscellaneous. A sketch of his life, with a list of his writings, is given in vol. i of the late Oxford edition of his works.

Jeremy Taylor, in his funeral sermon on Bishop Bramhall, says of him: "To sum up all, he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion, against Popery on one side and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministeries, although he was a great observer of all the public rites and ministeries of the Church, as it was in doing good to others. It will be hard to find his equal in all things. For in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of Bishop Andrewes. He showed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment." See Hook, Eccl. Biog. 3:52; Landon, Eccl. Dict. ii, 382.

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He also chiefly compiled a book of canons for the Church of Ireland. Bishop Bramhall was not, however, left undisturbed to pursue his labors, and was soon involved in the troubles of the kingdom. On the 4th of March, 1640-41, articles of impeachment were exhibited against him in the Irish House of Lords, to answer which, reckless of the cautious advice of his friends, who dissuaded him from it, he repaired to Dublin, and was there made a close prisoner. Through the king's exertions, he was at length released, not a single charge being proven against him, and he embarked for England, whence, when the royal cause became lost, he repaired to Hamburgh, and thence to Brussels, where he chiefly continued till 1648, when he returned to Ireland. After great perils and dangers he again fled from that country, in October in that year was at Rotterdam, and continued abroad until the Restoration. Several of his most important works, especially those in defence of the Church of England, were written in his exile. "Among these we may especially mention his

'Answer to M. de Milletiere his impertinent dedication of his imaginary triumph intitled, the Victory of Truth; or his epistle to the king of Great Britain, wherein he invited his majesty to forsake the Church of England and to embrace the Roman Catholic religion: with the said Milletiere's epistle prefixed.' This was first published at the Hague in 1654, 12mo, but not by the author. It was occasioned by the fact that the Romanists endeavored to persuade King Charles II, during his exile, to expect his restoration 1 y embracing their religion, and for that purpose employed Milletibre, councillor in ordinary to the king of France, to write him this epistle. We may here mention that Theophile Brachet, Sieur de la Milletiere, was originally a member of the French Reformed congregations, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of La Rochelle in 1621. He entered subsequently into the plans of Cardinal Richelieu for the union of the Roman Catholic and Reformed churches in France; published a great number of letters, pamphlets, and treatises upon the doctrines in dispute between them, assimilating gradually to the Roman Catholic tenets; was suspended in consequence by the Synod of Alenoon in 1637, and expelled by that of Charenton in 1645 from the Reformed communion; and finally became a Roman Catholic ' of necessity, that he might be of some religion.' 'He was a vain and shallow man, full of himself; and persuaded that nothing approached to his own merit and capacity;' and, after his change of religion, 'was perpetually playing the missionary and seeking conferences, although he was always handled in them with a severity sufficient to have damped his courage, had he not been gifted with a perversity which nothing could conquer' (Benoit, Hist. de I'Edit de Nantes, tom. ii, liv. 10:p. 514-516).

The work to which Bramhall replied seems fully to bear out the truth of this sketch of his character" (Hook). In June, 1660, we find him again in London; and in January, 1660-61, he was translated to the see of Armagh, not long after which he consecrated in one day two archbishops and ten bishops. As archbishop, he exerted all his powers for the good and welfare of the Church. A little before his death he visited his diocese, provided for the repairs of his cathedral, and returned to Dublin about the middle of May, 1662. He died June 25th, 1663. Jeremy Taylor preached his funeral sermon. He was a High-Church divine, but very laborious and zealous for Protestant Christianity as well as for the Church of England. The most important passage in his literary history was the controversy with Hobbes, an account of which will be found in The Question concerning Liberty, etc., between Bishop Bramhall and Mr. Hobbes (Lond. 1656), and also in Bramhall's Works. "The controversy between Bramhall and Hobbes took its rise from a conversation that passed between them at an accidental meeting, in 1645, at the house of the Marquis of Newcastle in Paris. It appears that the bishop subsequently committed his thoughts upon the subject to writing, and transmitted his 'discourse' through the marquis to Hobbes. This called forth an answer from the latter, in a letter addressed to the marquis (dated Rouen, Aug. 20,1645), to be communicated ' only to my lord bishop;' to which Bramhall replied in a second paper, not, however, until the middle of the following year, and privately as before. Here the controversy rested for more than eight years, having been hitherto carried on with perfect courtesy on both sides. In 1654, however, a friend of Hobbes procured without his knowledge a copy of his letter, and published it in London with Hobbes's name, but with the erroneous date of 1652 for 1645; upon which Bramhall, finding himself thus deceived, rejoined in the next year by the publication of the Defence, etc. (Lond. 1655, 8vo), consisting of his own original 'discourse,' of Hobbes's answer, and of his own reply, printed sentence by sentence, With a dedication to the Marquis of Newcastle, and an advertisement to the reader explaining the circumstances under which it was published." His works were collected in one vol. fol., and published at Dublin in 1676, again in 1677, and lately at Oxford in the "Library of Anglo-Catholic Theology" (Oxford, 1842-45, 5 vols. 8vo). They are distributed into four volumes, viz.:

1. Discourses against the Romanists;

2. His Writings against the English Sectaries;

3. His Writings against Mr. Hobbes;

4. Miscellaneous. A sketch of his life, with a list of his writings, is given in vol. i of the late Oxford edition of his works.

Jeremy Taylor, in his funeral sermon on Bishop Bramhall, says of him: "To sum up all, he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion, against Popery on one side and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministeries, although he was a great observer of all the public rites and ministeries of the Church, as it was in doing good to others. It will be hard to find his equal in all things. For in him were visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of Bishop Andrewes. He showed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment." See Hook, Eccl. Biog. 3:52; Landon, Eccl. Dict. ii, 382.

## Brammah, William[[@Headword:Brammah, William]]

             an English Methodist preacher, entered the ministry in 1762, and died in 1780. Although with very little ability, his devotion and zeal won many souls to his ministry in Yorkshire and Lancashire. See Smith, Hist. of Wesl. Methodism, 1:318, 319; Atmore, Meth. Memorial, s.v.

## Bramston, James[[@Headword:Bramston, James]]

             an English clergyman and author, who died in 1744, was vicar of Starting in Sussex, and wrote some pieces, principally satirical. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bramweil, William[[@Headword:Bramweil, William]]

             one of the most successful preachers of English Methodism, was born at Elswich, Lancashire, in 1759. His early education was limited to the advantages afforded by the village school of Elswich. His parents trained him to religious habits, and his exemplary life, while apprenticed to a currier at Preston, secured him general respect, but the demands of his conscience were not satisfied. After long sufferings and struggles he joined the Methodists, much against the wish of his parents, and soon after, during a sermon of Wesley, became assured of his acceptance with God. He at once began to display a great activity in religious labors; he conducted prayer-meetings at five o'clock in the morning for the accommodation of working-people; he became a class-leader, and by his instrumentality such a religious interest was excited in Preston that the Methodist Society was quickly doubled. He entered upon the itinerant ministry in 1785, and in the following year was recognised by the Conference. For thirty years he then labored as a Methodist preacher, and was a "revivalist" in the best sense of the word. It is said that few men, perhaps no man of his day, gathered more converts into the communion of Methodism. In 1791 he was the instrument of a widespread revival in Dewsbury circuit, which followed him, 1792, to Bristol circuit, where about 500 souls were added to the societies.

He labored with similar success on the other circuits to which he was successively appointed, reporting at almost every conference additions to the societies of not merely scores, but hundreds. He died suddenly, while attending the Conference at Leeds Aug. 13, 1818. " The records of Methodism are crowded with examples of saintly living, but from among them all no instance of profounder piety can be cited than that of William Bramwell. His energy was tireless, his understanding masculine, his decision of character unswerving, his voice singularly musical, his command over the passions of his hearers absolute. He was ascetic; an early riser for study and prayer: reading some, studying more, and praying most. He acquired a knowledge of the Greek and the French, and translated from the latter a good work on preaching. He was scrupulous to a fault, and charitable to excess, giving even the clothes from his person to the poor. The quickness and clearness of his discriminations of character were marvellous, and led both himself and his friends to suppose that he possessed the power of

'discerning spirits' "(Stevens, Hist. of Method. ii, 310). A Memoir of the Life and Ministry of Win. Bramwell, written by Rev. James Sigston (1st edit. 1820), has had an immense circulation both in England and America, and is still a popular work of Methodist literature. See Stevens, Hist. of Meth. ii, 308 sq.; 3:113, 178, 216 sq., 266 sq.

## Bramweil, William (2)[[@Headword:Bramweil, William (2)]]

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## Bramwell, John[[@Headword:Bramwell, John]]

             a Protestant Episcopal missionary, began his work in the mission-field at Copper Harbor, Michigan, about 1857, and here he remained until the close of his life, extending his labors latterly to Eagle River. He died in 1859. See Prot. Episc. Almanac, 1860, page 93.

## Bran[[@Headword:Bran]]

             (πίτυρα) occurs only in the account of the Babylonian women in the apocryphal Epistle of Jeremiah (Bar 6:43), with reference to some idolatrous custom not elsewhere distinctly mentioned (see Fritzsche, Handb. in loc.): "The women also, with cords about them, sitting in the ways, burn bran for perfume," etc., referring to the infamous practice of prostitution mentioned by Herodotus (i, 199). SEE BABYLON.

## Bran (2)[[@Headword:Bran (2)]]

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## Bran (2)[[@Headword:Bran (2)]]

             apparently a very common name in Ireland from the 7th to the 9th century, and used sometimes by itself, sometimes in composition, as Branbeg, Brandubh, etc. In 735 St. Bran of Lann-Eala died, according to the Four Masters, but really in 740 (Annr Tig.). At May 18 stands the festival of Bran-beg of Claenadh. This is Branius (or Bran), one of the seven sons of Cuimne.

## Brancaccio, Francesco Maria[[@Headword:Brancaccio, Francesco Maria]]

             an Italian prelate, was successively bishop of Viterbo, of Porto, and of Capaccio. A captain of infantry, sent to the last-named place by the king of Naples, wished to infringe upon the liberties of the Church. Brancaccio killed him, and in recompense for this act, Urban VIII made him cardinal in 1634; but the Spaniards opposed his election when he was proposed for the successor of pope Clement IX. He died January 9, 1675. We have from him a collection of Latin dissertations (Rome, 1672). See Hoefer, Nouv. Biog. Generale, s.v.

## Brancaccio, Landolfe[[@Headword:Brancaccio, Landolfe]]

             an Italian prelate, a native of Naples, attached himself to Charles I and II, princes of the house of Anjou. Celestine V appointed him cardinal in 1294, and the popes Boniface VIII and Clement V employed him in various negotiations. He died at Avignon, October 29, 1322. See Hoefer, Nouv. Biog. Generale, s.v.

## Brancaccio, Luigi[[@Headword:Brancaccio, Luigi]]

             an Italian prelate, was well versed in civil and canonical law. The popes Innocent VII and Gregory XII sent him as legate to Naples, and the last- named pontiff made him archbishop of Tarentum and cardinal in 1408. He died in 1411. See Hoefer, Nouv. Biog. Generale, s.v.

## Brancaccio, Nicolo[[@Headword:Brancaccio, Nicolo]]

             an Italian prelate, was archbishop of Coseza, where he attached himself to Clement VII. This pontiff made him cardinal in 1378, then bishop of Albano. In 1412, in which year his death occurred at Florence, he was appointed by John XXIII legate to the kingdom of Naples. See Hoefer, Nouv. Biog. Generale, s.v.

## Brancaccio, Raymando[[@Headword:Brancaccio, Raymando]]

             an Italian prelate, was made cardinal by Urban VI in 1384. Boniface IX made him arch-priest of Santa Maria Maggiore, and the succeeding-popes employed him in several important affairs. He also assisted at the Council of Constance, and died at Rome in 1427. See Hoefer, Nouv. Biog. Generale, s.v.

## Brancaccio, Stefano[[@Headword:Brancaccio, Stefano]]

             an Italian prelate, nephew of Francesco Maria, was archbishop of Adrianople, bishop of Viterbo, and nuncio at Florence and Venice. Innocent XI made him cardinal in 1681. He died September 8, 1682. See Hoefer, Nouv. Biog. Generale, s.v.

## Brancaccio, Tommaso[[@Headword:Brancaccio, Tommaso]]

             an Italian prelate, lived at the commencement of the 15th century. He was bishop of Tricarta when John XXIII, his uncle, made him cardinal in 1411.  He earned the opprobrium of the Church by the infamous vices to which he was addicted. See Hoefer, Nouv. Biog. Generale, s.v.

## Brancato, Francesco[[@Headword:Brancato, Francesco]]

             an Italian missionary, arrived in China in 1637, and there preached the Gospel with zeal until 1665. Protected by the magistrates, he constructed forty-five oratorios and more than ninety churches. He died at Canton in 1671. He wrote several works in the Chinese language, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Branch[[@Headword:Branch]]

             (represented by various Heb. and Greek words). As trees in Scripture denote great men and princes, so branches, boughs, sprouts, or plants denote their offspring. In conformity with this way of speaking, Christ, in respect of his human nature, is styled a rod from the stem of Jesse, and a branch out of his roots (Isa 11:1), that is, a prince arising from the family of David. This symbol was also in use among the ancient poets (Sophocles, Electra, 4:18; Homer, Iliad, ii, 47, 170, 211, 252, 349; Pindar, Olymp. ii, 6, etc.). And so, even in our English tongue, the word imp, which is originally Saxon and denotes a plant, is used to the same purpose, especially by Fox the martyrologist, who calls King Edward the Sixth an imp of great hope; and by Thomas Cromwell, earl of Essex, in his dying speech, who has the same expression concerning the same prince (Wemyss, Clavis Symbolica). "The prophet," as Lowth observes, "having described the destruction of the Assyrian army under the image of a mighty forest, represents, by way of contrast, the great person who makes the subject of this chapter as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed, which tender plant, so weak in appearance, should nevertheless prosper. The aged trunk denoted the royal house of David, at that time in a forlorn and contemptible condition, like a tree of which nothing was left but a stump underground" (Jer 32:5; Jer 33:15; Zec 3:8; Zec 6:12). Christ's disciples are called branches with reference to their union with him (Joh 15:5-6). Thus a branch is the symbol of kings descended from royal ancestors, as branches from the root (Eze 17:3; Eze 17:10; Dan 11:7). As only a vigorous tree can send forth vigorous branches, a branch is used as a general symbol of prosperity (Job 8:16). From these explanations it is easy to see how a branch becomes the symbol of the Messiah (Isa 11:1; Isa 4:2; Jer 23:15; Zec 3:8; Zec 6:12; and elsewhere). SEE MESSIAH; SEE PALM.

Branch is also used as the symbol of idolatrous worship (Eze 8:17), probably in allusion to the general custom of carrying branches as a sign of honor. Hence God complains by the prophet that the Jews carried branches as if they did him honor, but they held them to their noses like mockers; that is, they mocked him secretly when they worshipped him publicly; they came with fair pretences and wicked hearts. Dathe remarks that a writer on the religion of the Persians enumerates among the sacred furniture a bundle of twigs, called barsom in the old Persic language, which they hold in their hands while praying. Michaelis says that they held it before the face, opposite to the holy fire. Spencer also observes that the heathen, in the worship of their deities, held forth the branches of those trees which were dedicated to them. An abominable branch (Isa 14:19) means a tree on which a malefactor has been hanged. In Eze 17:3, Jehoiachim is called the highest branch of the cedar, as being a king. Branches are mentioned in many other places in Scripture; in some cases as symbols of prosperity, in others of adversity (Gen 49:22; Job 15:32; Psalm 8:11, 15; Isa 25:5; Eze 17:6). SEE BOUGH.

## Branch (2)[[@Headword:Branch (2)]]

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## Branch Lights[[@Headword:Branch Lights]]

             (1) A light consisting of three tapers, as an emblem of the Holy Trinity, carried in funeral processions and set upon the coffin when it rested.

(2) A large cumbrous corona, consisting of branches of brass for lights, used in the seventeenth and eighteenth centuries, in England. Few specimens now remain; one still hangs in the sanctuary of Chichester.

## Branch Sunday[[@Headword:Branch Sunday]]

             SEE PALM SUNDAY.

## Branch, Gilman Ide[[@Headword:Branch, Gilman Ide]]

             a Free-will Baptist minister, was born at Benson, Rutland County, Vermont, in 1811. At the age of sixteen he became a Christian and united with the Methodist Church, and was licensed to preach, but subsequently united with the Freewill Baptist. Church in Cherry Creek, Ohio. Soon after, he was licensed to preach in the churches of this denomination, and ordained January 13, 1845. He died at Solon, Ohio, August 28, 1847. He was a faithful preacher, and earnestly devoted to his work. See Morning Star, 1848. (J.C.S.)

## Branch, John[[@Headword:Branch, John]]

             an English Baptist minister, was born near London Road, Southwark, May 19, 1806. At the age of sixteen he was converted, and for some time was a member of the Independent Church at Aldermanbury Postern. He was engaged in the business of bookselling till 1839, when he entered the service of the London City Mission, and was so successful in his work that he was appointed, in 1842, to the office of one of the .general superintendents. In 1845 he resigned his connection with the society, and  was ordained as pastor of the Baptist Church meeting in Waterloo Road. Here he remained from 1845 to 1851, when he became pastor of the Church meeting in Church street, Blackfriars. He died January 12, 1856. See (Lond.) Baptist Hand-book, 1856, page 44. (J.C.S.)

## Branch, S.S[[@Headword:Branch, S.S]]

             a Free-will Baptist minister, was born in Vermont, January 27, 1803. In 1820 he emigrated to Ohio, where he was converted in 1831. He was ordained in 1841, and for several years preached in the town and neighborhood in which he had his residence. In 1853 he removed to Illinois, and gathered a Church in Jeffersonville in June 1854. He died in Wayne County, Illinois, January 29, 1863. See Free-will Baptist Register, 1863, page 91. (J.C.S.)

## Branch, Thomas[[@Headword:Branch, Thomas]]

             a Methodist Episcopal minister, was born at Preston, Connecticut. He began his ministry in 1800, and entered the New York Conference in 1801. In 1811 he became a superannuate, and in June 1812, died. He was an exemplary Christian. See Minutes of Annual Conferences, 1813, page 220; Sprague, Annals of the Amer. Pulpit, 7:346.

## Branchdaee[[@Headword:Branchdaee]]

             were priests of the temple of Apollo at Didymus in Ionia. They were plundered by Xerxes, after which they fled to Sogdiana and built a city called by their own name, which was destroyed by Alexander the Great.

## Brand[[@Headword:Brand]]

             in Zec 3:2, אוּד, ud, a wooden poker for stirring the fire, hence a burnt piece of wood or firebrand (as rendered elsewhere, Isa 7:4; Amo 4:11); in Jdg 15:4 (Jdg 15:5 "fire-brand"), a lamp or torch, as elsewhere rendered. On the practice of brandingslaves (Rev 13:16), SEE MARK.

## Brand (2)[[@Headword:Brand (2)]]

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## Brand, Jacob[[@Headword:Brand, Jacob]]

             a Roman Catholic theologian of Germany, was born June 20, 1776, at Neudorf near Aschaffenburg. For some time he acted as priest at Weisskirchen, Kalhbach and Homburg, in the duchy of Nassau, until he was called, in 1827, to the episcopal see at Limburg. He died October 26, 1833. He wrote, Handbuch der geistlichen Beredsamkeit (ed. by Halm, Frankfort, 1836,1837, 2 volumes): — Neunzehn Reden bei der Feier der ersten Communion der Kinder (ibid. 1830): — Kleines Gebetbuch fiRr  Kinder (ibid. eod.; 3d ed. 1835): — Der Christ in der Andacht (ibid. 1816; 8th ed. 1835): — Gott ist unser Vater (ibid. 1819; 6th ed. 1834): — Die offentliche Gottesverehrung der Kath. Christen (ibid. 1831). See Winer, Handbuch der theol. Lit. 2:35, 49, 62, 164, 267, 285, 347. (B.P.)

## Brand, John (1)[[@Headword:Brand, John (1)]]

             an English divine, was born at Newcastle-upon-Tyne in 1743, and educated at Lincoln College, Oxford. In 1774 he was presented to the curacy of Cramlington, near Newcastle, and in 1784 to the rectory of St. Mary-at-Hill, London. He was also appointed secretary to the Society of Antiquaries in the same year. He died September 11, 1806. Mr. Brand was a finished scholar, an able writer, and exemplary in the discharge of all life's duties. He published, Illicit Love (1775, 8vo): — Observations on Popular Antiquities (1777, Svo): — The History and Antiquities of the Town and Count.y of Newcastle-upon-Tyne. (1789 2 volumes, 4to). See The Annual Register (Lond.), 1806, page 547.

## Brand, John (2)[[@Headword:Brand, John (2)]]

             an English divine, was educated at Caius College, Cambridge, and died in 1808. He published an essay on Conscience (1772): — several political treatises, etc. (1772,1807): — and two Sermons (1794 and 1800). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brandagee, John J., D.D[[@Headword:Brandagee, John J., D.D]]

             a clergyman of the Protestant Episcopal Church, was born at New London, Connecticut, July 15, 1824. He graduated at Yale College in 1843; studied at the General Theological Seminary; was ordained deacon and labored at St. Thomas, West Indies; returned to the United States, and was ordained priest in 1849, assuming the rectorship of St. Michael's, Litchfield, Connecticut; became rector of Grace Church, Utica, N.Y., in 1854, and died there April 6, 1864. See Amer. Quar. Church Rev. July 1864, page 319.

## Brandam[[@Headword:Brandam]]

             SEE BRANDAO.

## Brandan[[@Headword:Brandan]]

             SEE BRENDAN.

## Brandani, Frederico[[@Headword:Brandani, Frederico]]

             an Italian sculptor, a native of Urbino, was a celebrated modeller of statuary in clay; he also made beautiful vases and other vessels of the same materials. One of his vases was ornamented with a group of the Nativity of St. Joseph. He was much patronized by the princes and nobles of the land. He died in 1575. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brandano, Antonio[[@Headword:Brandano, Antonio]]

             a Portuguese monk, was born April 25, 1584. He entered the order of Bernardines in 1599, and in 1617 was elected their general. He carried on the Monarquia Lusittanica of Bernard de Britto, which had been interrupted by the death of the latter. Brandano published his work at Lisbon (1632, 2 volumes, fol.), and died November 27, 1637. His nephew Francesco continued the book, bringing the history down to 1325 (1650, 1672, 2 volumes, fol.). Antonio was the author of several other works, for which see Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Brandao (Or Brandam), Hilarion[[@Headword:Brandao (Or Brandam), Hilarion]]

             a Portuguese theologian, a native of Coimbra, died at Lisbon, August 22, 1785. He wrote several religious works, of which the principal is, Vox de Amaado (Lisbon, 1579). See Hoefer, Nouv. Biog. Generale, s.v.

## Brandao (Or Brandam), Lois[[@Headword:Brandao (Or Brandam), Lois]]

             an ascetic theologian of Portugal, of the Jesuit order, a native of Lisbon, died May 3, 1663. He wrote, in the Portuguese language, Meditations on the Gospel History (Lisbon, 1679, 1683). See Hoefer, Nouv. Biog. Generale, s.v.

## Brandenberg, Johann[[@Headword:Brandenberg, Johann]]

             a Swiss painter, was born at Zug in 1660, and studied under his father, Thomas Brandenberg, an obscure artist. He painted some historical pieces for the churches and convents of the Catholic cantons. He died in 1729.

## Brandenburg, Confession[[@Headword:Brandenburg, Confession]]

             of, a formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. SEE AUGSBURG CONFESSION.

## Brandenburg, Confession (2)[[@Headword:Brandenburg, Confession (2)]]

             of, a formulary or confession of faith, drawn up in the city of Brandenburg by order of the elector, with a view to reconcile the tenets of Luther with those of Calvin, and to put an end to the disputes occasioned by the Confession of Augsburg. SEE AUGSBURG CONFESSION.

## Brandes, Carl[[@Headword:Brandes, Carl]]

             a Roman Catholic theologian of Germany, was born at Brunswick, April 18, 1810. In 1837 he received holy orders, in 1865 became doctor of theology, and died, August 7, 1867, as capitular of Maria-Einsiedeln, in the castle Pfaffikon. He wrote, Leben und Regel des heiligen Vaters Benedict (Einsiedeln, 1857, 3 volumes); he also translated the great work of Montalembert, on the monks of the west, into German. (B.P.)

## Brandeum[[@Headword:Brandeum]]

             a term used by ecclesiastical writers of the Middle Ages to signify the covering, of silk or linen, in which the bodies of the saints or their relics were wrapped. The name was also applied to linen clothes which had been simply laid on the bodies. Before the time of Gregory the Great (A.D. 600) it was the custom to give away no part of the relics of the saints, but simply to send in a case a portion of one of these Brandea or Corporals.-Bergier, s.v. Reliqsue; Landon, Eccles. Dict. ii, 3q5.

## Brandeum (2)[[@Headword:Brandeum (2)]]

             a term used by ecclesiastical writers of the Middle Ages to signify the covering, of silk or linen, in which the bodies of the saints or their relics were wrapped. The name was also applied to linen clothes which had been simply laid on the bodies. Before the time of Gregory the Great (A.D. 600) it was the custom to give away no part of the relics of the saints, but simply to send in a case a portion of one of these Brandea or Corporals.-Bergier, s.v. Reliqsue; Landon, Eccles. Dict. ii, 3q5.

## Brandi, Giacinto[[@Headword:Brandi, Giacinto]]

             an Italian painter, was born at Poll, in 1623, and studied under Cav. Gio. Lanfranco. His best works are said to be at Gaeta, where he painted in the Nunziata a picture of the Virgin and Infant Christ; Ten Angels, in the inferior part of the Duomo; and over the altar the Martyrdom of St. Erasmus, bishop of Gaeta. He died in 1691. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brandimarte, Benedetto[[@Headword:Brandimarte, Benedetto]]

             an Italian painter, was born at Lucca, and was employed considerably in painting for the churches. He was living in 1592. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brandis, Christian August[[@Headword:Brandis, Christian August]]

             a German philosopher, was born in 1790 at Hildesheim. In 1813 he was privat docent at Copenhagen, and in 1815 he lectured at Berlin. In 1821 he was appointed professor of philosophy at Bonn; from 1837 to '39 he acted as tutor of king Otto of Greece, and died July 24, 1867, at Bonn. He wrote, Handbuch der Geschichte der griechisch-romischen Philosophie (1835-60): — Geschichte der Entwickelungen der griechischen Philosophie und ihrer Nachwikungen im romischen Reiche (1862-64, 2 volumes): — Mittheilungen uber Griechenland ( 1842, 3 volumes). (B.P.)

## Brandis, Johann[[@Headword:Brandis, Johann]]

             a German antiquarian, was born in 1830, at Bonn, where he also completed his studies. Attracted by a prize offered by the university for the best essay "On the statements of ancient writers on Assyria, compared with the recent discoveries of Botta and Layard," he devoted himself with great ardor to the study of Assyrian antiquities. He gained the prize-at least half of it and  published his essay under the title of Assyriarum Rerum Tempora Emendata, in 1852. He then went to Berlin, partly to teach at one of the gymnasia, partly to attend lectures in the university. From there he went, in 1854, to London, as private secretary to Bunsen, who was then finishing the last volumes of his work on Egypt, and wanted the assistance of a young scholar to collect for him the newly-discovered materials for settling the chronology of Babylon and Assyria. Though Bunsen's recall, in June, 1854, put an end to this engagement, Brandis had during his short stay in London derived great advantage both from his intercourse with English scholars, and from a study of the original monuments of Assyria in the British Museum. The fruits of these researches were published in 1856, in his work on The Historical Results of the Decipherment of the Assyrian Inscriptions, the. first attempt of a German scholar at showing the solid character of the discoveries made by Rawlinson and others, in the study of the Assyrian cuneiform language and literature. Brandis then established himself at Bonn as a privat-docent.

In 1857 he published an academic programme, De Temporum Graecorum Antiquissinorum Rationibus, an essay which Curtius considered of permanent value, as establishing for the first time the origin of the lists of the ancient kings of Greece from local traditions kept up in different Greek towns. At that time he was appointed private secretary to the princess of Prussia, and all his leisure he now devoted to a careful examination of the influence which Assyrian civilization had exercised on Asia and Europe. The result of his researches he laid down in his great work on measures, weights, and coins, Das Munz-, Mass- und Gewichtswesen in Vorderasien (Berlin, 1866), a work which, as he said himself, attracted more attention in England than in Germany, and secured to him, once for all, a respected position among scholars and antiquaries. More than five thousand coins are carefully described in that book, and this alone would secure to it a permanent value. He hoped to follow up the history of these early arts from Asia and the isles to the continent of Greece, and while engaged in these researches, the discovery of the Cyprian inscriptions — or, rather, of the first bilingual Cypro-Phoenician inscription — at once roused his liveliest interest. Brandis came to England in 1873, and he saw at once that the spell of the Cyprian inscriptions had been broken by the clever guesses of Smith and Birch. They had established the value of thirty-three letters, they had proved that the language of the inscriptions was Greek. Brandis carried on their work, and in the paper published after his death in the Monatsberichte of the Berlin Academy, he fixed the value of the remaining letters, he  showed the peculiar character of the Greek dialect spoken in Cyprus, and by a translation of the large inscription of Idalion, he proved that it contained a lease between a landlord and a farmer, fixing the amount of corn which the farmer was to retain for himself. Soon after his return to Germany; he died at Linz, July 8, 1873. See Curtius, Johannes Brandis. Ein Lebensbild (Berlin, 1873). (B.P.)

## Brandmiller, John[[@Headword:Brandmiller, John]]

             a minister of the German and Dutch Reformed Churches, was born in Basle, Switzerland, November 24, 1706. At thirteen years of age he was taken into the Reformed religion, and soon after placed with his uncle to learn the printing business, but becoming restless he went to sea. He soon returned to his home, and enlisted as a soldier. While in the army he had a severe attack of fever, and, when convalescent, became anxious to know more of religion. In 1738 he was spiritually blessed. After much travelling and many wondrous adventures he came to America in 1741, and was finally ordained, May 13, 1745, in Philadelphia, and took charge of several congregations in Pennsylvania. He remained four years, and then removed to Friedensthal, where he labored as a teacher for eight years. During the year 1768 he went to Bethlehem, at which place he was found dead in the mill-race, August 16, 1777. "It is a singular fact that, after having narrowly escaped death three times in his youth by drowning, at last, in the seventy- fourth year of his age, he should die in the water." See Harbaugh, Fathers of the Germ. Ref. Church, 1:375; Corwin, Manual of the Ref. Church (3d ed.), page 194.

## Brandmuller, Gregory[[@Headword:Brandmuller, Gregory]]

             an eminent Swiss painter, was born at Basle, August 25, 1661, and studied under Gaspar de Meyer, an obscure artist. He gained the prize of the Royal Academy at Paris. One of his best works was a Deposition from the Cross, in the Church of the Capuchins at Dornach. He died June 7, 1691 See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brandmuller, Jacobus[[@Headword:Brandmuller, Jacobus]]

             a Swiss Reformed theologian, was born at Basle in 1565, and died there November 19, 1629, He wrote, Analysis Typica Dominical. et Festival. Evangel. cum Observationibus: — Analysis Librorum Poeticorum et  Propheticorum Vet. Testamenti: — Comment. in Ezechielem et Threnos: — Series Locorum Commun. Theologicorum. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Brandmuller, Johannes[[@Headword:Brandmuller, Johannes]]

             a Reformed doctor and professor of theology — father of Jacobus — was born at Biberach, in Suabia, in 1533. He studied at Tubingen and Basle; was in 1555 inspector of the Basle college, in 1565 pastor of St. Theodor; in 1576 professor of Hebrew, and in 1581 doctor and professor of theology, and died in 1596. He was a zealous advocate of the teachings of (Ecolampadius and of the Reformed doctrine of theb Lord's Supper, and was therefore called "Ecolampadianae sinceritatis Germanus Successor." His writings were mostly homiletical. See Ruppejus, Descriptio Vitae et Obitus Joh. Brandmulleri (Basle, 1601). (B.P.).

## Brandolini, Aurelio[[@Headword:Brandolini, Aurelio]]

             (surnamed Il Lippo, on account of a humor in his eyes), an Italian writer, was born at Florence about 1440. He was called into Hungary, where he taught elocution at Buda and Strigonia; upon his return to Florence he became a monk of the order of St. Augustin, and died at Rome in 1498, leaving, A Commentary on St. Paul's Epistles: — De Humanae Vitae Conditione et Toleranda Corporist Egritudine, and other works. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brandon (Lat. Fax), A Torch[[@Headword:Brandon (Lat. Fax), A Torch]]

             (Le Dimanche des Brandons, Dominica in Brandonibus), is a popular name in France for the first Sunday in Lent, so called from the custom, at one time common in many places, for the peasants and others on that night to carry lighted torches and candles through their gardens and vineyards, threatening to cut down and burn the trees if they did not bear fruit in the coming year. At Lyons the people on this Sunday used also to fetch green branches, to which they attached fruit, cakes, etc., and which were also called Brandons.

## Brandreth, John (1)[[@Headword:Brandreth, John (1)]]

             an English Wesleyan minister, was born at Buxton, Derbyshire, in 1797. He was converted when eighteen; received into the ministry in 1821; entered his last appointment (Durham) in September 1858; preached his  last sermon on February 20; and died April 24, 1859. He was an instructive and useful minister. See Minutes of the British Conference, 1859.

## Brandreth, John (2)[[@Headword:Brandreth, John (2)]]

             a Methodist Episcopal minister, was born in Nottingham, England, July 25, 1838. He emigrated to America in his youth; experienced religion, and in 1859 entered the Philadelphia Conference. He died at Frankfort, Delaware, October 3, 1872. Mr. Brandreth was amiable, a careful student, a fluent speaker, and a faithful pastor. See Minutes of Annual Conferences, 1873, page 16.

## Brandt[[@Headword:Brandt]]

             the name of a family in Holland eminent for learning and piety. They were all Arminians, and have contributed greatly to our knowledge of the Arminian and Remonstrant controversies.

1. GERARD, professor of divinity, was born at Amsterdam in 1626. After a thorough theological education, he became pastor of the Remonstrant church in Nienkoop; in 1660 he removed to Hoorn, and to Amsterdam 1667. Here he continued in pastoral and literary labors till his death, Dec. 11, 1685. His great work is the Hist. der Reformatie in en Ontrent de Niederlanden (Rott. 4 vols. 4to, 1671-1704), of which the last two volumes were edited by J. Brandt. It was translated into English by Chamberlayne, History of the Reformation in the Low Countries (Lond. 1720-23, 4 vols. fol.); abridged in French (Amst. 1730, 3 vols. 12mo) He published also a Life of Barneveldt, a Life of De Ruyter, etc. His Reformation is a magazine of facts; and the candor and truthfulness of the book, as well as its value, are now generally acknowledged -Winer, Theol. Literatur, i, 824; Haes, Life of Brandt (in Dutch, 1740, 4to); Cattenburgh, Bibliotheca Remonstrantium.

2. CASPAR, son of Gerard, was born in Rotterdam June 25, 1653. After a careful training under his father and at the university, he became pastor of the Remonstrant church at Amsterdam, where he died Oct. 5, 1696. He wrote Hist. Vitce Jac. Arminii (Amst. 1724, 8vo), enlarged and corrected by Mosheim (Brunsw. 1725, 8vo), translated by Guthrie, Life of Arminius (Lond. 1854, 18mo); Hist. v. h. Leven d. Hug. De Groot (Grotius), (Dort, 1732, 2d ed., 2 vols. 8vo).-- Winer, Theol. Lit. i, 765, 862.

3. JOHN, youngest son of Gerard, was born at Nienkoop 1660, and was successively minister at Hoorn, the Hague, and Amsterdam, and died 1708. He wrote Vita S. Pauli (4to), and edited the Epistole Prastantium Virorum (Amst. 1684), which throws great light on the history of Arminianism.

4. GERARD, son of Caspar, minister at Amsterdam, edited the Vita Arminii written by his father and published in 1724.

## Brandt (2)[[@Headword:Brandt (2)]]

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4. GERARD, son of Caspar, minister at Amsterdam, edited the Vita Arminii written by his father and published in 1724.

## Brandt, August Hermann W[[@Headword:Brandt, August Hermann W]]

             a Protestant minister of Germany, was born in 1812 at Detmold. He was for some time pastor of the Reformed Church at Essen, and was in 1852 called to Amsterdam as pastor of the German Reformed Church, where he died April 6, 1882. His main work is Anleitung zum Lesen der Offenbarung St. Johannes fur Suchende in der Schrift (Amsterdam, 1860). See Zuchold, Bibl. Theol. 1:179. (B.P.)

## Brandt, Charles[[@Headword:Brandt, Charles]]

             a minister in the Free Methodist Church, was a native of Prussia. In 1869 he was received into the Church, and in 1870 into the Illinois Conference. His appointments were Winnebago and Freeport, Savannah and Plum River, Freeport and Lena, the German Mission, and the Oregon Mission. He died in Oregon in the early part of 1879. He was a student of cultivated taste. He could speak readily the German, the French, the Spanish, and the English languages. See Annual Conferences of the Free Methodist Church, 1879, page 94.

## Brandt, Christian Carl August[[@Headword:Brandt, Christian Carl August]]

             a Lutheran minister, was born September 10, 1821. While a candidate for the ministry he went to America; where he joined at one time the Roman Catholic Church, but he soon recanted and became a true witness of Christ. He died as pastor of the Lutheran Church at Suspension Bridge, N.Y., January 13, 1873. In connection with his father, he published Homiletisches Hulfsbuch (Leipsic, 1855-58, 7 volumes); while in America, Homiletischer Wegweiser durch die evangelischen und epistolischen  Perikopen (Halle, 1870-71, 4 volumes): — Predigt-Studien uber alttestamentliche Texte, etc. (Basle, 1872). (B.P.)

## Brandt, Sebastian[[@Headword:Brandt, Sebastian]]

             SEE BRANT.

## Brandubh[[@Headword:Brandubh]]

             is the name of three Irish bishops.

(1) Commemorated June 3. The Mart. Donegal. says, "This may be Brandubh, the bishop, son of Maenach, race of Mac Con." Colgan (Acta Sanctorum, 596, n.). calls him bishop, and places him among the seven brothers (saints) of St. Fagnenus (or Fachtnla), bishop of Ros-Alethir, now Ros-Carbery, County Cork; while in Tr. Thaum. 383, n., he gives his complete genealogy (A.D. 196-225).

(2) Commemorated February 6. Of Lochmuinremhair, i.e., Loch Ramor, in Cavan. The Mart. Donegal. says, "There is a Branduh, bishop, of the race of Eochaidh, son of Muireadh, race of Heremon. Among the saints of the family of Maccarthenus, Colgan (Acta Sanctorum, page 741, Colossians 2) cites "Brandubius Episc.; videtur esse qui colitur Lochmunreamhar in Ultonia, February 6."

(3) Bishop, June 13. In Colgan's Life of St. Fintan (Acta Sanctorum, 352) there is mentioned a bishop named Brandubh, "vir sapiens, mitis, humilis," from the district of Kinsealach, who came to abbot Fintan of Clonenagh, to his monastery of Achadh-Finglaiss, to be a monk and end his days there.

## Brandwood, James[[@Headword:Brandwood, James]]

             an English minister of the Society of Friends, was born in Bolton, Lancashire, in November 1739. After a long spiritual struggle he was converted, in his twentieth year. In 1761 he united with the Friends, and soon after "appeared;” as a minister. For this he was disinherited by his father. After having served in the ministry for several years he ceased to be a preacher among them, but eventually he was once more recognized as a minister; and, although he had reached an advanced age, his service was much to the comfort and edification of his friends. He died March 23, 1826.. See Piety Promoted, 4:283-88. (J.C.S.)

## Branis, Christlieb Julius[[@Headword:Branis, Christlieb Julius]]

             a German philosopher, was born at Breslau, September 18, 1792. In 1826 he was appointed professor extraordinarius of philosophy at the university of his native city; in 1833, professor ordinarius; and died June 2, 1873. He wrote, Ueber Schleiermacher's Glaubenslehre, ein kritisher Versuch (Berlin, 1825): — Grundriss der Logik (Breslau, 1830): — System der Metaphysik (1834): — Geschichte der Philosophic seit Kant (1837): — Wissenschaftliche Aufgabe der Gegenwart (1848). (B.P.)

## Bransford, Gideon H[[@Headword:Bransford, Gideon H]]

             a minister in the Methodist Episcopal Church South was born in Buckingham County, Virginia, August 9, 1805. In 1829 he entered the Tennessee Conference. Several years later he removed to West Tennessee, and joined the Memphis Conference. He died suddenly in Union City, August 28, 1869. Mr. Bransford was eminent for his parental and friendly qualities. See Minutes of Annual Conferences of the M.E. Church South, 1869, page 345.

## Branson, Rebecca[[@Headword:Branson, Rebecca]]

             wife of Jacob Branson of Flushing, Ohio, was an elder in the Society of Friends (orthodox), and died October 28, 1834, aged sixty-two years. See The Friend, 8:192.

## Branston, Edward[[@Headword:Branston, Edward]]

             an English Wesleyan minister, was born at Newark, Nottinghamshire, in 1808. He was converted when about seventeen; was received into the ministry in 1833; was sent in 1835 to the West Indies; labored at Georgetown and Mahaica, Demerara, and in Barbadoes; returned to his native land in 1846; occupied various home circuits henceforward; was sent to Shepton-Mallet in 1862 and whilt from home visiting a friend was seized with a sickness which in a few days terminated fatally, February 2, 1863. He was an earnest, practical evangelist, whose ministry resulted in the conversion of many. See Minutes of the British Conference, 1863, page 18.

## Brant, Joseph[[@Headword:Brant, Joseph]]

             (Thayendanega), a famous Indian chief of the Mohawks, was born in Ohio about 1742. He was a student in Dr. Wheelock's Indian school in Connecticut, and visited England in 1775-76. During the Revolution he excited the Indians to oppose the colonies. but afterwards used his influence to preserve peace between the Indians and the United States. He visited England a second time in 1786, where he was received with great distinction. While there he collected funds for a church, and published the Book of Common Prayer and the Gospel by Mark in Mohawk and English. He died on his estate at the head of Lake Ontario, Canada, November 24, 1807. See Stone, Life of Joseph Brant (1830).

## Brant, Sebastian[[@Headword:Brant, Sebastian]]

             (also called Titio), a German satirist, was born in 1458 at Strasburg. He studied law and literature at Basle, took in 1480 his degree as doctor of law, and was for some time teacher there. In 1500 he returned to his native city and was made syndicus in 1501, a position which he occupied till his death, May 10, 1521. He is best known as the author of the famous satirical poem Das Narrenschiff (Basle, 1494), which has not only been often reprinted, but was also translated into Latin, French, and English; best edition of the original text by F. Zarncke (Leipsic, 1871); Simrock has translated it into modern German (Berlin, 1872). Besides, he also published two volumes of Latin poems, In Laudem Gloriosae Virg. Mariae Multorumque Sanctorum Varii Generis (Basle, 1494), and Varia Sebast. Brant Carmina (ibid. 1498). See Koch, Geschichte des deutschen Kirchenliedes, 1:150 sq.; Scherer in Herzog's Real-Encyklop. s.v.; Chas. Schmidt, Sebastian Brant (1874). (B.P.)

## Brantly, William Theophilus, D.D.[[@Headword:Brantly, William Theophilus, D.D.]]

             a distinguished Baptist minister, was born in Chatham Co., N. C., Jan. 23, 1787, and graduated with honor at South Carolina College in 1808. After some time spent in teaching at Augusta, Ga. he became in 1811 pastor of the Baptist Church at Beaufort, S. C. In 1819 he returned to Augusta, and established a Baptist Church there. In 1826 he was called to the First Baptist Church in Philadelphia, where he labored till his health compelled him to remove to the South in 1838, when he settled as pastor at Charleston, S. C., also accepting the presidency of the college at that place. In 1844 he was attacked by paralysis, but lingered till March 28, 1845, when he died, after having been removed to Augusta. Mr. Brantly received the degree of D.D. from Brown University in 1831. He was the author of a volume of sermons published in 1837.-Sprague, Annals, 6:497; Funeral Sermon by Dr. Fuller, Christian Review, 10:591.

## Brantly, William Theophilus, D.D. (2)[[@Headword:Brantly, William Theophilus, D.D. (2)]]

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## Brantly, William Theophilus, Jr., D.D[[@Headword:Brantly, William Theophilus, Jr., D.D]]

             a Baptist minister, son of Reverend Dr. W.T. Brantly, was born at Beaufort, S.C., in 1816. At the age of nine he removed with his father, who had been called to the pastorate of the First Baptist Church in Philadelphia. Under careful training he was fitted for college, and graduated from Brown University in 1840. He became a Christian when young, was baptized in 1834, and at the age of twenty-two was licensed to preach. Soon after he graduated he was invited to take the pastorate of the First Baptist Church in Augusta, Georgia. Here he remained eight years, his ministry being attended with great success. From 1848 to 1856 he was professor of.  belles-lettres and evidences of Christianity and history in the University of Georgia. In 1853 he was called to the pastorate of the First Church in Philadelphia, of which his father had been pastor. This call he declined, but when, three years later, he was invited to take charge of the Tabernacle Church in Philadelphia, he accepted the call. He was pastor of this Church from 1856-61, and then removed to Atlanta, Georgia, and was pastor from 1861-71, with the exception of a short period during the war. From Atlanta he went to Baltimore, as the successor of Reverend Dr. R. Fuller, in the Seventh Baptist Church. Here he remained till his death, March 6, 1882. See Cathcart, Baptist Encyclopedia, page 128. (J.C.S.)

## Branwalator, Saint[[@Headword:Branwalator, Saint]]

             occurs in the Breton liturgy of the 10th century, in conjunction with St. Sampson. Middleton Abbey, Dorsetshire, was dedicated to Athelstan and Branwalator. St. Branwalator's day is given as January 19 in the calendars of Winchester and Malmesbury.

## Braschi, Giovanni Battista[[@Headword:Braschi, Giovanni Battista]]

             an Italian antiquarian, was born at Cesene in 1664. He was bishop of Sarsina and titular archbishop of Nisibis, and died in 1727. He wrote several works upon the antiquities of his country. See Hoefer, Nouv. Biog. Generale, s.v.

## Braschi-Onesti, Romuald[[@Headword:Braschi-Onesti, Romuald]]

             an Italian prelate, brother of duke Luigi, was born at Cezena July 10, 1753. He was made cardinal by Pius VI, his uncle, December 18, 1786, and became archpriest of St. Peter's, grand-prior at Rome of the order of Malta, secretary of the pope's briefs, prefect of the Propaganda, and protector of a great number of religious institutions and societies and cities and public establishments. During the captivity of the pope, he had, like the other cardinals, to suffer persecution. In 1814 he accompanied the pope to Genoa, and returned with him to Rome. He died in 1820. See Hoefer, Nouv. Biog. Generale, s.v.

## Brasher, Larkin Tarrant[[@Headword:Brasher, Larkin Tarrant]]

             a Universalist minister, was born in South Carolina in 1806. He joined the Campbellite Baptists in 1834, and preached for that denomination until 1840, when he was admitted into fellowship with the Universalist  clergymen. The field of his labors is not mentioned. He died at his home in Christian County, Kentuck, October 28, 1876. Mr. Brasher possessed great and distinguished gifts as a preacher. But loss of health led him to retire from the ministry, and during his latter years he served as justice of the peace, county sheriff, and superintendent of the poor, as well as attorney-at-law. See Universalist Register, 1878, page 82.

## Brass[[@Headword:Brass]]

             occurs in the Auth. Vers. of the O.T. as the rendering of נְחשֶׁת, necho'sheth (i.e. the shining), and other kindred forms, but doubtless inaccurately, as brass is a factitious metal, and the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O.T. the correct translation would be copper, although it may sometimes possibly mean bronze (χαλκὸς κεκραμένος), a compound of copper and tin, as in the Chaldee form (נְחָשׁ, nechash') used by Daniel. Indeed, a simple metal was obviously intended, as we see from Deu 8:9, "out of whose hills thou mayst dig brass;" and Job 28:2, " Brass is molten out of the stone ;" and Deu 33:25, "Thy shoes shall be iron and brass," which seems to be a promise that Asher should have a district rich in mines, which we know to have been the case, since Eusebius (viii, 15, 17) speaks of the Christians being condemned to work in them (τοῖςκατὰ Φαινὼ τῆς Παλαιστίνης χαλκοῦ μετάλλοις, Lightfoot, Cent. Chorofr. c. 99). Some such alloy as bronze is probably also the metal denoted in the N.T. by χαλκός, as this was used for coin, the cps of the Romans. The "fine brass" of Rev 1:15; Rev 2:18, however, is χαλκολίβανον, the chashnmal' (הִשְׁמִל) of the Hebrews, a brilliant compound, probably of gold and silver, like the famous " Corinthian brass." SEE AMBER.

Copper was known at a very early period, and the invention of working it is attributed to Tubal-Cain (Gen 4:24; comp. Wilkinson, Anc. Egypt. 3:'43; comp. "Prius aeris erat quam ferri cognitus usus," Lucr. v. 1292). Its extreme ductility (χαλκός, from χαλάω) made its application almost universal among the ancients (see Smith, Diet. of Class. Ant. s.v. Ms). See COPPER.

The same word is used for money in both Testaments (Eze 16:36; Mat 10:9, etc.). SEE COIN.

Brass (to retain the word) is in Scripture the symbol of insensibility, baseness, and presumption or obstinacy in sin (Isa 48:4; Jer 6:28; Eze 22:18). It is often used in metaphors, e.g. Lev 26:9, " I will make your heaven as iron and your earth as brass," i.e. dead and hard. This expression is reversed in Deu 28:23 (comp. Coleridge's "All in a hot and copper sky,'"' etc., Anc. Mar.). "Is my flesh of brass," i.e. invulnerable, Job 6:12. Brass is also a symbol of strength (Psa 107:16; Isa 48:4; Mic 4:13; Zec 6:1, etc.). So in Jer 1:18; Jer 15:20, brazen walls signify a strong and lasting adversary or opponent. The description of the Macedonian empire as a kingdom of brass (Dan 2:39) will be better understood when we recollect that the arms of ancient times were mostly of bronze; hence the figure forcibly indicates the warlike character of that kingdom. Hence the "brazen thighs" of the mystic image in Nebuchadnezzar's dream were a fit symbol of the "brazen-coated Greeks" (ςΑχαιοι χαλκοχίτωνες, as Homer usually styles them). The mountains of brass, in Zec 6:1, are understood by Vitringa to denote those firm and immutable decrees by which God governs the world, and it is difficult to affix any other meaning to the phrase (comp. Psa 36:6). SEE METAL; SEE BRAZEN.

## Brass (2)[[@Headword:Brass (2)]]

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## Brasses, Sepulchral[[@Headword:Brasses, Sepulchral]]

             are monumental plates of brass or the mixed metal anciently called latten, inlaid on large slabs of stone, which usually form part of the pavement of the church, and representing in their outline, or by the lines engraved upon them, the figure of the deceased. In many instances, in place of a figure there is found an ornamented or foliated cross, with sacred emblems or other devices. The fashion of representing on tombs the effigy of the deceased, graven on a plate of brass, appears to have been adopted about the middle of the 13th century. This was embedded in melted pitch, and firmly fastened down by rivets leaded into a slab, usually in England of the material known as Forest marble, or else Sussex or Purbeck marble. These memorials, where circumstances permitted, were often elevated upon altar- tombs, but more commonly they are found on slabs, which form part of the pavement of churches; and it is not improbable that this kind of memorial was generally adopted, from the circumstance that the area of the church, and especially the choir, was not thereby encumbered, as was the case when effigies in relief were introduced.

The Sepulchral Brass, in its original and perfect state, was a work rich and beautiful in decoration. It is, by careful examination, sufficiently evident that the incised lines were filled up with some black resinous substance; the armorial decorations, and, in elaborate :specimens, the whole field or background, which was cut out by the chisel or scraper, were filled up with mas-tic or coarse enamel of various colors, so as to set off the elegant tracery of tabernacle work, which forms the principal feature of ornament.

The earliest specimen of a brass that has been noticed in England is that at Stoke Dabernon, Surrey, apparently the memorial of Sir John d'Aubernoun, who died in 1277. This exhibits traces of color. Next to this  occur the brasses of Sir Roger de Trumpington, at Trumpington, Cambridgeshire; he died in 1289, but no traces of color exist. In speaking of these as the two earliest known examples, it should be added that Jocelyn, bishop of Wells. who died in 1247, is recorded to have had a brass on his tomb; and on that of bishop Bingham, who died the same year, the matrix or incision of the stone in which the brass was laid still exists.

## Brasseur, Philip[[@Headword:Brasseur, Philip]]

             a Flemish poet and historian, was born at Mons about 1597. Having been ordained priest, he devoted himself to preaching and confession in his native city, and consecrated all his leisure to Latin poetry, applied especially to the religious. antiquities of Hainault. He died in 1650. Some of his principal works are, Dionysiani Monasterii Sacrarium, seu Ejusdem Sacrae Antiquitates, Versibus Illustratae (Mons, 1631): — Sidera Illustrium Honnoniae Scriptorum (ibid. 1637). See Hoefer, Nouv. Biog. Generale, s.v.

## Brassicanus, Johann Alexander[[@Headword:Brassicanus, Johann Alexander]]

             an opponent of the reformation, belonged to a family of Constance, originally named Kohlor Kol, which, however, took the Latin name of Brassicanus in the 15th century. In 1493 a certain Johannes Kol, called Brassicanus, was promoted at Tubingen; he was Melanchthon's teacher, and is probably the father of Johann Alexander, who was professor at Ingolstadt in 1523. At first Alexander belonged to the secret adherents of Luther, but his patristic studies made him soon a decided opponent of the Reformation. In 1524 he was called to Vienna, where he died, November 27, 1539. See Dollinger, Reformation, 1:525 sq.; Hefele, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Brassoni, Feancesco Giuseppe[[@Headword:Brassoni, Feancesco Giuseppe]]

             an Italian missionary and historian of the Jesuit order, a native of Rome, lived in the early half of the 17th century. After suffering captivity and great distress in the missions of Canada, especially in that of the Hurons. he returned to Italy, where he devoted himself to preaching. He wrote, Breve Relazione d'Alcune Missioni de' Padri della Compagnia di Gesi nella Francia Nirova (1653). See Hoefer, Nouv. Biog. Generale, s.v.

## Brassy, Robert[[@Headword:Brassy, Robert]]

             an English divine of the 16th century. was born at Bunbury, Cheshire, and became doctor of divinity at King's College, Cambridge, of which he was elected thirteenth provost. He publicly protested against the visitors of the university, in the reign of Mary, pleading exemptions granted by the Pope. He seems to have resided at Cambridge during his life, and died in 1558. See Fuller, Worthies of England (ed. Nuttall), 1:279.

## Brastberger, Gebhard Ulrich[[@Headword:Brastberger, Gebhard Ulrich]]

             a Protestant theologian, was born November 15, 1754, at Gussenstadt, and died at Stuttgart, July 28, 1813, where he had been rector of the gymnasium since 1807. He wrote, Versuch fiber Religion und Dogmatik (Halle, 1783-84, 2 volumes): — Erzahlungen und Beurtheilungen der  wichtigsten Veranderungen, etc. (ibid. 1790): — Ueber den Grund unseres Glaubens an Gott und unsere Erkenntniss von ihm (Stuttgart, 1802). See Winer, Handbuch der theol. Lit. 1:408, 409, 414. (B.P.)

## Brastberger, Immanuel Gottlieb[[@Headword:Brastberger, Immanuel Gottlieb]]

             a Protestant theologian of Germany, who died in 1764, is widely known by his ascetical writings, which to this day are household works in German Chrisfendom. He wrote, Evangelsche Zeugnisse der Wahrheit zur Aufmunterung im wahren Christenthum, etc. (Reutlingen, 1870-72, 83d ed.): — Die ordnung des Heils, oder die Busse zu Gott und der Glaube an unsern Herrn Jesum Christum, etc. (latest ed. 1857). See Zuchold, Bibl. Theol. 1:180 sq. (B.P.)

## Bratten, James Huston[[@Headword:Bratten, James Huston]]

             a Lutheran minister, was converted about 1848, and soon after entered the ministry of the United Brethren. In 1861 he entered the Lutheran Church, and became pastor of a charge in Huntingdon County, Pennsylvania. He died in Chambersburg, Pennsylvania, January 3, 1868, aged fifty years. See Lutheran Observer, January 24, 1868.

## Brattle, William[[@Headword:Brattle, William]]

             a Congregational minister, was born in Boston 1662. After his graduation at Harvard, 1680, he remained as tutor and fellow a number of years. He was installed pastor in Cambridge, Nov. 25, 1696, in which place he remained until his death, Feb. 15, 1717. He published a Compendium Logicce secundum principia D. Renati Cartesii plerumque efformatum et catechisticepropositum, which was used as a textbook in Harvard.-- Sprague, Annals, i, 236.

## Brattle, William (2)[[@Headword:Brattle, William (2)]]

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## Bratton, Thomas[[@Headword:Bratton, Thomas]]

             a Presbyterian minister, arrived in Maryland in the fall of 1711. A call as made for him from Monokin and Wicomico. He had probably preached in these places after his arrival, but before he was regularly settled he died, October 1712. See Webster, Hist. of the Presb. Church in America, 1857.

## Braulio (Or Brauli)[[@Headword:Braulio (Or Brauli)]]

             a Spanish prelate, succeeded his brother John as bishop of Saragossa in 627, having previously been archdeacon. He was present at the councils of Toledo in 633, 636, and 638, and died in 646. He was one of the most learned men of the age, to whom Spain was largely indebted for the revival of the study of the Scriptures and classical literature, as well as for the reformation of ecclesiastical discipline. It was owing to his persevering importunity that Isidore commenced his great work, De Etymologiis, the incomplete manuscript of which was placed, at Isidore's death, in Brauilios's hands to arrange, and was by him published in its present form; Braulis took part in the fourth, fifth, and sixth councils of Toledo, drawing up the canons of the last. He also (drew up, in the name of those there  assembled, a letter to Honorius I, refuting the calumnies brought against them. His voluminous correspondence includes, letters between him and the kings Chindesvinthus and Recesvinthus, and, the bishops and presbyters of Spain and Gallia Narbonensis. He left also a Life of St. AEmilianus: — an Iambic Hymn, in honor of the same saint: — and Acta de Martyribus Caesaraugust. (Mignie, Patrol. lxxx, 639-720). See Cave, 1:579; Idlefons, de Vir. III. 12; Mabillon, Saec. Bened. 1:205; Smith, Dict. of Christ. Biog. s.v.; Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brault, Charles[[@Headword:Brault, Charles]]

             a French prelate, was born at Poitiers, August 14, 1752. Shortly before the revolution he was professor of theology at the university of Poitiers. Having emigrated, he returned; in 1802; at the period of the Conicordat, and was made bishop of Baveux. At the council of 1811 he was of the number of bishops who were in favor of the four articles regarded as the foundation of the liberties of the Gallican Church. In 1823 he was made archbishop of Albi. In the empire he was appointed baron and knight of the Legion of Honor, and was created peer of France by the restoration in 1827. He died February 25, 1833. See Hoefer, Nouv. Biog. Generale, s.v.

## Braun, Georg[[@Headword:Braun, Georg]]

             a German Catholic theologian, who lived in the latter half of the 16th century, was archdeacon of Dortmund, then dean of the collegiate church of Cologne. He wrote, Theatrum Urbium Praecipuarum Mundi (1572, 1st ed.; published in concert with Francis Hogenberg from 1593 to 1616): — Catholicorum Trenoniensium Adversus Lutheranicae Ibidem Factionis Praedicantes Defensio, etc. (Cologne, 1605). See Hoefer, Nouv. Biog. Generale, s.v.

## Braun, Heinrich[[@Headword:Braun, Heinrich]]

             a Roman Catholic theologian of Germany, was born March 17, 1732, at Tressberg in Bavaria, and died, as doctor of theology and canon law of the Frauenkirche at Munich, November 8, 1792. He is the author of, Die gottliche heilige Schrift des Alten und Neuen Testaments in Lateinischer und Deutscher sprache durchaus mit Erklarungen nach den Sinne der heiligen romischen Kirche u. der beruhmten kathol. Schriftausleger (Augsburg, 1788, s.q. 13 volumes): — Biblisches Universal-Lexikon uber  die nutzlichsten und wichtigsten Gegenstande der heiligen Schrift, etc. (ibid. 1836, 2 volumes, 2d ed.). See Winer, Handbuch der theol. Lit. 1:173; Zuchold, Bibl. Theol. 1:181. (B.P.)

## Braun, Johann Wilhelmn Joseph[[@Headword:Braun, Johann Wilhelmn Joseph]]

             a German theologian, was born at Gropau, April 27, 1801. In 1820 he went to Cologne to prepare himself for the ecclesiastical calling, and in 1821 to Bonn, for the same purpose. At Vienna, in 1825, he entered the priestly office. He returned to Bonn, where he taught church history. In 1837 he went to Rome for the purpose of bringing about a reconciliation on the subject of the Hermesian doctrines. Returning to Bonn in 1839, he completed a course of ecclesiastical law. He was suspended from his duties as professor for zealously defending the ideas of his master, Hermes. He held his seat at the German national assembly of 1848, and in 1850 was a member of the first Prussian chamber. His principal works are, an edition of the OEuvres de Saint .Justin Martyr (Boni, 1830): — Bibliotheca Regularum Fidei (ibid. 1844): — Meletemata Theologica (ibid. 1837), and several others. See Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Braun, Placidus[[@Headword:Braun, Placidus]]

             a Benedictine, was born in 1756 at Peuting, in Upper Bavaria. In 1775 he entered the monastery of St. Ulric, at Augsburg, and, having charge of the library, published Notitia Hist. Litt. de Libris ab Artis Typogr. Inventione, etc. (Aug. Vind. 1788-89), and Notitia Hist. Litt. de Codicibus MSS. in Bibl. Monasterii Exstantibus (1791-96, 6 volumes). In 1808 he was made member of the Bavarian Academy of Sciences, and edited Codex Diplom. Monasterii S. Udalrici (in the Mon. Boica, torn. 22:23), and collected the Codex Episcopatus Augustani. He also published a history of the bishops of Augsburg, in four volumes (Augsburg, 1813-15). He died October 23, 1829. See Lindner, Schriftsteller des Bened. Ordens in Bayern seit 1750 (Regensburg, 1880), 2:124; Streber, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Braune, Karl[[@Headword:Braune, Karl]]

             a Protestant theologian of Germany, was born March 10, 1810, at Leipsic, where he also studied under G. Hermann and Wiener. In 1852 his alma mater conferred on him the degree of doctor of divinity, and in the same year he was called as member of consistory and general superintendent to Altenburg, when he died April 29, 1879. He published, Dos Evangelium von Jesus Christus, synoptisch zusammen-gestellt (Grimma, 1846): — Monnika und Augustinus (ibid. eod.): — Die sieben kleinen katholischen Briefe des Neuen Testaments (ibid. 1847-48): — Unsere Zeit und die innere Mission (Leipsic, 1850): — Die Bergredigt des Herrn (Altenburg, 1855): — Die Briefe in die Epheser, Philipper, Kolosser, in Lange's Bible- work (Elberfeld, 1867): — and in the same work, Die dvei Briefe des Apostels Johannes (ibid. 1866): — Zwolf Charakterbilder aus dem Neuen Testamente (Altenburg, 1878), besides a number of sermons. See Zuchold, Bibl. Theol. 1:182; Schurer, Theologische Literatur-zeitug, 1878, page 271; Hermann, Leben und Wirken von Dr. Karl Braune (Altenburg, 1880). (B.P.)

## Braunius, John, D.D.[[@Headword:Braunius, John, D.D.]]

             professor of theology and Hebrew in the University of Groningen, was born at Kaiserslautern 1628, died at Groningen 1709. His works discover an extensive and accurate knowledge of Jewish rites and customs, and great rabbinical learning. In theology he followed Cocceius. His works are,

1. Selecta Sacra (Amst. 1700, 4to). They embrace various things relating to the Epistles; the 7th seal; holiness of the high-priest; weeping for Thamuz, Ezekiel viii; various dissertations.

2. De Vestitu Sacerdotum Hebrceorum (Lug. Bat. 1680, 4to). This work, on the clothing of the Jewish priests, is a kind of commentary on Exodus 28, 29.

3. Commentarius in Epistolam ad Hebrceos (1705, 4to). Carpzov calls this one of the best commentaries on the Hebrews. It contains a dissertation on the eternal generation of the Son of God.-Horne, Bibliography, pt. ii, ch. v.

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## Brauronia[[@Headword:Brauronia]]

             the name of a festival celebrated in honor; of the goddess Artemis at Brauron, in Attica. The festival was held every fifth year, when a number of young. females about ten years of age, dressed in crocus-colored garments, walked in solemn procession to the temple of the goddess, and were consecrated to her service. Another festival bearing the same name was celebrated every five years at Brauron in honor of Dionysus, in which both men and women took part.

## Brausiet, Mattheu[[@Headword:Brausiet, Mattheu]]

             a French monk, director-general of the Christian Brothers, was born November 1, 1792, at Gachat, Department of the Loire. In 1809 he entered on his novitiate in the Christian Brothers at Lyons, and was subsequently entrusted with the direction of the Brothers' schools at Metz and Rheims. In 1817 he made his profession, and in 1823 was called to Paris to act as director of the community of St. Nicholas, and as visitor of the Brothers' schools of the Department. Seven years later he became assistant to the superior-general of the Christian Brothers, brother Anaclet, upon whose death in 1838 he became director general of that order, which office he held for thirty-six years. In 1873 he visited Rome to witness the beatification of his exemplar, John Baptist de la Salle, the founder of his order. This journey proved too much for him, and on his return to; Paris he died, January 7, 1874. His works of instruction have had a large circulation. The following have been published in America: Meditations on our Last End: — Meditations on the Blessed Virgin May: — Particular Examen: —Meditations on the Holy Eucharist. Brausiet's advice was sought on many occasions by the French government, and twice did two sovereigns, Louis Philippe and Napoleon III, offer him the cross of the Legion of Honor, which he declined.. He accepted it, however, from the president of the French republic, for his community, in acknowledgment of their self-sacrificing conduct in the Franco-Prussian war of 1870-71. In 1838 the Christian Brothers numbered 2300; scholars, 130,000. At the death of brother Philip, by which name Brausiet was known in his order, the brethren numbered 10,000; scholars, 400,000. Brausiet was one of the greatest promoters of Christian education that modern times have produced. See (N.Y.) Cath. Almanac, 1875, page 64.

## Bravery[[@Headword:Bravery]]

             a term used in the Auth. Vers. only in its early sense offinery for the Heb. תַּפְאֶרֶת, tipe'reth, female ornament, Isa 3:18. So in the Apocrypha (Jdt 10:4) " decked herself bravely" stands for gayly, as a rendering of ἐκαλλωπίσατο, presented a fine appearance.

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## Bravo, Nicolas[[@Headword:Bravo, Nicolas]]

             a Spanish theologian and poet, a native of Valladolid, was abbot of Oliva, of the Cistercian order, in Navarre. He died in 1648. He wrote a Life of Saint Benedict, in verse; and some theological works. See Hoefer, Nouv. Biog. Generale, s.v.

## Brawn, Samuel[[@Headword:Brawn, Samuel]]

             an English Baptist minister, was born in Woodford, Northamptonshire, in 1791. He was baptized in 18:12; entered Stepley Academical Institution in 1813, where he remained four years; and in June 1817, became pastor of the "forest-village" of Loughton, Essex, where his labors were blessed to the establishment of a flourishing Church. His pastorate, which was his only one, continued for fifty-two years. For many years he was a useful member of the committee of the Baptist Missionary Society. He died April 10, 1869. See (Lond.) Baptist Hand-book, 1870, pages 188-190. (J.C.S.)

## Bray[[@Headword:Bray]]

             signifying in Old English to pound, stands in the Auth. Vers. at Pro 27:22, for כָּתִשׁ, ka. thash', to beat to pieces in a mortar (q.v.). This punishment is still in use among Oriental nations. Roberts observes, " 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." SEE PUNISHMENT'.

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## Bray, Charles H[[@Headword:Bray, Charles H]]

             a Methodist Episcopal minister, son of Reverend Sullivan Bray, was born at Winslow, Maine, December 26, 1840. He. was converted in early life; received a careful Methodist training, having rare opportunities for understanding the doctrines, usages, and genius of the Church; and began his ministerial career as supply at Cushing in 1867, under the auspices of the East Maine Conference. His after appointments were 1868, Westport and Arrowsic as supply; then in succession, Bremen and Round Pound, Clinton and Benton, and in 1873, Woolwich. Loss of health necessitated his being placed on the supernumerary list in 1874, where he continued to the close of his life. He resumed preaching in 1878 at China, Maine, labored one year, and was again prostrated by sickness. He died in that town, June 23, 1879. Mr. Bray was a devoted Gospel preacher. See Minutes of Annual Conferences, 1880, page 88.

## Bray, Horace L[[@Headword:Bray, Horace L]]

             a Methodist Episcopal minister, was born at East Vassalborough, Maine, March 19, 1831. He was favored with tender religious. instruction; professed conversion at the age of eighteen; received a thorough mental culture at Lincoln Academy and at Waterville College; began preaching in 1854, and in 1855 was admitted into the East Maine Conference, in which.  he served as health permitted until 1862, when he joined the 12th Maine Regiment as chaplain. Ill health obliged him to return home in, a few months, and he resumed his connection with the conference as a superannuate, which relation he sustained until his decease, February 21, 1868. Mr. Bray was an able minister, more zealous than strong in body. He was sympathetic and deeply earnest. See Minutes of Annual Conferences, 1868, page 142.

## Bray, John Evans[[@Headword:Bray, John Evans]]

             a Congregational minister, son of Reverend Thomas Wells Bray, was born at North Guilford, Connecticut, November 28, 1787. In 1806 he went to Portland, Maine, and the next year entered the Fryeburg Academy. The death of his father, in 1808, compelled him to abandon a collegiate course. Until 1816 he was engaged in various kinds of business, part of the time teaching school and then he began the study of theology at Portland. In 1818 he was licensed to preach by the Cumberland Association, and for several months was employed as a missionary in and about Newfield. In 1821 he taught "a select school in North Guilford, and in 1823 became a missionary in northern Vermont. The next year he received a call to St. Johnsbury, Vermont, which he accepted, but owing to difficulties in the Church declined ordination. On May 16, 1827, he was ordained and installed in Columbia (now Prospect), Connecticut, where he had already preached two years as a supply. In August 1832, he was dismissed, and for two years following preached at Westfield, where he was the means of organizing a Church. From 1834 to 1842 he was acting pastor in Humphreysville (now Seymour), Connecticut. On account of impaired health, he withdrew from the active duties of the ministry, and settled on a small farm at Clinton, in the hope of regaining his health; but he was never able to resume regular labor. In 1855 he removed to Brooklyn, N. Y., residing there until 1867, when he went to Newburyport, Massachusetts. This was his residence, with the exception of two years at Elizabeth, N.J., until his death, April 30, 1873. See Cong. Quarterly, 1873, page 442.

## Bray, Nathan H[[@Headword:Bray, Nathan H]]

             a Baptist minister, was born in Petersborough, England, April 29, 1809, and came to America in 1840. He began to preach in 1847, his ministerial labors being put forth in that portion, of Louisina which borders on the Sabine River. He bore the title among his brethren of "apostle of the Sabine  region." To his efforts, in a large measure, is to be attributed the organization of fifty or sixty churches, which were gathered into three associations, of one of which he was the moderator for twenty years. He was for many years an officer in the Grand (Masonic) Lodge of Louisiana, and parish judge for the last three years of his life. He died February 18, 1875. See Cathcart, Baptist Encyclop. page 129. (J.C.S.)

## Bray, Samuel[[@Headword:Bray, Samuel]]

             a Baptist minister, was born in Randolph County, N.C., April 6, 1806. He removed in 1838 to Perry County, Tennessee; professed faith in Christ in 1840; shortly afterwards moved to Henderson County, Tennessee, and resided near Mifflin. He was licensed in November 1850, and ordained in 1856. "His preaching was eminently practical in its character, attracting attention, not so much by the graces of oratory and the charms of eloquence as by his earnest manner and faithful enunciation of those truths which are the common heritage of the children of God." He died at his home in Henderson County, January 31, 1870. See Borum, Sketches of Tennessee Ministers, page 64. (J.C.S.)

## Bray, Sullivan[[@Headword:Bray, Sullivan]]

             a Methodist Episcopal minister, was born in Minot, Maine, September 15, 1795. He was carefully trained by a Christian mother; experienced a change of heart when quite young; began to preach at the age of twenty; and in 1818 entered the East Maine Conference, wherein he spent his long and useful life, dying suddenly, March 15, 1876. Mr. Bray was a diligent student of the Bible, a close observer of nature, a plain, practical preacher, and a powerful man in prayer. See Minutes of Annual Conferences, 1876, page 89.

## Bray, Thomas, D.D.[[@Headword:Bray, Thomas, D.D.]]

             was born in Shropshire 1656, and was educated at Oxford. In 1690 he was appointed to the livings of Over-Whitacre and Sheldon. Here he composed his Catechetical Lectures, a work which so pleased Bishop Compton that he selected the writer to act as his commissary to settle the Church affairs of Maryland. He arrived in America March 12th, 1700, and for two years devoted himself to the labors assigned to him, in the face of the most harassing opposition. He then returned to England, became incumbent of St. Botolph's, Aldgate, and died Feb. 15th, 1730, aged seventy-three. In 1707 he published Bibliotheca Parochialis (1 vol. 8vo), and in 1712 one vol. of his Martyrology, or Papal Usurpation (fol.), designing to follow it up by another, which he left unfinished. In 1726 appeared his Directorium Missionarium and his Primordia Bibliothecaria. One of his chief objects in Maryland had been to establish parochial libraries in each parish for the use of the clergyman, a plan which was afterward extended to England and Wales; and a society still exists under the title of the " Associates of Dr. Bray." The Report of the Bray Associates for 1847 contains a memoir of Dr. Bray.-New Genesis Biog. Dict. v, 26; Sprague, Ann. v, 17; Landon, Eccl. Dict. ii, 387.

## Bray, Thomas, D.D. (2)[[@Headword:Bray, Thomas, D.D. (2)]]

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## Bray, William (or Billy Bray[[@Headword:Bray, William (or Billy Bray]]

             as he was familiarly called), was a distinguished, eccentric, and useful local preacher. among the Bible Christians. He was born in Cornwall, England, June 1, 1794. He was converted in 1823, and in 1824 made a local preacher. He died May 25, 1868. His benevolence was remarkable, his faith strong, and his prayers mighty. He detested smoking and drinking. See Memoir (Lond. 1872).

## Brayer, Pierre[[@Headword:Brayer, Pierre]]

             a French theologian, was born in Paris, May 19, 1654. He was canon, grand deacon, and vicar-general of the diocese of Metz, where he died, January 26, 1731. He wrote, Rituel du. Diocese de Metz (Metz, 1713): — Oraison Funebre de Ml. le Dauphin, son of Louis XIV (ibid. 1711). He also wrote several religious works which were published anonymously. See Hoefer, Nouv. Biog. Generale, s.v.

## Brayton (Nee Greene), Patience[[@Headword:Brayton (Nee Greene), Patience]]

             a minister of the Society of Friends, was born in North Kingston, R.I., November 18, 1733, and, at about the age of twenty-one, was “approved," in accordance with the usages of her denomination. In 1758 she became the wife of Preserved Brayton. Among the praiseworthy acts of their early married life was the liberation of their slaves. In the spring of 1771 she left her home, for the purpose of making an extended religious tour among Friends in the Middle and Southern States. Her Journal relating to this tour is full of interesting details, dwelling largely upon her own spiritual trials, and recounting the many hardships which, she and her companion endured while engaged in what they believed to be the Lord's work. Early  in the year 1772 they were in South Carolina. After her long and arduous service, she reached her home in Rhode Island, June 27, 1772. On December 14, 1783, she sailed for Great Britain. Of the incidents connected with this tour in the Old World, we have a minute account in her Life. Having accomplished her mission abroad, she returned home to America, September 10, 1787. After this she travelled but little, on account of the infirmities of age. She died July 30, 1794. See Friends' Library, 10:480. (J.C.S.)

## Brayton, George[[@Headword:Brayton, George]]

             a Presbyterian minister, was born in western New York, January 8, 1844. He graduated at Amherst College in 1866, and at Union Theological Seminary in 1869; was ordained June 29 of the latter year; was pastor at Norwood, N.Y., from 1869 to 1872, and at Newark, N.J., 1872-73; and died at Utica, N.Y., June 9, 1873. See Gen. Cat. of Union Theol. Sem. 1876, page 128.

## Brayton, Isaac Henry[[@Headword:Brayton, Isaac Henry]]

             a Presbyterian minister, was born in Deerfield, N.Y., November 29, 1821.. He graduated at Harvard College in 1846, and at Union Theological Seminary in 1849: was ordained January 18, 1850, and in that year became stated supply at San Jose, California; agent at San Francisco in 1853; editor in 1854; pastor at Marysville, California, some years thereafter; professor in California College, Oakland, in 1860; and died at Nevada City, California; April 12, 1869. See Gen. Cat. of Union Theol. Sem. 1876, page 52.

## Brazen Sea[[@Headword:Brazen Sea]]

             (יָם הִנַּחשֶׁת, yam han-neco'sheth, sea of copper, 2Ki 25:13; 1Ch 18:8; also at ,מוּצָקיָם, molten sea, 1Ki 7:23; or simply הִיָּם, the sea, 1Ki 7:24; 1Ki 7:29; 2Ki 16:17; 2Ch 4:3 sq.), the great round laver, cast of metal (" brass" [q.v.]), placed in the priests' court of Solomon's Temple (1Ki 7:23-26; 2Ch 4:2-5; see Josephus, Ant. 8:3, 5; compare a similar basin of stone discovered in the island of Cyprus, Miller, Archaol. p. 292). See generally Reland, Antiq. Sacr. i, 6, 7 sq.; Schacht, Ad Iken, p. 415 sq.; Keil, Tempel Salomo's, p. 118 sq.; especially Theniiis, Althebr. Ldngen- u. Hlohlmasse, p. 19 sq., 61 sq.; also his Can. iib. d. Ko. ad fin. It was 5 cubits high, and had at the brim a circumference of 30 cubits, or a diameter of 10 cubits. The rim was finished off with the cups of flowers (lilies), and below these ran a double row of gourd-shaped bosses ("knobs" [q.v.]). The edge was a handbreadth in thickness, and the vessel was capable of containing 2000 (according to Chronicles 3000) baths (q.v.). This immense basin rested upon twelve bullocks, also cast of " brass," their hinder parts being turned inward in a radiate form. It was designed for ablution of the priests (2Ch 4:6), i.e. their hands and feet (Exo 30:18 sq.). At the destruction of the Temple it was broken into pieces by the Chaldseans, and so taken in fragments to Babylon (2Ki 25:13; Jer 52:17). A few points deserve especial consideration.

1. The diameter being given as 10 cubits, in mathematical strictness the periphery would have been 31 cubits; or the circumference, if of exactly 30 cubits, would yield a diameter of 91 cubits. Yet we have no occasion, in order to confute infidel objections (Spinoza, Tractat. theol. pot. c. 2, p. 181, ed. Jen.), to resort to any artificial hypothesis, e.g. either that the basin was hexagonal (Reyher, Mathsis Mos. p. 715; Deyling, Observatt. i, 125), or that the diameter was measured quite over the rim, and the circumference just below its flange or lip (Schmidt, Milischl r Mathem. p. 160). See, however, Nicolai, Dissert. de symmetria mares enei (Viteb. 1717). The breadth across was doubtless 10 cubits, and the perimeter is given merely in round numbers, as sufficiently exact.

2. The capacity of the basin, as given in 1Ki 7:26 (comp. also Joseph. 1. c.), is certainly more reliable than that in 2Ch 4:6, and the number in the latter passage may be only a corruption (see Movers, Ueb. d. Chronik, p. 63). The older archaeologers understand that the 3000 baths designate the maximum contents, but that there were usually only 2000 baths actually in it, lest otherwise the priests should be in danger (so Deyling, ut sup.) of drinking from it! For other, and, for the most part, strange views. see Thenius (ut sup. p. 19 sq.).

3. The figure of the vessel is not given in detail in the sacred document, and Keil (in loc.) has pronounced the older investigations on this point in vain. As the text gives but a single diameter, most writers have thought only of a cylindrical form; but this would be unusual for such a vessel, and Josephus appears to represent it as having a hemispherical or bowl-like shape, which certainly would be far more elegant. - The question, however, can only be determined with certainty by means of a calculation upon the elements of the height (5 cubits) and the capacity (2000 baths). The depth confirms the supposition that it was semi-spheroidal in shape, for it is exactly equal to the radius, being one half the diameter, computing the admeasurements internally. If now, in accordance with the best authenticated estimates, we reckon the ancient cubit at 20.625 inches, and the Hebrew bath as equivalent to F.875 gallons (wine measure, the gallon=231 cubic inches), the brazen sea, if perfectly hemispherical, with a radius of 5 cubits, would contain 2,296,089 cubic inches, or 9940 gallons, or 1120 baths; if a cylinder, with corresponding dimensions, its capacity would be one half more, i.e. 1680 baths. This proves, first, that the reading 2000 is the true one, being sufficiently correct for a round number, as it evidently is; and, secondly, that the vessel was nearer a cylindrical than a semi-globular form, rendering indeed a considerable swell toward the bottom requisite, in order to make up its utmost capacity to a close approximation to the lesser figure given in the text. For other calculations, see Bockh, Metrol. Untersuch. p. 261 sq.

4. How the priests used this huge bowl for washing in, the Bible does not inform us. It was probably furnished with faucets, by means of which the water was drawn out as occasion required. This latter contrivance is supplied in most representations of the brazen sea; it rests, however, upon no better authority than mere conjecture. SEE SEA, MOLTEN.

## Brazen Sea (2)[[@Headword:Brazen Sea (2)]]

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## Brazen Serpent[[@Headword:Brazen Serpent]]

             (נְחִשׁ נְחשֶׁתּ, nechash' necho'sheth, serpent of copper, ὄφις χαλκοῦς). On the way from Mount Hor to the Elanitic Gulf, the Israelites were bitten by venomous serpents (שְׂרָפַים, seraphin'), and many of them died. SEE SERPENT. Moses therefore, at the Divine command, erected (hung on a pole) the metallic (" brazen," i.e. copper-cast) figure of one (such) serpent, and every one that had been bitten who looked toward it was cured (Num 21:5 sq.; comp. Wis 16:5 sq.; Joh 3:14). This "brazen serpent" was still (under the name הִנְּחֻשַׁתָּן, han-Nechushtan'), in the time of Hezekiah, an object of idolatrous reverence among the Israelites (2Ki 18:4). This miraculous relief is interpreted by the Jews (comp. Wis 16:7) as the result of a lively faith in Jehovah on the part of the beholders (see Onkelos, the Targums, Jerome, and the rabbins, in the younger Buxtorf's Hist. serpentis cen. v, 5, in his Exercitt. p. 458 sq.), while others of them regard this serpent-form as a talisman which Moses was enabled to prepare, from his knowledge of astrology (see Rabbi Samuel Zirza in Deyling's Observatt. ii, p. 210). From the notice in the Gospel (Joh 3:14), most Christian interpreters have rightly inferred that the "brazen serpent" was intended as a type of Christ as the Redeemer of the world (see Menken, Ueb. die eherne Schlange, Brem. 1812; Kerns, in Bengel's Archiv, v, 77 sq., 360 sq., 598 sq.). For various futile attempts to explain this miracle on natural principles, see Bauer, Hebr. Gesch. ii, 320; also Ausfiihrl. Erkl&r. der Wunder des A. 7. i, 228; Paulus, Comment. IV, i, 198 sq.; Hoffmann, in Scherer's Schriftforsch. i, 576 sq. SEE MOSES. Parallels more or less complete have been traced between the brazen serpent and similar ideas among other nations, which, although not strictly illustrative of the Biblical narrative, are yet interesting, as showing that the fact was not at variance with the notions of antiquity. From 2Ki 18:4, it would seem to have been eventually looked upon by the degenerate Jews themselves as a symbol of curative power (comp. Ewald, Isr. Gesch. ii, 177); as among the ancients the figure of a serpent appears to have been derived from the East, as a type of Esculapius, i.e. health (Macrob. Sat. i, 20; see Junker, in Meusel's Museum, ii, 127 sq.; Muller, Archaol. p. 597). In the Egyptian theology the (innocuous) serpent was early an emblem of sanatory virtue; such were worshipped in the Thebald (Herod. ii, 74), and they appear on the monumental delineations in various connections, sometimes with the beneficent Isis, sometimes ingrafted upon the figure of Serapis [? as a benign deity] (Creuzer, Symbol. i, 504 sq.; ii, 393). So Philo interprets ,the serpent of the wilderness (σωφροσύνη ἀλεξίκακος). See further Funk, De Nechustane et Esculapii.serpente (Berol. 1826); Wochter, Naturce et Scripturce concordia (Leips. 1752), p. 116; Nova Biboth. Lubec. iii. I sq.; Hengstenberg, Beitr. i, 164. SEE NEHUSHTAN.

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## Brazer, John, D.D[[@Headword:Brazer, John, D.D]]

             a Unitarian minister, was born at Worcester, Massachusetts, in 1787. He graduated at Harvard College in 1813; was appointed Latin tutor in the university one year before taking his regular master's degree; and in 1817 became the immediate successor of Professor Frisbie in the Latin chair. His early determination was for the profession of the law. In after-life he resolved to study theology, and began while at the university. He was one of the chief agents in effecting a transition from the severe and ceremonial academical government of the olden time, to an intercourse with the pupils more courteous and winning. In 1820 he accepted the pastorship of the North Church in Salem, at the same time declining a call from the new Unitarian Church in New York. He labored long and with untiring zeal at Salem. He died in 1846. See Sprague, Annals of the Amer. Pulpit. 8:504.

## Brazil[[@Headword:Brazil]]

             an empire of South America. SEE AMERICA.

I. Church History. — In 1500 Brazil was taken possession of by a Portuguese admiral, who was soon followed by some Franciscan monks, most of whom were, however, killed by the Indian tribes. In 1549 the first Jesuits came to Brazil, who succeeded in establishing a large number of missions. The most celebrated among them were Anchieta (q.v.) and Vieyra (q.v.). The Inquisition never gained a firm footing in Brazil. In the eighteenth century French philosophy found many adherents, and even among the clergy a party was formed, led by Father Peiso, which demanded the abolition of celibacy and other radical reforms. The government nominated a member of this party, Dr. Moura, for the bishopric of Rio de Janeiro, but the pope refused to confirm the appointment, and, as in this question Rome was sustained by the Brazilian Chambers, the government had to yield. Of late years the Roman party has gained in strength, and several Roman Catholic (ultramontane) newspapers have been printed. Still a majority of the Brazilian papers are liberal, and oppose all extreme ultramontane views. The first Protestants settled in Brazil in the 16th and the beginning of the 17th century, while a part of the country was under the rule of the French and the Dutch, but after the re-establishment of the Portuguese dominion (1654) Protestantism was entirely exterminated. From that time until 1808 Protestants were forbidden to settle in Brazil. They then received the liberty to build churches, but only on condition of making no proselytes. Greater rights were conceded to the German and: Swiss emigrants, who were invited and encouraged by the government to settle in the agricultural districts. The government promised to pay to the Protestant clergymen and teachers a salary, and to establish a Supreme Protestant Consistory at Rio. The number of the Protestant immigrants is already considerable-the whole immigration amounted in 1858 to about 30,000 souls in 44 colonies-and forms, next to the British and Dutch possessions in Guiana, the largest nucleus of a native Protestant population in South America.

II. Ecclesiastical Statistics. — The area of Brazil is 3,219,134 square miles; its population in 1888 amounted to 12,165,000, of which only 23 per cent. are of European descent. The entire native population, except the free Indians (about 4 per cent. of the total population), belong to the Roman Catholic Church, which has one archbishop, viz. of Bahia, and 11 bishops, viz. Sao Luiz, Cuyaba, Diamantina, Goyaz, Maranhao, Fortaleza, Para, Oliuda, S. Paulo, Rio de Janeiro, and Porto Alegre. The Church has no property of her own, but bishops and priests are paid by the state. The number of priests is very small, and all the bishops complain of the difficulty of finding a sufficient number of candidates for the priesthood. The number of convents is limited. There are eleven theological seminaries, and the erection of two theological faculties has been resolved upon. The ecclesiastical jurisdiction of the bishops, which was formerly very extensive, is now (since 1834) very limited.

The English congregation of Rio dates with the century, and numbers 4000 to 5000. There are English congregations at Bahia and Pernambuco. The German Protestants in Rio in 1863 had a school, and numbered about 2500 members. The largest Protestant congregation is in San Leopoldo, which has 12,000 (German) inhabitants, and three Protestant ministers. The O. S. Presb. Church occupied Rio as a station in 1860, and had, in 1865, stations at San Paulo and Rio Clara. In Dec., 1865, the members of the mission formed the " Presbytery of Rio de Janeiro," which in Sept., 1866, was connected with the Synod of Baltimore. . Altogether, in 1863, Brazil had 24 Protestant clergymen (3 English, 5 American, and 12 German) in 25 congregations (3 English, 5 American, and 17 German). See Kidder and Fletcher, Brazil and the Brazilians (Phil. l157, 8vo); Schem, Eccl. Year- book; 29th Ann. Rep. of Board of For. Miss. of (0. S.) Presb. Church (N. Y.' 1866); Amer. Annual Cyclopaedia.

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## Breaca, Saint[[@Headword:Breaca, Saint]]

             Among the companies of Irish ascetics who landed in the Hayle Estuary, on the north coast of England, are named Breaca, Ia, Uni, Sininus, and others. Lives of Breaca, Ia. Elwinus, and Wynnerius, existed in Leland's time (Itin. 3, page 4, 15, 16, 21), which connected some of their companions with St. Patrick. It is possible that we may place the arrival of Breaca in the latter part of the 5th century. He is said to have been born on the confines of Ulster and Leinster, i.e., East Meath. The parish of Breage is by some thought to be named after him. St. Breaca's day is June 4.

## Bread[[@Headword:Bread]]

             (לֶחֶם, le'chem; ἄρτος.), a word of far more extensive meaning among the Hebrews than at present with us. There are passages in which it appears to be applied to all kinds of victuals (Luk 11:3); but it more generally denotes all kinds of baked and pastry articles of food. It is also used, however, in the more limited sense of bread made from wheat or barley, for rye is little cultivated in the East. The preparation of bread as an article of food dates from a very early period: it must not, however, be inferred from the use of the word lechem in Gen 3:19 (" bread," A. V.) that it was known at the time of the fall, the word there occurring in its general sense of food: the earliest undoubted instance of its use is found in Gen 18:6.

1. Materials. — The corn or grain (שֵׁבֶר, she'ber, דָּנָן, dagan') employed was of various sorts: the best bread was made of wheat, which, after being ground, produced the "flour" or "meal" (קֶמִח, ke'mach; ἄλευρον; Jdg 6:19; 1Sa 1:24; 1Ki 4:22; 1Ki 17:12; 1Ki 17:14), and when sifted the "fine flour" (סֹלֶת, so'leth, more fully סֹלֶת חַטַּים, Exo 29:2; or קֶמִח סֹלֶת, Gen 18:6; σεμίδαλις) usually employed in the sacred offerings (Exo 29:40; Lev 2:1; Eze 46:14), and in the meals of the wealthy (1Ki 4:22; 2Ki 7:1; Eze 16:13; Eze 16:19; Rev 18:13). "Barley" was used only by the very poor (Joh 6:9; Joh 6:18), or in times of scarcity (Rth 3:15, compared with 1:1; 2Ki 4:38; 2Ki 4:42; Rev 6:6; Joseph. War, v, 10, 2): as it was the food of horses (1Ki 4:28), it was considered a symbol of what was mean and insignificant (Jdg 7:13; comp. Joseph. Ant. v, 6, 4, μάζαν κριθίνην, ὑπ᾿ εὐτελείας ἀνθρώποις ἄβρωτον; Liv. 27:13). as well as of what was of a mere animal character, and hence ordered for the offering of jealousy (Num 5:15; comp. Hos 3:2; Philo, ii, 307). "Spelt" (כֻּסֶּמֶת, kusse'meth; ὄλυρα, ζέα; V. rye, fitches, spelt) was also used both in Egypt (Exo 9:32) and Palestine (Isa 28:25; Eze 4:9; 1Ki 19:6; Sept. ἐλκρυφίας ὀλυρίτης): Herodotus I indeed states (ii. 36) that in the former country bread was made exclusively of olyra, which, as in the Sept., he identifies with zea; but in this he was mistaken, as wheat was also used (Exo 9:32; comp. Wilkinson, Anc. Eg. ii, 397). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, and millet, were added (Eze 4:9; comp. 2Sa 17:28); the bread so produced is called "barley cakes" (Eze 4:12; A. V. "as barley cakes"), inasmuch as barley was the main ingredient. The amount of meal required for a single baking was an ephah or three measures (Gen 18:6; Jdg 6:19; 1Sa 1:24; Mat 13:33), which appears to have been suited to the size of the ordinary oven. Grain is ground daily in the East. SEE MILL.

2. Preparation. — After the wheaten flour is taken from the hand-mill, it is made into a dough or paste in a small wooden trough. SEE KNEADING- TROUGH. The process of making bread was as follows: the flour was first mixed with water, or perhaps milk (Burckhardt's Notes on the Bedouins, i, 58); it was then kneaded (לוּשׁ) with the hands (in Egypt with the feet also; Herod. ii, 36; Wilkinson, ii, 386) in a small wooden bowl or "kneading- trough" (מַשְׁאֶרֶת, mishe'reth, a term which may, however, rather refer to the leathern bag in which the Bedouins carry their provisions, and which serves both as a wallet and a table; Niebuhr's Voyage, i, 171; Harmer, 4:366 sq.; the Sept. inclines to this view, giving ἐγκαταλείμματα [A. V. "store"] in Deu 28:5; Deu 28:17; the expression in Exo 12:34, however, "bound up in their clothes," favors the idea of a wooden bowl), until it became dough (בָּצֵק, batsek'; σταῖς, Exo 12:34; Exo 12:39; 2Sa 13:8; Jer 6:18; Hos 7:4; the term "dough" is improperly given in the A. V. for עֲרַיסוֹת, grits, in Num 15:20-21; Neh 10:37; Eze 44:30). When the kneading was completed, leaven (שְׂאֹר, seor'; ζύμη) was generally added; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen 18:6; Gen 19:3; Exo 12:39; Jdg 6:19; 1Sa 28:24). SEE LEAVEN.

Such cakes were termed מִצּוֹת, matstsoth' (Sept. ἄζυμα), a word of doubtful sense, variously supposed to convey the ideas of thinness (Fiirst, Lex. s.v.), sweetness (Gesen. Thesaur. p. 815), or purity (Knobel, Comm. in Exo 12:20), while leavened bread was called חָמֵוֹ, chamets' (lit. sharpened or soured; Exo 12:39; Hos 7:4). Unleavened cakes were ordered to be eaten at the Passover to commemorate the hastiness of the departure (Exo 12:15; Exo 13:3; Exo 13:7; Deu 16:3), as well as on other sacred occasions (Lev 2:11; Lev 6:16; Num 6:15). The leavened mass was allowed to stand for some time (Mat 13:33; Luk 13:21), sometimes for a whole night ("their baker sleepeth all the night," Hos 7:6), exposed to a moderate heat in order to forward the fermentation (" he ceaseth from stirring" [ מֵעַירA. V. "raising"] the fire " until it be leavened," Hos 7:4). The dough was then divided into round cakes (כַּכְּרוֹת לֶחֶם, lit. circles of bread; ἄρτοι; A. V. "loaves;" Exo 29:23; Jdg 8:5; 1Sa 10:3; Pro 6:26; in Jdg 7:13, i, צְלוּל, , μαγίς), not unlike flat stones in shape and appearance (Mat 7:9; comp. 4:3), about a span in diameter and a finger's breadth in thickness (comp. Lane's Modern Egyptians, i, 164): three of these were required for the meal of a single person (Luk 11:5), and consequently one was barely sufficient to sustain life (1Sa 2:36, A. V. "morsel;" Jer 37:21, A. V. "piece"), whence the expression לֶחֶם לִחִוֹ, "bread of affliction" (1Ki 22:27; Isa 30:20), referring not to the quality (pane plebeio, Grotius), but to the quantity; two hundred would suffice for a party for a reasonable time (1Sa 25:18; 2Sa 16:1). The cakes were sometimes punctured, and hence called חִלָּהchalah' (κολλυρίς; Exo 29:2; Exo 29:23; Lev 2:4; Lev 8:26; Lev 24:5; Num 15:20; 2Sa 6:19), and mixed with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, ii, 386). Sometimes they were rolled out into wafers (רָקַיק, rakik'; λάγανον; Exo 29:2; Exo 29:23; Lev 2:4; Num 6:15-19), and merely coated with oil. Oil was occasionally added to the ordinary cake (1Ki 17:12). A more delicate kind of cake is described in 2Sa 13:6; 2Sa 13:8; 2Sa 13:10; the dough (A. V. "flour") is kneaded a second time, and probably fried in fat, as seems to be implied in the name לְבַיבוֹת, lebiboth', q. d. dough-nuts (from לָבִב, to befaet, kindred with לֵבָב, heart; compare our expression hearty food; Sept. κολλυρίδες; Vulg. sorbitiunculce). (See below.)

3. Baking. — The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into " white baskets" (Gen 40:16), סִלֵּי חֹרַי, salley' chori', a doubtful expression, referred by some to the whiteness of the bread (Sept. κανᾶ χονδριτῶν ; Aquil. κὀφινοι γύρεως; Vulg. canistra farina), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word חֹרַי with the idea of a hole, to an open-work basket (margin, A. V.), or, lastly, to bread baked in a hole. The baskets were placed on a tray and carried on the baker's head (Gen 40:16; Herod. ii, 35; Wilkinson, ii, 386). SEE BASKET.

The baking was done in primitive times by the mistress of the house (Gen 18:6) or one of the daughters (2Sa 13:8); female servants were, however, employed in large households (1Sa 8:13): it appears always to have been the proper business of women in a family (Jer 7:18; Jer 44:19; Mat 13:33; comp. Plin. 18:11, 28). Baking, as a profession, was carried on by men (Hos 7:4; Hos 7:6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the name "bakers' street" (Jer 37:21), and "tower of the ovens" (Neh 3:11; Neh 12:38); A. V. "furnaces." In the time of the Herods, bakers were scattered throughout the towns of Palestine (Joseph. Ant. 15:9, 2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (Gen 18:6; comp. Harmer's Observations, i, 483): reference is perhaps made to this in the Lord's prayer (Mat 6:11; Luk 11:3). The bread taken by persons on a journey (Gen 45:23; Jos 9:12) was probably a kind of biscuit. SEE BAKE.

The methods of baking (אָפָה, aphah') were, and still are, very various in the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves; but more usually each household possessed a portable oven (תִנּוּר, tannur'; κλίβανος), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1Ki 17:12; Isa 44:15; Jer 7:18) or dried grass and flower-stalks (χόρτος, Mat 6:30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii, 92) or outwardly: such ovens were used by the Egyptians (Wilkinson, ii, 385), and by the Easterns of Jeronme's time (Comment. in Lam. v, 10), and are still common among the Bedouins (Wellsted's Travels, i, 350; Niebuhr's Descript. de I'Arabie, p. 45, 46). The use of a single oven by several families only took place in time of famine (Lev 26:26). Another species of oven consisted of a hole dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Harmer, i, 487). Jahn (Archaol. i, 9, § 140) thinks that this oven is referred to in the term כַירִיַם, kira'yim (Lev 11:35); but the dual number is an objection to this view; the term חֹרַיabove (Gen 40:16) has also been referred to it. SEE OVEN.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's Notes, i, 58) or beneath them (Belzoni's Travels, p. 84); or they were thrown into the heated embers of the fire itself (Wellsted's Travels, i, 350; Niebuhr, Descript. p. 46); or, lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ezr 4:12; Ezr 4:15; Burckhardt's Notes, i, 57; Niebuhr's Descript. p. 46). The terms by which such cakes were described were עֻגָּה, uggah' (Gen 18:6; Exo 12:39; 1Ki 17:13; Ezr 4:12; Hos 7:8), מָעוֹג, (1Ki 17:12; Psa 35:16), or more fully עֻגִּת רְצָפַים., uggath' retsaphin' (1Ki 19:6, lit. on the stones,' "coals," A. V ), the term עֻגָּהreferring, however, not to the mode of baking, but to the rounded shape of the cake (Gesen. Thesaur. p. 997): the equivalent terms in the Sept. ἐγκρυφίας, and in the Vulg. subcizericius panis, have direct reference to the peculiar mode of baking.

The cakes required to be carefully turned suring the process (Hos 7:8; Harmer, i, 488). Other methods were used for other kinds of bread; some were baked on a pan (מִחֲבִת; τήγανον; sartago: the Greek term survives in the tajen of the Bedouins), the result being similar to the khubz still used among the latter people (Burckhardt's Notes, i, 58), or like the Greek ταγήνιαι, which were baked in oil, and eaten warm with honey (Athen. 14:55, p. 64C); such cakes appeared to have been chiefly used as sacred offerings (Lev 2:5; Lev 6:14; Lev 7:9; 1Ch 23:29). A similar cooking utensil was used by Tamar (2Sa 13:9, מִחֲבִת; τὴγανον), in which she baked the cakes and then emptied them out in a heap (יָצִק, not " poured," as if it had been broth) before Ammon. A different kind of bread, probably resembling the ftita of the Bedouins, apasty substance (Burckhardt's Notes, i, 57), was prepared in a saucepan (מִרְחֶשֶׁת; ἐσχάρα; craticula; A. V. frying-pan; none of which meanings, however, correspond with the etymological sense of the word, which is connected with boiling); this was also reserved for sacred offerings (Lev 2:7; Lev 7:9). As the above-mentioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (Lev 2:6; Isa 58:7; Lam 4:4; Mat 14:19; Mat 15:36; Mat 26:26; Act 20:11; comp. Xen. Anab. 7:3, § 22, ἄρτους διέκλα), whence the term פָּרִס, to break = to give bread (Jer 16:7); the pieces broken for consumption were called κλάσματα (Mat 14:20; Joh 6:12).. Old bread is described in Jos 9:5; Jos 9:12, as crumbled ( נַקֻּדַים, nikkudim'; Aquil. ἐψαθυρωμένος; infrusta comminuti; A. V. " mouldy," following the Sept. εὐρωτιῶν καὶ βεβρωμένος), a term which is also applied (1Ki 14:3) to a kind of biscuit, which easily crumbled (κολλυρίς; A. V. "cracknels"). SEE CAKE.

4. Figurative Uses of the term "Bread." — As the Hebrews generally made their bread very thin, and in the form of little flat cakes (especially their unleavened bread), they did not cut it with a knife, but broke it, which gave rise to that expression so usual in Scripture of breaking bread, to signify eating, sitting down to table, taking a repast (Lam 4:4; Mat 14:19; Mat 15:36). In the institution of the Lord's Supper our Saviour broke the bread; whence to break bread, and breaking of bread, in the New Testament, are used some, times for the celebration of the Eucharist (Mat 26:26), and also the celebration of the agape, or lovefeast (Act 2:46). (See below.)

"Cast thy bread upon the waters" (Ecc 11:1), may allude to the custom practised in some countries of sowing bread-corn or rice upon a soil well irrigated, or, as some think, against the rainy season; or, in a figurative sense, it may be an exhortation to disinterested liberality, with a promise of receiving its due recompense.

The figurative expressions "bread of sorrows" (Psa 127:2) and "bread of tears" (Psa 43:3) mean the portion of every day as one's daily bread. So the "bread of wickedness" (Pro 4:17) and "bread of deceit" (Pro 10:17) denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread. SEE DAILY BREAD; SEE LIFE (BREAD OF). SHEW-BREAD is the rendering in the Auth. Vers. of the Heb. לֶחֶם פָּנַים, le'chem panmnta, the bread of the face, or of the presence, because it was set forth before the face or in the presence of Jehovah in his holy place. It is also called "the bread arranged in order" and "the perpetual bread," because it was never absent from the table (Lev 24:6-7; 1Ch 23:29). In the outer apartment of the tabernacle. on the right hand, or north side, stood a table made of acacia (shittim) wood, two cubits long, one broad, and one and a half high, and covered with laminae of gold. The top of the leaf of this table was encircled by a border or rim of gold. The frame of the table immediately below the leaf was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs, through which staves covered with gold were inserted for the purpose of carrying it (Exo 25:23-28; Exo 37:10-16).

These rings were not found in the table which was afterward made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense (the Sept. adds salt; Lev 24:7). The number twelve represents the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because there were still many true Israelites among the apostatizing tribes. The twelve loaves were also a constant record against them, and served as a standing testimonial that their proper place was before the forsaken altar of Jehovah. The loaves were placed in two piles, one above another, and were changed every Sabbath day by the priests. The frankincense that had stood on the bread during the week was then burned as an oblation, and the removed bread became the property of the priests, who, as God's servants, had a right to eat of the bread that came from his table; but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it; but, in a case of extreme emergency, the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men (1Sa 21:6; Mat 12:4).

Wine also was placed upon the "table of shewbread" in bowls, some larger and some smaller; also in vessels that were covered and in cups, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations. Gesenius calls them " patere libatoriae," and they appsar in the Authorized Version as " spoons" (see generally Exo 25:29-30; Exo 37:10-16; Exo 40:4; Exo 40:24; Lev 24:5-9; Num 4:7). SEE SHEW-BREAD.

## Bread (2)[[@Headword:Bread (2)]]

             (לֶחֶם, le'chem; ἄρτος.), a word of far more extensive meaning among the Hebrews than at present with us. There are passages in which it appears to be applied to all kinds of victuals (Luk 11:3); but it more generally denotes all kinds of baked and pastry articles of food. It is also used, however, in the more limited sense of bread made from wheat or barley, for rye is little cultivated in the East. The preparation of bread as an article of food dates from a very early period: it must not, however, be inferred from the use of the word lechem in Gen 3:19 (" bread," A. V.) that it was known at the time of the fall, the word there occurring in its general sense of food: the earliest undoubted instance of its use is found in Gen 18:6.

1. Materials. — The corn or grain (שֵׁבֶר, she'ber, דָּנָן, dagan') employed was of various sorts: the best bread was made of wheat, which, after being ground, produced the "flour" or "meal" (קֶמִח, ke'mach; ἄλευρον; Jdg 6:19; 1Sa 1:24; 1Ki 4:22; 1Ki 17:12; 1Ki 17:14), and when sifted the "fine flour" (סֹלֶת, so'leth, more fully סֹלֶת חַטַּים, Exo 29:2; or קֶמִח סֹלֶת, Gen 18:6; σεμίδαλις) usually employed in the sacred offerings (Exo 29:40; Lev 2:1; Eze 46:14), and in the meals of the wealthy (1Ki 4:22; 2Ki 7:1; Eze 16:13; Eze 16:19; Rev 18:13). "Barley" was used only by the very poor (Joh 6:9; Joh 6:18), or in times of scarcity (Rth 3:15, compared with 1:1; 2Ki 4:38; 2Ki 4:42; Rev 6:6; Joseph. War, v, 10, 2): as it was the food of horses (1Ki 4:28), it was considered a symbol of what was mean and insignificant (Jdg 7:13; comp. Joseph. Ant. v, 6, 4, μάζαν κριθίνην, ὑπ᾿ εὐτελείας ἀνθρώποις ἄβρωτον; Liv. 27:13). as well as of what was of a mere animal character, and hence ordered for the offering of jealousy (Num 5:15; comp. Hos 3:2; Philo, ii, 307). "Spelt" (כֻּסֶּמֶת, kusse'meth; ὄλυρα, ζέα; V. rye, fitches, spelt) was also used both in Egypt (Exo 9:32) and Palestine (Isa 28:25; Eze 4:9; 1Ki 19:6; Sept. ἐλκρυφίας ὀλυρίτης): Herodotus I indeed states (ii. 36) that in the former country bread was made exclusively of olyra, which, as in the Sept., he identifies with zea; but in this he was mistaken, as wheat was also used (Exo 9:32; comp. Wilkinson, Anc. Eg. ii, 397). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, and millet, were added (Eze 4:9; comp. 2Sa 17:28); the bread so produced is called "barley cakes" (Eze 4:12; A. V. "as barley cakes"), inasmuch as barley was the main ingredient. The amount of meal required for a single baking was an ephah or three measures (Gen 18:6; Jdg 6:19; 1Sa 1:24; Mat 13:33), which appears to have been suited to the size of the ordinary oven. Grain is ground daily in the East. SEE MILL.

2. Preparation. — After the wheaten flour is taken from the hand-mill, it is made into a dough or paste in a small wooden trough. SEE KNEADING- TROUGH. The process of making bread was as follows: the flour was first mixed with water, or perhaps milk (Burckhardt's Notes on the Bedouins, i, 58); it was then kneaded (לוּשׁ) with the hands (in Egypt with the feet also; Herod. ii, 36; Wilkinson, ii, 386) in a small wooden bowl or "kneading- trough" (מַשְׁאֶרֶת, mishe'reth, a term which may, however, rather refer to the leathern bag in which the Bedouins carry their provisions, and which serves both as a wallet and a table; Niebuhr's Voyage, i, 171; Harmer, 4:366 sq.; the Sept. inclines to this view, giving ἐγκαταλείμματα [A. V. "store"] in Deu 28:5; Deu 28:17; the expression in Exo 12:34, however, "bound up in their clothes," favors the idea of a wooden bowl), until it became dough (בָּצֵק, batsek'; σταῖς, Exo 12:34; Exo 12:39; 2Sa 13:8; Jer 6:18; Hos 7:4; the term "dough" is improperly given in the A. V. for עֲרַיסוֹת, grits, in Num 15:20-21; Neh 10:37; Eze 44:30). When the kneading was completed, leaven (שְׂאֹר, seor'; ζύμη) was generally added; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen 18:6; Gen 19:3; Exo 12:39; Jdg 6:19; 1Sa 28:24). SEE LEAVEN.

Such cakes were termed מִצּוֹת, matstsoth' (Sept. ἄζυμα), a word of doubtful sense, variously supposed to convey the ideas of thinness (Fiirst, Lex. s.v.), sweetness (Gesen. Thesaur. p. 815), or purity (Knobel, Comm. in Exo 12:20), while leavened bread was called חָמֵוֹ, chamets' (lit. sharpened or soured; Exo 12:39; Hos 7:4). Unleavened cakes were ordered to be eaten at the Passover to commemorate the hastiness of the departure (Exo 12:15; Exo 13:3; Exo 13:7; Deu 16:3), as well as on other sacred occasions (Lev 2:11; Lev 6:16; Num 6:15). The leavened mass was allowed to stand for some time (Mat 13:33; Luk 13:21), sometimes for a whole night ("their baker sleepeth all the night," Hos 7:6), exposed to a moderate heat in order to forward the fermentation (" he ceaseth from stirring" [ מֵעַירA. V. "raising"] the fire " until it be leavened," Hos 7:4). The dough was then divided into round cakes (כַּכְּרוֹת לֶחֶם, lit. circles of bread; ἄρτοι; A. V. "loaves;" Exo 29:23; Jdg 8:5; 1Sa 10:3; Pro 6:26; in Jdg 7:13, i, צְלוּל, , μαγίς), not unlike flat stones in shape and appearance (Mat 7:9; comp. 4:3), about a span in diameter and a finger's breadth in thickness (comp. Lane's Modern Egyptians, i, 164): three of these were required for the meal of a single person (Luk 11:5), and consequently one was barely sufficient to sustain life (1Sa 2:36, A. V. "morsel;" Jer 37:21, A. V. "piece"), whence the expression לֶחֶם לִחִוֹ, "bread of affliction" (1Ki 22:27; Isa 30:20), referring not to the quality (pane plebeio, Grotius), but to the quantity; two hundred would suffice for a party for a reasonable time (1Sa 25:18; 2Sa 16:1). The cakes were sometimes punctured, and hence called חִלָּהchalah' (κολλυρίς; Exo 29:2; Exo 29:23; Lev 2:4; Lev 8:26; Lev 24:5; Num 15:20; 2Sa 6:19), and mixed with oil. Similar cakes, sprinkled with seeds, were made in Egypt (Wilkinson, ii, 386). Sometimes they were rolled out into wafers (רָקַיק, rakik'; λάγανον; Exo 29:2; Exo 29:23; Lev 2:4; Num 6:15-19), and merely coated with oil. Oil was occasionally added to the ordinary cake (1Ki 17:12). A more delicate kind of cake is described in 2Sa 13:6; 2Sa 13:8; 2Sa 13:10; the dough (A. V. "flour") is kneaded a second time, and probably fried in fat, as seems to be implied in the name לְבַיבוֹת, lebiboth', q. d. dough-nuts (from לָבִב, to befaet, kindred with לֵבָב, heart; compare our expression hearty food; Sept. κολλυρίδες; Vulg. sorbitiunculce). (See below.)

3. Baking. — The cakes were now taken to the oven; having been first, according to the practice in Egypt, gathered into " white baskets" (Gen 40:16), סִלֵּי חֹרַי, salley' chori', a doubtful expression, referred by some to the whiteness of the bread (Sept. κανᾶ χονδριτῶν ; Aquil. κὀφινοι γύρεως; Vulg. canistra farina), by others, as in the A. V., to the whiteness of the baskets, and again, by connecting the word חֹרַי with the idea of a hole, to an open-work basket (margin, A. V.), or, lastly, to bread baked in a hole. The baskets were placed on a tray and carried on the baker's head (Gen 40:16; Herod. ii, 35; Wilkinson, ii, 386). SEE BASKET.

The baking was done in primitive times by the mistress of the house (Gen 18:6) or one of the daughters (2Sa 13:8); female servants were, however, employed in large households (1Sa 8:13): it appears always to have been the proper business of women in a family (Jer 7:18; Jer 44:19; Mat 13:33; comp. Plin. 18:11, 28). Baking, as a profession, was carried on by men (Hos 7:4; Hos 7:6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the name "bakers' street" (Jer 37:21), and "tower of the ovens" (Neh 3:11; Neh 12:38); A. V. "furnaces." In the time of the Herods, bakers were scattered throughout the towns of Palestine (Joseph. Ant. 15:9, 2). As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily, or when required (Gen 18:6; comp. Harmer's Observations, i, 483): reference is perhaps made to this in the Lord's prayer (Mat 6:11; Luk 11:3). The bread taken by persons on a journey (Gen 45:23; Jos 9:12) was probably a kind of biscuit. SEE BAKE.

The methods of baking (אָפָה, aphah') were, and still are, very various in the East, adapted to the various styles of life. In the towns, where professional bakers resided, there were no doubt fixed ovens, in shape and size resembling those in use among ourselves; but more usually each household possessed a portable oven (תִנּוּר, tannur'; κλίβανος), consisting of a stone or metal jar about three feet high, which was heated inwardly with wood (1Ki 17:12; Isa 44:15; Jer 7:18) or dried grass and flower-stalks (χόρτος, Mat 6:30); when the fire had burned down, the cakes were applied either inwardly (Herod. ii, 92) or outwardly: such ovens were used by the Egyptians (Wilkinson, ii, 385), and by the Easterns of Jeronme's time (Comment. in Lam. v, 10), and are still common among the Bedouins (Wellsted's Travels, i, 350; Niebuhr's Descript. de I'Arabie, p. 45, 46). The use of a single oven by several families only took place in time of famine (Lev 26:26). Another species of oven consisted of a hole dug in the ground, the sides of which were coated with clay and the bottom with pebbles (Harmer, i, 487). Jahn (Archaol. i, 9, § 140) thinks that this oven is referred to in the term כַירִיַם, kira'yim (Lev 11:35); but the dual number is an objection to this view; the term חֹרַיabove (Gen 40:16) has also been referred to it. SEE OVEN.

Other modes of baking were specially adapted to the migratory habits of the pastoral Jews, as of the modern Bedouins; the cakes were either spread upon stones, which were previously heated by lighting a fire above them (Burckhardt's Notes, i, 58) or beneath them (Belzoni's Travels, p. 84); or they were thrown into the heated embers of the fire itself (Wellsted's Travels, i, 350; Niebuhr, Descript. p. 46); or, lastly, they were roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ezr 4:12; Ezr 4:15; Burckhardt's Notes, i, 57; Niebuhr's Descript. p. 46). The terms by which such cakes were described were עֻגָּה, uggah' (Gen 18:6; Exo 12:39; 1Ki 17:13; Ezr 4:12; Hos 7:8), מָעוֹג, (1Ki 17:12; Psa 35:16), or more fully עֻגִּת רְצָפַים., uggath' retsaphin' (1Ki 19:6, lit. on the stones,' "coals," A. V ), the term עֻגָּהreferring, however, not to the mode of baking, but to the rounded shape of the cake (Gesen. Thesaur. p. 997): the equivalent terms in the Sept. ἐγκρυφίας, and in the Vulg. subcizericius panis, have direct reference to the peculiar mode of baking.

The cakes required to be carefully turned suring the process (Hos 7:8; Harmer, i, 488). Other methods were used for other kinds of bread; some were baked on a pan (מִחֲבִת; τήγανον; sartago: the Greek term survives in the tajen of the Bedouins), the result being similar to the khubz still used among the latter people (Burckhardt's Notes, i, 58), or like the Greek ταγήνιαι, which were baked in oil, and eaten warm with honey (Athen. 14:55, p. 64C); such cakes appeared to have been chiefly used as sacred offerings (Lev 2:5; Lev 6:14; Lev 7:9; 1Ch 23:29). A similar cooking utensil was used by Tamar (2Sa 13:9, מִחֲבִת; τὴγανον), in which she baked the cakes and then emptied them out in a heap (יָצִק, not " poured," as if it had been broth) before Ammon. A different kind of bread, probably resembling the ftita of the Bedouins, apasty substance (Burckhardt's Notes, i, 57), was prepared in a saucepan (מִרְחֶשֶׁת; ἐσχάρα; craticula; A. V. frying-pan; none of which meanings, however, correspond with the etymological sense of the word, which is connected with boiling); this was also reserved for sacred offerings (Lev 2:7; Lev 7:9). As the above-mentioned kinds of bread (the last excepted) were thin and crisp, the mode of eating them was by breaking (Lev 2:6; Isa 58:7; Lam 4:4; Mat 14:19; Mat 15:36; Mat 26:26; Act 20:11; comp. Xen. Anab. 7:3, § 22, ἄρτους διέκλα), whence the term פָּרִס, to break = to give bread (Jer 16:7); the pieces broken for consumption were called κλάσματα (Mat 14:20; Joh 6:12).. Old bread is described in Jos 9:5; Jos 9:12, as crumbled ( נַקֻּדַים, nikkudim'; Aquil. ἐψαθυρωμένος; infrusta comminuti; A. V. " mouldy," following the Sept. εὐρωτιῶν καὶ βεβρωμένος), a term which is also applied (1Ki 14:3) to a kind of biscuit, which easily crumbled (κολλυρίς; A. V. "cracknels"). SEE CAKE.

4. Figurative Uses of the term "Bread." — As the Hebrews generally made their bread very thin, and in the form of little flat cakes (especially their unleavened bread), they did not cut it with a knife, but broke it, which gave rise to that expression so usual in Scripture of breaking bread, to signify eating, sitting down to table, taking a repast (Lam 4:4; Mat 14:19; Mat 15:36). In the institution of the Lord's Supper our Saviour broke the bread; whence to break bread, and breaking of bread, in the New Testament, are used some, times for the celebration of the Eucharist (Mat 26:26), and also the celebration of the agape, or lovefeast (Act 2:46). (See below.)

"Cast thy bread upon the waters" (Ecc 11:1), may allude to the custom practised in some countries of sowing bread-corn or rice upon a soil well irrigated, or, as some think, against the rainy season; or, in a figurative sense, it may be an exhortation to disinterested liberality, with a promise of receiving its due recompense.

The figurative expressions "bread of sorrows" (Psa 127:2) and "bread of tears" (Psa 43:3) mean the portion of every day as one's daily bread. So the "bread of wickedness" (Pro 4:17) and "bread of deceit" (Pro 10:17) denote not only a living or estate obtained by fraud and sin, but that to do wickedly is as much the portion of a wicked man's life as to eat his daily bread. SEE DAILY BREAD; SEE LIFE (BREAD OF). SHEW-BREAD is the rendering in the Auth. Vers. of the Heb. לֶחֶם פָּנַים, le'chem panmnta, the bread of the face, or of the presence, because it was set forth before the face or in the presence of Jehovah in his holy place. It is also called "the bread arranged in order" and "the perpetual bread," because it was never absent from the table (Lev 24:6-7; 1Ch 23:29). In the outer apartment of the tabernacle. on the right hand, or north side, stood a table made of acacia (shittim) wood, two cubits long, one broad, and one and a half high, and covered with laminae of gold. The top of the leaf of this table was encircled by a border or rim of gold. The frame of the table immediately below the leaf was encircled with a piece of wood of about four inches in breadth, around the edge of which was a rim or border similar to that around the leaf. A little lower down, but at equal distances from the top of the table, there were four rings of gold fastened to the legs, through which staves covered with gold were inserted for the purpose of carrying it (Exo 25:23-28; Exo 37:10-16).

These rings were not found in the table which was afterward made for the Temple, nor indeed in any of the sacred furniture, where they had previously been, except in the ark of the covenant. Twelve unleavened loaves were placed upon this table, which were sprinkled with frankincense (the Sept. adds salt; Lev 24:7). The number twelve represents the twelve tribes, and was not diminished after the defection of ten of the tribes from the worship of God in his sanctuary, because the covenant with the sons of Abraham was not formally abrogated, and because there were still many true Israelites among the apostatizing tribes. The twelve loaves were also a constant record against them, and served as a standing testimonial that their proper place was before the forsaken altar of Jehovah. The loaves were placed in two piles, one above another, and were changed every Sabbath day by the priests. The frankincense that had stood on the bread during the week was then burned as an oblation, and the removed bread became the property of the priests, who, as God's servants, had a right to eat of the bread that came from his table; but they were obliged to eat it in the holy place, and nowhere else. No others might lawfully eat of it; but, in a case of extreme emergency, the priest incurred no blame if he imparted it to persons who were in a state of ceremonial purity, as in the instance of David and his men (1Sa 21:6; Mat 12:4).

Wine also was placed upon the "table of shewbread" in bowls, some larger and some smaller; also in vessels that were covered and in cups, which were probably employed in pouring in and taking out the wine from the other vessels, or in making libations. Gesenius calls them " patere libatoriae," and they appsar in the Authorized Version as " spoons" (see generally Exo 25:29-30; Exo 37:10-16; Exo 40:4; Exo 40:24; Lev 24:5-9; Num 4:7). SEE SHEW-BREAD.

## Bread In The Eucharist[[@Headword:Bread In The Eucharist]]

             Whether leavened or unleavened bread should be used in the sacrament of the Lord's Supper has been the subject of a spirited dispute between the Greek and Latin churches. The former contended for the use of leavened, the latter for that of unleavened bread. SEE AZYMITES. In the Romish Church bread is called the host, hostia. It consists of cakes of meal and water, made small, circular, and thin like wafers, and by this name it is frequently called. This form seems to have been adopted at the time of the controversy with the Greek Church in 1053. One of the ceremonies used in the consecration of the elements was breaking the bread. This was done in conformity with our Lord's example. Many ancient authors have alluded to this custom.

In times of superstition the Greeks began to break it into four parts, the Latins into three. The Mosarabic Liturgy directs that it be broken into nine parts. Bingham, Orig. Eccles. bk. 15, ch. ii, § 5-34.

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## Bread, Day Of[[@Headword:Bread, Day Of]]

             a name sometimes given in the early ages of the Christian Church to the Lord's day, because of the general prevalence of breaking bread in the Lord's Supper on that day. SEE LORDS DAY.

## Breakey, James Wheeler[[@Headword:Breakey, James Wheeler]]

             a Methodist Episcopal minister, was born of pious parents at Bethel, N.Y. He was remarkable for his thoughtful, studious disposition from childhood; experienced religion in his eighteenth year; spent the next ten years in studying and teaching; and in 1856 ,was admitted into the New York Conference, in which he served with zeal and marked success until his sudden death, April 10, 1868, in the thirty-seventh year of his age. Mr. Breakey was warmhearted, true confidential; intelligent and thorough, prudent and faithful, affectionate and devoted. Sec Minutes of Annual Conferences, 1868, page 76.

## Breakfast[[@Headword:Breakfast]]

             SEE MEAL.

## Breakfast (2)[[@Headword:Breakfast (2)]]

             SEE MEAL.

## Brearley, William[[@Headword:Brearley, William]]

             a Presbyterian minister, was born at Lawrenceville, N.J., November 30, 1801. He received his preparatory education in the high-school of his native place; graduated at the College of New Jersey, at Princeton, in 1820; then taught two years; entered Princeton Seminary in 1822, and graduated in 1825. He was licensed by the Presbytery of New Brunswick, April 27, 1825; then went to South Carolina, where the remainder of his life was spent. He was ordained by Harmony Presbytery March 26, 1826, and then supplied Sion Church at Winnsborough, S.C., until 1842, giving half of his time to the churches of Salem, Aimwell, and Horeb, all in the same county. He was installed pastor of Darlington Church, May 5, 1842, and continued there until October 12, 1878. He died January 9, 1882, at Mayesville. See Necrological Report of Princeton Theological Seminary, 1882, page 10.

## Breast[[@Headword:Breast]]

             (prop. שִׁד, shad, or שֹׁד, shod, the female teat; occasionally the cognate דִּדִּיַם, daddadyim, the two paps, Eze 23:3; Eze 23:8; Eze 23:21; Pro 5:19; but חָזֶהchazeh', the breast or front part of an animal, as first seen, Exo 29:26-27; Lev 7:30-31; Lev 9:20-21). See Bosom. Females in the East are more desirous than those of colder climates to have a full and swelling breast, and study embonpoint to a degree unusual among northern nations. This was also the case among the ancient Hebrews (Son 8:10). SEE BEAUTY. In Nah 2:7, it is said that the women of Nineveh shall be led into captivity " tabering upon their breasts" -that is, beating their breasts in token of anguish, as if they were playing on the tabret. SEE GRIEF. The waving of the breast of the animal offered in sacrifice (Lev 7:30) is supposed to be typical of giving up to God the heart and the affections. SEE SACRIFICE.

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## Breastplate[[@Headword:Breastplate]]

             a term applied in the Auth. Vers. to two very different pieces of equipment.

I. Sacerdotal.-The official pectoral of the Jewish high-priest is called חשֶׁן, cho'shen, prop. ornament, being a gorget adorned on the outside with twelve gems, and hollow within, where were deposited the sacred lots "Urim and Thummim" (q.v.); hence more fully called the breastplate of judgment (Exo 28:15 sq.; Lev 8:8; Sept. λογεῖον; Philo, λὀγιον; but fully λογεῖον κρίσεως in Ecclus. xl, 10). SEE EPHOD.

It was a piece of very rich embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was occupied by the twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. The two upper corners of the breastplate were fastened to the ephod, from which it was never to be loosed (Exo 28:28), and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the memorial (Exo 28:12; Exo 28:29), inasmuch as it reminded the priest of his representative character in relation to the twelve tribes. Josephus repeats the description (Ant. 3:7, 5), Grecizing the Heb. term by ἐσσήνης, and translating it by λόγιον. A full discussion of the subject may be found in Braunii Vestitus Sacerdotum Hebrcorum, pt. ii, ch. 7. SEE HIGH-PRIEST.

II. Military.-As a piece of defensive armor "breastplate" is the rendering in the Auth.Vers. only of שַׁרְיָן, shiryan', prob. gleaming (Isa 59:17; "harness," 1Ki 22:34; 2Ch 18:33), apparently a full coat of mail (q.v.), but according to the Sept. (θώραξ, which is the term thus rendered in Eph 6:14; 1Th 5:8; Rev 9:9), a breastplate. Kindred and probably equivalent are the terms שַׁרְיוֹן, shiryon' ("coat of mail," 1Sa 17:5; 1Sa 17:38; "habergeon," 2Ch 26:14; Neh 4:16 [10]), and שַׁרְיָה skiryah' ("habergeon," Job 41:28 [16]). The full form occurs in the description of the arms of Goliatht שַׁרְיוֹן קִשְׂקִשַּׂים, a "coat of mail," literally a "breastplate of scales" (1Sa 17:5; comp. 1Sa 17:38). SEE MAIL. It may be noticed that this passage contains the most complete inventory of the furniture of a warrior to be found in the whole of the sacred history. Goliath was a Philistine, and the minuteness of the description of his equipment may be due either to the fact that the Philistines were usually better armed than the Hebrews, or to the impression produced by the contrast on this particular occasion between this fully-armed champion and the wretchedly appointed soldiers of the Israelite host, stripped as they had been very shortly before both of arms and of the means of supplying them so completely that no smith could be found in the country, nor any weapons seen among the people, and that even the ordinary implements of husbandry had to be repaired and sharpened at the forges of the conquerors (1Sa 14:19-22). The passage in 2Ch 18:33 is very obscure; the A. V. follows the Syriac translation, but the real meaning is probably " between the joints and the breastplate." Ewald reads " between the loins and the chest;" Sept. and Vulgate, "between the lungs and the breastbone." This word has furnished one of the names of Mount Hermon (see Deu 3:9; Stanley, Palest. p. 403), a parallel to which is found in the name θώραξ given to Mount Sipylus in Lydia. It is thought by some that in Deu 4:48, Sion (שַׂיאֹן) is a corruption of Shiryon. SEE ARMOR.

A similar piece of defensive armor was the tachara' (תִּחֲרָא), which is mentioned but twice-namely, in reference to the meil or gown of the priest, which is said to have had a hole in the middle for the head, with a hem or binding round the hole "as it were the 'mouth' of an habergeon" (תִּחֲרָא), to prevent the stuff from tearing (Exo 28:32). The English "habergeon" was the diminutive of the "hauberk," and was a quilted shirt or doublet put on over the head--Smith. SEE HABERGEON.

In its metaphorical application, as the breastplate is a piece of defensive armor to protect the heart, so the breastplate of God is righteousness, which renders his whole conduct unassailable to any accusation (Isa 59:17). Christians are exhorted to take to themselves ' the breastplate of righteousness" (Eph 6:14), and "the breastplate of faith and love" (1Th 5:8). Being clothed with these graces, they will be able to resist their enemies, and quench all the fiery darts of the wicked one; a beautiful simile.

## Breastplate (2)[[@Headword:Breastplate (2)]]

             a term applied in the Auth. Vers. to two very different pieces of equipment.

I. Sacerdotal.-The official pectoral of the Jewish high-priest is called חשֶׁן, cho'shen, prop. ornament, being a gorget adorned on the outside with twelve gems, and hollow within, where were deposited the sacred lots "Urim and Thummim" (q.v.); hence more fully called the breastplate of judgment (Exo 28:15 sq.; Lev 8:8; Sept. λογεῖον; Philo, λὀγιον; but fully λογεῖον κρίσεως in Ecclus. xl, 10). SEE EPHOD.

It was a piece of very rich embroidered work, about ten inches square, and made double with a front and lining, so as to answer for a pouch or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was occupied by the twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set. The two upper corners of the breastplate were fastened to the ephod, from which it was never to be loosed (Exo 28:28), and the two lower corners to the girdle. The rings, chains, and other fastenings were of gold or rich lace. It was called the memorial (Exo 28:12; Exo 28:29), inasmuch as it reminded the priest of his representative character in relation to the twelve tribes. Josephus repeats the description (Ant. 3:7, 5), Grecizing the Heb. term by ἐσσήνης, and translating it by λόγιον. A full discussion of the subject may be found in Braunii Vestitus Sacerdotum Hebrcorum, pt. ii, ch. 7. SEE HIGH-PRIEST.

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## Brebeuf, Jean De[[@Headword:Brebeuf, Jean De]]

             a French Jesuit missionary in Canada, was born in Bayeux, March 25, 1593. He came to America with Champlain in 1626, and entered upon his mission among the Hurons, but was carried a prisoner to England in 1629. He returned in 1632, and prosecuted his labors among the Hurons and other tribes on the Niagara. In the wars between the Hurons and Iroquois he was taken prisoner, with his associate Lalemant, at the town of St. Louis, and put to death at St. Ignatius with the most cruel tortures, March 16, 1649. He acquired a thorough knowledge of the Indian language and a just appreciation of the Indian mind, and exerted a powerful influence among this people. He translated Ladesma's Catechisum into the Huron  language. He wrote also the Huron Relation in the Jesuit Relations for 1635 and 1636. See Hoefer, Nouv. Biog. Generale, s.v.

## Brebiette, Pierre[[@Headword:Brebiette, Pierre]]

             a French painter and engraver, was born at Mantes-sur-Seine in 1596. The following are some of his principal prints: The Holy Family; The Death of the Children of Niobe; The Martyrdom of St. George; The Adoration of the Magi. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brecan (Bracan, Brocan, Or Berchan)[[@Headword:Brecan (Bracan, Brocan, Or Berchan)]]

             Of those bearing this name it is difficult to define what properly belongs to each.

(1) Bishop of Ard-Braccan, commemorated December 6. He was of the race of Eoghain, son of Niall, and bishop of Meath; but the name of his place is derived from Brecan of Ara and Killbraccan.

(2) Of Cillmor-Dithruibh, commemorated August 9, is one of the nineteen saints of Kilmore, near the Shannon, Co. Roscommon.

(3) Of Cluain-catha and Ard-Bracan, July 16. In Mart. Doneg. he is Bracan of Cluain-catha in Inis-Eoghain, bishop of Ard-Brecain and abbot of Magh- bile. Another dedication may be April 29.

(4) Of Ros-tuire September 17. Mart. Doneq. calls him Bracan, and his name is still found in Killbraghan, County Kilkenny. In Colgan's Life of St. Abban an account is given'of a meeting between the two saints Abban and Brecan, the latter being abbot of the two monasteries in the region of Ossory, Ros-tuire and Cluaini-imurchuir; but we must doubt the legend.

(5) Bishop — May 1. This was Brecan of Ara and of Cill-Breacain, in Thomond, the son of Eochaidh Balldearg. In the island of Inishmore there was a beautiful parish: church, called Templum Brecani (Colgan, Acta Sanctorum, page 715). This Temple-braccan was St. Brecan's principal establishment; but he also founded and gave his name to Ard-Braccan, the diocesan seat of the bishop of Meath.

## Brecc, Fele[[@Headword:Brecc, Fele]]

             an Irish saint of Bealach-Fele, commemorated January 15, was of the family of Fiacha Suidhe, and the son of Silan. He is now associated with Ballyfoyle, in Kilkenny.

## Brecher, Gideon[[@Headword:Brecher, Gideon]]

             a Jewish physician and German scholar, was born January 14, 1797, at Prossnitz, in Moravia. He received his early education, according to the customs of those days, in the Talmud, which study he continued at different schools. At the age of sixteen he commenced the study of Latin and medicine, in 1825 he became "magister of surgery," and in 1850 he became doctor of medicine. He spent his lifetime at his native, city, where he died May 12, 1873, having been decorated in 1871 by the emperor of Austria. Of his publications we mention, Die Beschneidung der, Israeliten voi der historischen,praktisch-operativen und ritualen Seite (Wien, 1845): — Das Buch Kusari, mit einem hebi. kurzen Commentar und einer aucsfihrlichen Einleitung (Prague, 1838-40): — Das Transcendentale, Magie und nzagische Heilarten in Talmud (Wien, 1850): — Die Unsterblichkeitslehre des judischen Volkes (Leipsic, 1861): — Concordantiae Nominum Propriorum quae ini Libris Sacris continentur, edited by his son (Frankfort-on-the-Main, 1876). See Furst, Bibl. Jud. 1:130, and the review of the posthumous work by Muhlau, in Schurer's Theol. Literaturzeitung, 1877, col. 471. (B.P.)

## Brechin[[@Headword:Brechin]]

             (Brechinium), Scotland (Angusshire), the seat of a bishopric, founded about 1150 by David I. The cathedral church is now ruinous, but part of it is still used for divine service. The revenues at the Reformation amounted to about £700 per annum. The Culdees had here a conventual house, the ruins of which are said still to exist. The present incumbent is Alexander Forbes, D.C.L., consecrated 1847.

## Brechin (2)[[@Headword:Brechin (2)]]

             (Brechinium), Scotland (Angusshire), the seat of a bishopric, founded about 1150 by David I. The cathedral church is now ruinous, but part of it is still used for divine service. The revenues at the Reformation amounted to about £700 per annum. The Culdees had here a conventual house, the ruins of which are said still to exist. The present incumbent is Alexander Forbes, D.C.L., consecrated 1847.

## Breck, Joseph Hunt[[@Headword:Breck, Joseph Hunt]]

             a Presbyterian minister, was born in Northampton, Massachusetts, July 9, 1798. He graduated at Yale College, in 1818, studied theology at the Andover (Mass.) Seminary, graduating in 1823, and being ordained in December of that year by the Hampshire County Central Association, was at once sent as a Home Missionary to Ohio, and began his ministerial life in Portage County. After three years of varied service. he was installed, April 25, 1827, pastor of the Presbyterian Church at Andover, Ashtabula County, which he served two years. Thence he removed to Cuyahoga County, and preached in Brecksville and vicinity until his health failed, when, in 1833, he opened a school for boys in the village of Cleveland. In 1843 he took up his residence in Newburgh, where he resided until his death, June 21, 1880. See Obituary Record of Yale College, 1881.

## Breck, Robert[[@Headword:Breck, Robert]]

             a Congregational minister, was born at Dorchester, Mass., Dec. 7th, 1682, and graduated at Harvard 1700. After preaching on Long Island, he settled as pastor in Marlborough, Mass., Oct. 25th, 1704, and remained until his death, Jan. 6th, 1731. He published an Election Sermon (1728); and a sermon, The Danger of Falling away after a Possession (1728).-Sprague, Annals, i, 256.

## Breck, Robert (2)[[@Headword:Breck, Robert (2)]]

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## Breck, Robert, Jr[[@Headword:Breck, Robert, Jr]]

             a Congregational minister, was born at Marlborough, Massachusetts, July 25, 1713. He graduated at Harvard College in 1730. About 1733 he began preaching in Windham, Connecticut. He was ordained pastor of the Springfield (Massachusetts) Church July 26, 1736; although nearly the whole Hampshire Association opposed the ordination on the ground of heterodoxy, and a portion of the parish remonstrated against it. The controversy was the occasion of three spirited pamphlets, two by the County Association, and one by the Ordaining Council. Although he was indiscreet, doubtless, previous to his ordination, after that event he exhibited great prudence, and succeeded in harmonizing the elements in his parish. He died April 23, 1784. Several of his published sermons are extant. See Sprague, Annals of the Amer. Pulpit, 1:385.

## Breck, Robert, Jr.[[@Headword:Breck, Robert, Jr.]]

             a Congregational minister, was born at Marlborough, Mass., July 25th, 1713, and graduated from Harvard 1730. He was ordained pastor of a church in Springfield July 26, 1736, and died April 26, 1784. He published several occasional sermons.-Sprague, Annals, i, 385.

## Breck, Robert, Jr. (2)[[@Headword:Breck, Robert, Jr. (2)]]

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## Breckenridge, George W[[@Headword:Breckenridge, George W]]

             a Methodist Episcopal minister, was born in Charlotte, Vermont, September 26, 1812. He removed with his parents to Monroeville, Ohio, in 1818; experienced conversion in 1833; received license to exhort iin 1834; was licensed to preach in 1836; and in 1837 entered the Michigan Conference. Subsequently he became a member of the North Ohio Conference. In both of these conferences he labored zealously, as health permitted, to the close of his life, February 26, 1869. Mr. Breckenridge was upright, practical, courageous; strong in character, intellect, will, and affection. See Minutes of Annual Conferences, 1869, page 194.

## Breckenridge, William Lewis, D.D., Ll.D[[@Headword:Breckenridge, William Lewis, D.D., Ll.D]]

             a Presbyterian minister, was born at Lexington, Kentucky, July 22, 1803. He graduated at Yale College, and, studying theology for a time, was called to the pastorate of the Presbyterian Church of Maysville, where, after remaining some years, he accepted a call to the pastorate of the First Presbyterian Church of Louisville. His ministry, which extended over a period of twenty-five years, was marked with success. The pastorate was dissolved to enable him to accept the presidency of the University of Mississippi. He occupied this post until 1868, when he returned to his native state, and became president of Centre College. After remaining at this post for several years, he resigned, and went to live on a farm in Raymore, Missouri, where he closed his earthly mission, surviving all his brothers and sisters. Though retired from public life, he continued, as  health and opportunity would permit, to preach in the rural churches. lie was frequently a member of the General Assembly, of which he was moderator in 1859. He died December 26, 1876. (W.P.S.)

## Breckinridge, John, D.D.[[@Headword:Breckinridge, John, D.D.]]

             a Presbyterian minister, was born at Cabell's Dale, Ky., July 4th, 1797. He graduated at Princeton in 1815, and was at once tutor in the college and student in the theological school there from 1819 to 1821. He was licensed to preach in 1822, and was chaplain to the House of Representatives,

'Washington, 1822-23. In 1823 he was ordained pastor of a Presbyterian church in Lexington, Ky.; removed to Baltimore in 1826, and in 1831 became secretary of the Board of Education of the Presbyterian Church (Philadelphia). From 1836 to 1838 he was professor of theology at Princeton; 1838 to 1840, secretary of the Presbyterian Board of Foreign Missions. He died while on a visit to his friends in Kentucky, Aug. 4, 1841. He was a man of great vigor of mind and force of will, and was pre- eminent as an extempore preacher. His publications were few; among them are, Controversy with Bishop Hughes (1836); Memorial of Mrs. Breckinridge (1839).

## Breckinridge, John, D.D. (2)[[@Headword:Breckinridge, John, D.D. (2)]]

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## Breckinridge, Robert Jefferson, D.D., LL.D[[@Headword:Breckinridge, Robert Jefferson, D.D., LL.D]]

             an eminent Presbyterian minister, was born at Cabell's Dale, Kentucky, March 8, 1800. He pursued his early studies successively in Princeton, Yale, and Union Colleges, and graduated at the latter in 1819. He then studied law, and practised in Kentucky eight years. In. 1829 he united with the Second Church, Lexington. In October 1832, he was ordained pastor of the First Presbyterian Church of Baltimore, in which charge he remained during thirteen. years, and rose to eminence as an eloquent preacher. In 1845 he accepted the presidency of Jefferson College, Pennsylvania, and with the duties of this office he supplied the pulpit of a church in a neighboring village. In 1847 he returned to Kentucky, and became pastor of the First Presbyterian Church at Lexington, and was also State Superintendent of Public Instruction.

He resigned this charge and his pastorate in 1853, having been elected by the General Assembly professor of exegetic, didactic, and polemic theology in the seminary at Danville, which office he retained until December 1, 1869, when he resigned. While in Baltimore he edited the Literary and Religious Magazine, and the Spirit of the Nineteenth Century. During hiis visit to Europe, in 1835, he purchased and transmitted to this country a large amount of rare and valuable literature, and through this means he contended successfully for the principles of the Protestant Reformation against the Roman Catholics of Baltimore. He died in, Danville, December 27, 1871. He published, Travels in Europe (2 volumes): — Presbyterian Government not a Hierarchy, but a Commonwealth: — Presbyterian Ordination not a Charm, but an Act of Government: — The Christian Pastor one of the Ascension-gifts of Christ. In 1851 he delivered his elaborate discourse on the Internal Evidences of Christianity, before the University of Virginia; in 1852 he published a tract, On the Use of Instrumental Music in Public Worship; and in 1857-58, his most important work, Theology, Objectively and Subjectively Considered (2 volumes). He was eminently conservative in theology and church polity. See Index to Princeton Review, 1825-1868.

## Breckling, Friedrich[[@Headword:Breckling, Friedrich]]

             a Lutheran theologian of, Denmark, was born in 1629 at Handewitt, in Sleswick. He studied at different universities, and succeeded his father in the pastorate of his native place. He wrote against the immoral life of the clergy, was suspended, and was to be imprisoned at Rendsburg, but he managed to flee to Hamburg. In 1660 he was elected pastor at Zwoll, in Upperyssel, but his difficulties with the clergy, whom he accused of a worldly life, and his chiliastic views caused his deposition in 1665. From that time he lived at Amsterdam, afterwards at the Hague, where he was aided by the princess Mary, wife of William III, afterwards by Spener and others. He died in 1711. He wrote a great many things, but, as Spener said, of little use to the Church. His life and writings are given by his nephew, John Moller, in his Cimbria Litterata. 3:72 sq. See also Adelung, Geschichte der menschlichen Narrheit (Leipsic, 1787), 4:16. sq.; Arnold, Kirchenund Ketzerhistorie, 3; Spener, Consilia Latina, 3:203, 431; Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclopadie des Sciences Religienses, s.v. (B.P.)

## Bredenbach, Matthias[[@Headword:Bredenbach, Matthias]]

             a German writer, born at Kerpen, in the duchy of Berg, in 1489. He was principal of the college of Emmerich, in the duchy of Cleves, where he died, June 5, 1559. He wrote various works, both historical and theological, the latter chiefly against the Lutheran opinions; among them were, De dissidiis Ecclesiae componendis Sententia (Cologne, 1557): — Hypelraspistes pro Libro de dissidiis (ibid. 1560): — Apologia pro acerbitatibus in Lutherum in Libro de dissidiis (1557). He also composed a Commentary on the first sixty-nine Psalms, and another on the Gospel of St. Matthew. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bredenbach, Tillmann[[@Headword:Bredenbach, Tillmann]]

             a German theologian, son of Matthias, who brought him up with extreme care, was born at Emmerich, about 1544. He went to Rome, and finally settled at Cologne, where he died a canon of the cathedral, May 14, 1587. He wrote, besides an account of the Livonian war of 1558, Institutionum Divince Pietstis Lib. 5 (Cologne, 1579): — A collection of Ascetic Conferences, under the title, Sacrarum Collectionum Libri 8 (ibid.  1584,1589,1599, 8vo): Orationes de Purgatorio, and other works. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bredencamp, Hermann[[@Headword:Bredencamp, Hermann]]

             a Reformed theologian of Germany, was born at Bremen, February 22, 1760. In 1798 he was rector of the Athenaeum at his native city, and in 1805 he was appointed cathedral preacher, and died October 26, 1808. He wrote, Kulzer Abriss der christl. Reliqionslehre (5th ed. Bremen, 1837): — Predigten uber die Lehre von Gott (ibid. 1809). See Winer, Handbuch der theol. Lit. 2:199, 235; Zuchold, Bibl. Theol. 1:184. (B.P.)

## Bredin, John[[@Headword:Bredin, John]]

             an Irish Wesleyan minister, commenced his itinerancy in 1769, and travelled for fifty years. He died in Belfast, November 2, 1819. He had a severe temper, but much charity. See Minutes of the British Conference, 1820.

## Bree, Philippe Jacques Van[[@Headword:Bree, Philippe Jacques Van]]

             a Flemish painter of historical, fancy, and architectural subjects, was born at Antwerp in the year 1786, and studied under his brother Matthew. He painted, among other works, a view of the interior of St. Peter's. He died in 1840.

## Breeches[[@Headword:Breeches]]

             is the uniform rendering in the Auth. Vers. solely of the Heb. מַכְנְסִיַם, miknesa'yim, two drawers (from כָּנִס, to wrap up), Sept. περισκελῆ (so Sir 45:8) or περισκελές, Vulg. feminalia, made of linen, and worn by the Jewish priests to hide the parts of shame while ministering at the altar (Exo 28:42; Exo 39:28; Lev 6:10; Lev 16:4; Eze 44:18). The description of Josephus (ὡσπερεί ἀναξυρίδες, Ant. 3:7, 1) agrees with this, making this article (which he Graecizes μαναχασή) of sacerdotal dress to be an under-garment for the loins and thighs only. See Braun, De Vestitu Sacerd. Eebr. lib. ii, ch. i, p. 345 sq. SEE PRIEST; SEE ATTIRE.

## Breeches (2)[[@Headword:Breeches (2)]]

             is the uniform rendering in the Auth. Vers. solely of the Heb. מַכְנְסִיַם, miknesa'yim, two drawers (from כָּנִס, to wrap up), Sept. περισκελῆ (so Sir 45:8) or περισκελές, Vulg. feminalia, made of linen, and worn by the Jewish priests to hide the parts of shame while ministering at the altar (Exo 28:42; Exo 39:28; Lev 6:10; Lev 16:4; Eze 44:18). The description of Josephus (ὡσπερεί ἀναξυρίδες, Ant. 3:7, 1) agrees with this, making this article (which he Graecizes μαναχασή) of sacerdotal dress to be an under-garment for the loins and thighs only. See Braun, De Vestitu Sacerd. Eebr. lib. ii, ch. i, p. 345 sq. SEE PRIEST; SEE ATTIRE.

## Breed, Charles Cleveland[[@Headword:Breed, Charles Cleveland]]

             a Congregational minister, was born in New Haven, Connecticut, August 10, 1815. After a time spent in Yale College, he entered Oberlin College, and subsequently graduated from the Oberlin Theological Seminary in 1855. The next year he was acting-pastor in Penfield, Ohio; and on April 30, 1857, was ordained an evangelist at Bristol, Illinois, becoming acting pastor at Jericho and Big Rock, Illinois. From 1858 to 1861 he was acting- pastor in Hadley; 1862 in Marseilles; from 1862 to 1864 in New Rutland; from 1864 to 1875 in East Paw Paw; from 1876 to 1878 in Princeton and Baldwin, Minnesota; and in 1879 in Thawville, Illinois. After this he resided without charge in East Paw Paw, until his death, December 17, 1881. See Cong. Year-book. 1882, page 24.

## Breed, William James[[@Headword:Breed, William James]]

             a Congregational minister, was born in Massachusetts in 1810. He graduated from Yale College in 1831, and from Andover Theological Seminary in 1834; was pastor in Nantucket from 1835 to 1839; district secretary of the American Board of Commissioners for Foreign Missions in the valley of the Mississippi from 1840 to 1841; pastor in Bucksport, Maine, from 1841 to 1845; supply in Cincinnati, Ohio, from 1845 to 1846; and pastor in Providence, R.I;, from November 11, 1846, to April 13, 1852. From 1853 to 1858 he acted as financial agent for Yale College; for five years (1858-63), he was pastor of the Congregational Church in Southborough, Massachusetts; for one year acting-pastor of the Church at Hamilton, and the same for about four years (1865-69), at Raynham. He died at West Taunton, April 12, 1869. See Memorials of R.I. Congregational Ministers; Andover Triennial Catalogue. (J.C.S.)

## Breeden, Henry[[@Headword:Breeden, Henry]]

             an enthusiastic preacher of the United Methodist Free Church, was born at Southwell, Nottinghamshire, England, August 11, 1804, of godly parents. He was converted in 1822, and was made a local preacher. In 1832 he became the minister of a seceding body of Methodists at Derby; but joined the Wesleyan Association in 1837, and the Methodist Free Church in 1857. He travelled forty-six years in some of the best circuits, held many. offices, was president in 1848, and in 1872 became a supernumerary. In 1878 he prepared Striking Incidents of his Life for publication, and died very happy, November 24, 1878. He had genuine piety, firm faith, and perfect peace. See Minutes of the 23d Annual Assembly.

## Breedon, William[[@Headword:Breedon, William]]

             an English Wesleyan minister, was converted in early life, entered the work in 1803, became a supernumerary in 1834, and died May 6, 1837, aged sixty-seven. He was "circumspect, regular, and, conscientious." See Minutes of the British Conference, 1857.

## Breemberg (Or Breenberg), Bartholomew[[@Headword:Breemberg (Or Breenberg), Bartholomew]]

             an eminent Dutch painter, was born at Utrecht in 1620. He painted mostly in small size. He died at Rome in 1663. The following are some of his principal prints: Joseph Delivering Corn in Egypt; The Martyrdom of St.  Lawrence. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Breeze, Scott James[[@Headword:Breeze, Scott James]]

             an English Congregational minister, was born at Ramsgate, November 22, 1796. He was led to Christ by the teaching and example of a godly mother and sister. On removing to Queenborough in 1814, he became remarkable for his Sunday-school and evangelistic labors. At this place he received his theological training under the care of his pastor, upon whose removal he was invited to the pastorate, which he accepted and retained till his death. November 8, 1865. With the young Mr. Breeze was a particular favorite. See (Lond.) Cong. Year-book, 1866, page 236.

## Bregwin (Or Bregowinus)[[@Headword:Bregwin (Or Bregowinus)]]

             the twelfth archbishop of Canterbury, was consecrated on St. Michael's day, 759. Although the majority of historians follow Eadmer, the evidence of Osbern is confirmed by the charters, and his death may be fixed August 24 (August 26, or September 1), 765. He was buried in the chapel of St. John the Baptist, at the east end of the cathedral church. The most important relic of him is a letter to Lullus, archbishop of Mentz, about 762, from which we learn that Bregwin visited Rome, probably in 751. A synod held by him is mentioned in an act of the Council of Clovesho. Ralph de Diceto says that Bregwin received the pall from pope Paul I. See Hook, Lives of the Archbishops of Canterbury, 1:235.

## Breidablik[[@Headword:Breidablik]]

             according to the Scandinavian mythology, was one of the mansions of the celestial regions. It was the region of ample vision.

## Breidenbach, Bernhard Von[[@Headword:Breidenbach, Bernhard Von]]

             a priest of Mentz, visited Palestine about 1483, and on his return to Germany wrote a Latin account of his travels, which was published with illustrations of the scenery, costumes, and animals of the Holy Land, and several Oriental alphabets, said to have been the first ever printed. He died in 1497. See Appleton's American Cyclopedia, s.v.

## Breiger, Gottlieb Christian[[@Headword:Breiger, Gottlieb Christian]]

             a Protestant theologian of Germany, was born October 29,1771, at Hanover. In 1796 he was appointed con-rector at Harburg; in 1798 assistant minister, and in 1805 pastor there. In 1815 he was made superintendent at Dransfeld, and in 1827 general superintendent; and died February 7, 1853. He wrote, Ueber den Einfluss trauriger Zeitumstande auf die Fuhrung des Predigtamtes (Hanover, 1810): — Ueber die Wahl des Predigtamtes und die Vorbereitung darauf (ibid. 1819): — Das Gebet unsers Herrn infreien Betrachtungen (ibid. eod.): — Die Stimmen der Religion an ein friedliches Volk, etc. (ibid. 1831): — Religiose Familienredes (ibid. 1823): — Trostlehre bei dem Grabe der Uunsrigen (ibid. 1800): — Die Zukunft Christi (Luneburg, 1833). See Winer, Handbuch der theol. Lit. 2:45, 46, 120, 171, 181, 187, 357, 373; Zuchold, Bibl. Theol. 1:184. (B.P.).

## Breitenstein, Johann Philipp[[@Headword:Breitenstein, Johann Philipp]]

             a Protestant theologian of Germany, was born July 16, 1753, at Nieder- Dorfelden, near Hanau. He studied at Heidelberg, Gottingen; and Erlangen. In 1785 he was appointed second preacher of the Reformed Church at Marburg, and in 1820 became first preacher there. He died November 21, 1825. He wrote, Untersuchungen duncler Schriftwahrheiten (Leipsic, 1789): — Das Evangelium Johaunnis, ubersetzt und mit ausfuhrlichen Erlauterungen versehen (Marburg, 1813). See Winer, Handbuch der theol. Lit. 2:44, 75, 307; Dbring, Die gelehrten Theologen Deutschlands, 1:157 sq. (B.P.)

## Breithaup, Johann Friedrich[[@Headword:Breithaup, Johann Friedrich]]

             a German scholar, who died at Gotha, June 5, 1713, is known by his Latin translations of Josephus Gorionides, which he published with notes (Gotha, 1707); and of Rashi's Commentary on the Old Testament (ibid. 1710-1713). See Winer, Handbuch der theol. Lit. 1:157, 193; Furst, Bibl. Jud. 1:130 sq.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Breithaupt, Andreas Cyriacus[[@Headword:Breithaupt, Andreas Cyriacus]]

             a Lutheran theologian of Germany, was born October 27, 1705, at Gottingen. He studied at Halle, was in 1736 pastor at Rothenhutte, in 1742 at Altenrode, in 1746 at Ilsenburg, and from 1759 at Wernigerode, where  he died, October 13, 1780. He is the author of several hymns. See Kesslin, Nachrichten von Schriftstellern und Kunstlern der Grafchaft Wernigerode, vom Jahre 1074-1855 (Wernigerode, 1856); Jacobs, Zur Geschichte der Bildung und Begfundung der evangelischen Gemeinde und Pfarre zu Ilsenburg (ibid. 1867), page 50; Koch, Geschichte des deutschen Kirchenliedes, 4:500. (B.P.)

## Breithaupt, Christian[[@Headword:Breithaupt, Christian]]

             a German theologian, nephew of Johann Friedrich, was born May 1, 1689, at Ermsleben, in the principality of Halberstadt. He was professor of philosophy at Helmstadt in 1718, and of eloquence in 1740. He died October 12, 1749. His principal works are, De Principiis Humanarum Actionum (Halle, 1714): — De Stylo Sulpitii Severi (ibid. 1713): — Commentatio de Recta Linguae Anglicanae Pronunciatione (Helmstadt, 1740). See Hoefer, Nouv. Biog. Generale, s.v.

## Breithaupt, Joachim Justus[[@Headword:Breithaupt, Joachim Justus]]

             a German theologian, was born at Nordheim 1658, and educated privately at Helmstadt. A visit to Spener deepened his religious convictions and gave character to his whole life. In 1685 he went to Meiningen as courtpreacher and consistorial councillor. Here his labors were eminently useful, and in 1687 he went to Erfurt to be pastor and also professor of theology in the university. In 1691 he removed to Halle as professor of theology in the new university, where he taught in happy union with Francke. He died March 16, 1732. His writings include Institt. Theologic. lib. ii (Halle, 1695, 8vo); De Credendis et Agendis (Halle, 1716-32, 3 pts. 4to), besides minor writings. His influence all went in favor of vital piety; and he is ranked with Spener and Francke as a preist. -Baumgarten, Memoria Breithaupt; Herzog, Real-Encyclopedia, ii, 349.

Bremen (F-rema), a free town of Germany, and situated on both sides of the Weser. SEE GERMANY.

I. Church History. — Originally it was the seat of a bishopric, founded by Charlemagne in 787, and suffragan to the metropolitan of Cologne; but about 850 the archbishopric of Hamburg was removed hither, the prelate, Anschar, being driven from that city by the Normans. Hermann, archbishop of Cologne, opposed this infringement of his rights, and in the Council of Tribur, 895, obtained a decree that both the united churches should be subject to him. This was afterward annulled by Pope Sergius. In 1284 the city of Bremen threw off the rule of the archbishop and became a free city, while the archbishop remained the sovereign of the duchy of Bremen (now a part of the kingdom of Hanover), and, as such, a prince of the German empire. The united archbishopric became, under Otho II and his successors, one of the most powerful in Germany, and was loaded with gifts and privileges. Under Archbishop Christopher (1511-1558) the Reformation found many adherents, and when the archbishop opposed it he was deposed by the Cathedral chapter and shut up in a convent. His successor, George (died 1566), joined the Lutheran Church himself, and Bremen remained a Lutheran archbishopric until 1648, when its whole territory was ceded to the Swedes, and the archbishopric suppressed.

II. Ecclesiastical Statistics.— The city of Bremen, with a small territory comprising a space of 106 square miles, had a population, in 1864, of 104,091 souls, the large majority of which are Lutherans, about 15,000 Reformed, 2000 Roman Catholics, 100 Jews. The Methodist Church had, in 1865, within the territory of Bremen about 433 members. Only recently the members of the Lutheran Church have received equal rights with the Reformed, who formerly, though in a minority, were alone eligible to public offices. The senate of the republic exercises the supreme episcopal rights through a commission, and only occasionally delegates clergymen for this purpose. There are six Lutheran clergymen in the city and eleven in the country. The ministers in the city constitute the Venerandum Ministerium which body has to examine and to ordain candidates for the ministry. The Roman Catholics are under the jurisdiction of the bishop of Munster, Prussia. Bremen has a large number of religious associations, and is the centre of the North German Missionary Society. The Methodist Episcopal Church has established there a book concern, which issues 3 periodicals, and a Missionary Institute for the training of German Methodist preachers. Bremen is thus the centre of the flourishing Methodist missions in Germany.-Reports of Miss. Soc. of Meth. Ep. Ch.

## Breithaupt, Joachim Justus (2)[[@Headword:Breithaupt, Joachim Justus (2)]]

             a German theologian, was born at Nordheim 1658, and educated privately at Helmstadt. A visit to Spener deepened his religious convictions and gave character to his whole life. In 1685 he went to Meiningen as courtpreacher and consistorial councillor. Here his labors were eminently useful, and in 1687 he went to Erfurt to be pastor and also professor of theology in the university. In 1691 he removed to Halle as professor of theology in the new university, where he taught in happy union with Francke. He died March 16, 1732. His writings include Institt. Theologic. lib. ii (Halle, 1695, 8vo); De Credendis et Agendis (Halle, 1716-32, 3 pts. 4to), besides minor writings. His influence all went in favor of vital piety; and he is ranked with Spener and Francke as a preist. -Baumgarten, Memoria Breithaupt; Herzog, Real-Encyclopedia, ii, 349.

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## Breitinger, Johann Jacob (1)[[@Headword:Breitinger, Johann Jacob (1)]]

             a Swiss theologian, was born April 19, 1575, at Zurich. He studied at different universities, was in 1611 called to Zurich as pastor of St. Peter's, and in 1613 was appointed first pastor at the great Munster; with the latter position he became also superintendent of the Church at Zurich. In the spirit of the Reformed-Church discipline he endeavored to elevate public morality. He represented his Church at the Synod of Dort, and opposed the Remonstrants. He died April 1, 1645. Of his writings may be mentioned, Das heilige Nater-Unser (1616, 1628): — Versio Novi Testamenti Fontibus Proxima (1628): — Der reformirt christliche Glaub (1640). See Miscellaneae Tigurinae, 1, No. 5; Meyer, in Herzog's Real-Encyklop. s.v.; Lichtenberger, Encyclopadie des Sciences Religienses, s.v. (B.P.)

## Breitinger, Johann Jacob (2)[[@Headword:Breitinger, Johann Jacob (2)]]

             a Swiss theologian, was born at Zurich in 1701. He was canon and professor of Greek there, became famous for his controversies with the Leipsic school, and died in 1776, leaving an edition of the Septuagint (Zurich, 1730, 4 vols. 4to), and some lesser works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Brekell, John[[@Headword:Brekell, John]]

             a Unitarian minister of Liverpool, died about 1775. He published An Essay on the Hebrew Tongue, to show that the Hebrew Bible might be originally read by Vowel Letters without the Vowel Points (Lond. 1758): — Sermons (1744-69), and Twenty Discourses (1765). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bremer, Charles[[@Headword:Bremer, Charles]]

             a minister in the Methodist Episcopal Church South, was born in Pyrmont, Germany, in 1814. He was religiously raised; professed faith in Christ among the Pietists in Germany at the age of sixteen; emigrated to America about 1836; joined the Methodists in 1842; was licensed to preach shortly afterwards in New Orleans, and began preaching to the Germans in that vicinity in private houses. He was eminently successful, and organized the first German Methodist Church in New Orleans. Thus he labored with unbounded zeal and fidelity until his death, September 14, 1847. Mr. Bremer was energetic beyond his strength, and generous beyond his means. See Minutes of Annual Conferences of the M.E. Church South, 1848, page 140.

## Bremer, Friedrich[[@Headword:Bremer, Friedrich]]

             a Roman Catholic theologian of Bavaria, was born at Bamberg, January 10, 1784. In 1807 he took holy orders, and in 1808 received the degree of doctor of theology. In 1813 he was appointed subdirector of the clerical seminary at Bamberg, and in 1820 its director, at the same time occupying then chair of dogmatics at the lyceum there. In 1821 he became a member of the newly founded chapter, in 1844 its dean, and died August 20, 1846.  He wrote, Versuch einer historisch-philosophischen Darstellung der Offenbarung (1810): — Katholische Dogmatik (1815-17, and often, 3 volumes): — Geschichtliche Darstellung der Verrichtung and Ausspendung der Sacramente (1818-24, 3 volumes): — Das Gericht, etc. (1829). See Thiem, in the Twelfth Annual Report of the Historical Society at Bamberg, 1849, pages 14, 21; Jack, Zweites Pantheon (Bamberg, 1843), pages 12, 13; Wittmann, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Bremond, Antoine[[@Headword:Bremond, Antoine]]

             a French theologian and historian of the Dominican order, was born at' Cassy, in Provence, in 1692. In 1716 he was sent as missionary to Martinique, but was obliged, on account of his health, to return to Rome, where he confined himself to the publication of the Bullaire de l'Ordres de Saint Dominique, which appeared from 1729 to 1740. He was appointed in 1748 general of his order, and died in 1755. He wrote, De Germana Stirpe Sancti Dominici (ibid. 1740): — De Illustr. Viris Petro Martyre Sansio et Francisco Serrano. et aliis in Fokienna Provincia Martyribus (ibid. 1753): — Annaliun Ordinis Praedicatorum Volumen Primum (ibid. 1756). See Hoefer, Nouv. Biog. Generale, s.v.

## Bremont, Itienne[[@Headword:Bremont, Itienne]]

             a French theologian, was born at Chateaudun, March 21, 1714. In 1759 he was appointed canon of the Church of Paris; this gave rise to some complaint, and injurious statements concerning him were published in the Gazette Ecclesiastique. He was kept under surveillance by the Parliament  of Paris. who, in order to uphold the miracles pretended to be wrought at the tomb of the abbe Paris, held many ecclesiastics in prison. Bremont was eventually obliged to retire into Italy, where he remained till 1773. He died Jan. 25,1793, his end being accelerated by grief occasioned by the imprisonment of Louis XVI. His great work is entitled De la Raison dans l'Homme (Paris, 1785, 1787, 6 volumes, 12mo). This work was so highly thought of, that pope Pius VI addressed a brief on the subject to the author, who, besides, received the congratulations of several of the cardinals and bishops of France. See Biog. Universelle, 5:532.

## Brenainn[[@Headword:Brenainn]]

             SEE BRENDAN.

## Brend, William[[@Headword:Brend, William]]

             an English minister of the Society of Friends, was born in London about 1586, and was converted under the preaching of Burrough and Howgill. He did not enter the ministry until very late in life. He was in the second company of Quakers who visited New England in 1657, being carried thither under remarkable circumstances, in the little vessel named Woodhouse, of which Robert Fowler was the commander. He was engaged in "Gospel labors" in Rhode Island until November 1657. Subsequently, while in Plymouth, Massachusetts, he received a "severe scourging" for alleged contempt of the magistrates. After various fortunes in America and in the West Indies, he returned to England, reaching that country at a time when the Quakers were suffering the severest persecutions. For a time he was in the wretched Newgate prison, but escaped with many other Friends during the great plague in London in 1665, when the prison-doors were thrown open. He died July 7, 1676. See Bowden, Hist. of the Society of Friends in America, 1:129-134. (J.C.S.)

## Brendan (Brandan, Or Brenainn)[[@Headword:Brendan (Brandan, Or Brenainn)]]

             is the name, according to Colgan, of fourteen Irish saints. Two only of them are conspicuous; and with the exception of Brendan, abbot of Fobhar, commemorated July 27, but little is known of the other minor saints.

1. BRENDAN OF BIRR, commemorated November 29, was the son of Neman and Mansenna, of the race of Corb Olum. Lanigan (Eccles. Hist. of Ireland, 2:38), however, calls him the son of Luaigene. The monastery  over which he presided, and from which he received his designation, viz. Birr (or Bior), is now represented by Parsonstown. He is sometimes called "Senior Brendanus," to distinguish him from St. Brendan of Clonfert. An intimate friend and companion of St. Columba, he seems to have aided him at the Synod of Teltown, and protested against the attempt to excommunicate him. He died on the eve of November 29, 573. His Acts are preserved in the Cod. Salmant.

2. BRENDAN OF CLONFERT, commemorated May 16, was the founder of the Church of Cluainfearta, now Clonfert. He was the son of Finulogh, brother of Domaingen, bishop of Tuaim-Muscraighe, and Brigh (or Briga), abbess of Enach-duin. He was born about 482 (or 484), in Kerry, West Munster, and at an early age was under the charge of bishop Ere, who placed him under St. Ita, whom he ever regarded as his spiritual mother. By her advice he attached himself to St. Jarlath. He was closely associated with Brendan of Birr, and, like him, was regarded as one of the second order of Irish saints and one of the twelve apostles of Ireland. Like St. Columba, he was a priest, and, like him also, was considered a prophet. That for which St. Brendan is most famous is the seven years' voyage in search of the Fortunate Islands, which Colgan (Acta Sanctorum, Ind. Chron.) says began in 545. Returning, he founded the monasteries of Clonfert (dated from 553 to 564) and Annadown, placing his sister Briga over the latter. It is said that he built many monasteries and cells through Ireland, where he had three thousand monks under him. He died in his sister's monastery, A.D. 577. Archdall says that he became bishop of Kerry, where he ended his days, and was buried at Cluenarca. St. Brendan had also a connection with Scotland. Fordun states that he erected a cell in Bute and lived in Scotland about 531. He had many dedications in that country, but another St. Brendan of a later date is imagined by Camerarius and Dempster.

## Brenius, Daniel[[@Headword:Brenius, Daniel]]

             a Dutch Protestant theologian, was born at Haarlem in 1594. He was a disciple of Episcopius. He died in 1664. He wrote, Opera Theologica (Amsterdam, 1664): — an examination of the treatise of Episcopius upon the question, An Liceat Christiano Magistratum Gerere: — The Mirror of Christian Virtues, in Flemish (ibid. 1630): — Compendium Theologiae Erasmicae (Rotterdam, 1677). See Hoefer, Nouv. Biog. Generale, s.v. (B.P.).

## Brenner, Frederick W[[@Headword:Brenner, Frederick W]]

             a Methodist Episcopal minister, was born in Prussia in 1818. He was converted in Philadelphia, Pennsylvania, received license to preach, and for several years travelled under the direction of a presiding elder in the Philadelphia Conference. In 1847 he was engaged as missionary in the West Baltimore German Mission; in 1849 was sent to the Williamsburgh German Mission, L.I.; in 1851 to Callicoon Mission; and in 1852 returned to the New York Conference with broken health. With great reluctance he took a supernumerary relation, and located in West Baltimore, where he served as best he could in the German work until his death, in September, 1852. Mr. Brenner was an excellent, energetic, enthusiastic man. See Minutes of Annual Conferences, 1853, page 194.

## Brenner, Pranz[[@Headword:Brenner, Pranz]]

             a Roman Catholic theologian of Germany, was born January 10, 1784, at Bamberg, and died there as cathedral dean in 1835. He wrote, Aufdeckung der Unwissenheit und Unredlichkeit lutherischer Doctoren dei Theologie und Pastoren (Bamberg, 1829): — Lichtblicke von Protestanten Gegnern (ibid. 1830): — Versuch einer historischen Darstellung der Offenbarung (ibid. 1812): — Geschichtliche Darstellung der Verrichtung und Ausspendung der Sakramnente (1818-24, 3 volumes). See Winer, Handbuch der theol. Lit. 1:351, 398, 630; Zuchold, Bibl. Theol. 1:185. (B.P.)

## Brent, James Henry[[@Headword:Brent, James Henry]]

             a minister in the Methodist Episcopal Church South, was born in Rockingham County, N.C., in 1825. He was endowed with a fine intellect and noble nature, and was instinctively highminded, honorable, and generous; received the tender care of a pious mother; was preparing himself for the practice of medicine when, in 1843, he was converted. He immediately began a ministerial course of study at Randolph Macon College, and in 1850 entered the North Carolina Conference. His first appointment was in connection with the Topsail Academy; his third was at Goldsborough, where he founded the Goldsborough (now Wayne) Female College, over which he presided successfully two years. He died in the midst of his labors, at Newbern, August 17, 1860. He was highly esteemed and greatly beloved. See Minutes of Annual Conferences of the M.E. Church South, 1860, page 247.

## Brent, John Caldwell[[@Headword:Brent, John Caldwell]]

             a minister in the Methodist Episcopal Church South, was born in Rockingham County, N.C., April 20, 1837. He made a profession of religion under the preaching of his brother, Reverend J.H. Brent, in 1852, while a student in Smithville Academy; finished his school course at Chapel Hill University; and in 1858 was licensed to preach, and received into the North Carolina Conference. His ministry was short, but full of energy and success. He died August 8, 1863. Mr. Brent was eminent for his fortitude, singleness of aim, and deep piety. See Minutes of Annual Conferences of the M.E. Church South, 1863, page 445.

## Brentana, Simone[[@Headword:Brentana, Simone]]

             an Italian painter, was born in 1638. Most of his pictures are in the palaces and churches of Italy. One of the finest is in San Sebastiano, at Verona, representing the Martyrdom of St. Sebastian. He died in 1726. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brentano, Dominicus Von[[@Headword:Brentano, Dominicus Von]]

             a Roman Catholic theologian, was born in 1740 at Rappersweil, Switzerland. He studied at the Collegium Helveticum in Milan, in 1794 was appointed pastor at Gebratshofen, and died in 1797. He published, Die heilige Schrift des Neuen Testaments (Kempten, 1790-91; 2d ed. 1794): — Die heilige Schrift. des Alten Testaments (the Pentateuch only) (Frankfort, 1798). See Winer, Handbuch der theol. Lit. 1:173, 174; Doring, Die gelehrten Theologen Deutschlands, 1:167 sq. (B.P.)

## Brentford, Council Of[[@Headword:Brentford, Council Of]]

             (Concilium Brandanfordense), was held about the year 963 by king Edgar. Here the ordinances of king Edwin were annulled, and the property which he had usurped and plundered restored to the Church and monasteries. Also St. Dunstan was recalled from exile, and shortly afterwards preferred successively to the sees of Worcester and Canterbury. See Labbe, Concil. 9:657; Wilkins, Concilia, 1:224.

## Brentius Or Brenz, Johann[[@Headword:Brentius Or Brenz, Johann]]

             one of the German reformers, was born at Weil, in Suabia, June 24, 1499. He received his education at Heidelberg, and was led by the perusal of Luther's writings, and especially by the impression made on him by Luther at the Heidelberg disputation of 1518, to espouse the Reformation. He became a very popular preacher, and was appointed pastor at Halle in his twenty-third year. In 1530 he attended the Diet of Augsburg. The emperor Charles V having declared that he would destroy the city of Halle if Brentius were not given up to him, he was compelled to seek safety in flight. He found an asylum with duke Ulrich of Wurtemberg and his successor Christopher at Stuttgart, and at the request of the latter drew up the Confession of Wurtemberg. In 1557 he attended the conferences at Worms, and died at Stuttgart, Sept. 11, 1570. He taught the doctrine of the ubiquity of the body of our Lord; hence his followers were called Ubiquitarians (q.v.). His opinions, in the main, agreed with those of Luther. Brenz was a man of immense capacity for work, as preacher, reformer, administrator, and author. His works were printed at Tubingen in 1576-1590 (8 vols. fol.), and again at Amsterdam (1666). They consist chiefly of commentaries on the 0. and N.T. in the form of lectures or sermons, and are still held in great esteem. See Hartmann and Jager, Joh. Brenz (Hamb. 1840-42, 2 vols. 8vo); Hartmann, Joh. Brenz, Leben u.alsge. Schrifaen (Elberfeld, 1862); D'Aubigne, Hist. of Reformation, i, 11; Gieseler, Ch. Hist. per. 4:pt. ii, § 37.

## Brentius Or Brenz, Johann (2)[[@Headword:Brentius Or Brenz, Johann (2)]]

             one of the German reformers, was born at Weil, in Suabia, June 24, 1499. He received his education at Heidelberg, and was led by the perusal of Luther's writings, and especially by the impression made on him by Luther at the Heidelberg disputation of 1518, to espouse the Reformation. He became a very popular preacher, and was appointed pastor at Halle in his twenty-third year. In 1530 he attended the Diet of Augsburg. The emperor Charles V having declared that he would destroy the city of Halle if Brentius were not given up to him, he was compelled to seek safety in flight. He found an asylum with duke Ulrich of Wurtemberg and his successor Christopher at Stuttgart, and at the request of the latter drew up the Confession of Wurtemberg. In 1557 he attended the conferences at Worms, and died at Stuttgart, Sept. 11, 1570. He taught the doctrine of the ubiquity of the body of our Lord; hence his followers were called Ubiquitarians (q.v.). His opinions, in the main, agreed with those of Luther. Brenz was a man of immense capacity for work, as preacher, reformer, administrator, and author. His works were printed at Tubingen in 1576-1590 (8 vols. fol.), and again at Amsterdam (1666). They consist chiefly of commentaries on the 0. and N.T. in the form of lectures or sermons, and are still held in great esteem. See Hartmann and Jager, Joh. Brenz (Hamb. 1840-42, 2 vols. 8vo); Hartmann, Joh. Brenz, Leben u.alsge. Schrifaen (Elberfeld, 1862); D'Aubigne, Hist. of Reformation, i, 11; Gieseler, Ch. Hist. per. 4:pt. ii, § 37.

## Brentius, Andreas[[@Headword:Brentius, Andreas]]

             SEE ALTHAMER.

## Brentius, Andreas (2)[[@Headword:Brentius, Andreas (2)]]

             SEE ALTHAMER.

## Brenton, Samuel[[@Headword:Brenton, Samuel]]

             was born in Gallatin county, Ky., in 1810. He was converted in early life, and was admitted into the Illinois Conference of the M. E. Church in 1830. In 1834 he located because of ill health, and continued as a local preacher until 1841, during which time he studied law and was admitted to the bar. In 1841, his health having been restored, he returned to the itinerant ministry, and in 1848 was a delegate to the General Conference. During this year he lost the use of the right side of his body by palsy, resigned his work, and was appointed register of the land-office at Fort Wayne. In 1851 he was elected representative in Congress from the tenth Congressional district of Indiana, and served two sessions; in 1853 elected president -of the Fort Wayne College, and served with great acceptability; in 1854 elected again to Congress, and served two sessions; and in 1856 was again re-elected to Congress. Mr. Brenton died on the 29th of March, 1857.- Minutes of Conferences, 6:249.

## Brenton, Samuel (2)[[@Headword:Brenton, Samuel (2)]]

             was born in Gallatin county, Ky., in 1810. He was converted in early life, and was admitted into the Illinois Conference of the M. E. Church in 1830. In 1834 he located because of ill health, and continued as a local preacher until 1841, during which time he studied law and was admitted to the bar. In 1841, his health having been restored, he returned to the itinerant ministry, and in 1848 was a delegate to the General Conference. During this year he lost the use of the right side of his body by palsy, resigned his work, and was appointed register of the land-office at Fort Wayne. In 1851 he was elected representative in Congress from the tenth Congressional district of Indiana, and served two sessions; in 1853 elected president -of the Fort Wayne College, and served with great acceptability; in 1854 elected again to Congress, and served two sessions; and in 1856 was again re-elected to Congress. Mr. Brenton died on the 29th of March, 1857.- Minutes of Conferences, 6:249.

## Brentzen, Johann[[@Headword:Brentzen, Johann]]

             SEE BRENTIUS.

## Brenz, Samuel Friedrich[[@Headword:Brenz, Samuel Friedrich]]

             a German controversialist, lived in the early half of the 17th century. He gave up Judaism in 1601 in order to embrace Christianity, and published his motives for so doing in a work in which he accused the Jews of the most odious crimes. Another Jew, named Solomon Zebi, responded in a work in which he accused the Christians of abominable practices. These two works, written in German, were translated into Latin and republished (Nuremburg, 1680, 1715). See Hoefer, Nouv. Biog. Generale, s.v.

## Brerewood, Edward[[@Headword:Brerewood, Edward]]

             an English antiquary, was born at Chester about 1565. He entered Brasenose College, Oxford, and in 1596 was appointed professor of astronomy in the college lately founded in London by sir Thomas Gresham. He died November 4, 1613. He wrote many works, among them two tracts upon the observation of the Lord's day, in which he maintained the Catholic opinion that there is no obligation to observe the Sunday as a Jewish Sabbath, as the Puritans taught. He also wrote a Treatise on the Patriarchal Government of the Ancient Church, in question and answer (Oxford, 1641, 4to). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bresal (Or Breasal)[[@Headword:Bresal (Or Breasal)]]

             is the name of several Irish saints:

(1.) Son of Seghene, was abbot of Iona from A.D. 772 to 801. During his presidency two Irish kings were enrolled under him, and Iona became a celebrated place of pilgrimage. His dedication is May 18.

(2.) Another, mentioned by Tirechan, and cited by Ussher as one of the disciples of St. Patrick.

(3.) The Foui Masters give the obit of Bresal, son of Colgan, abbot of Fearna (Ferns), as A.D. 744, but the true date is 748.

## Bresang, Hans[[@Headword:Bresang, Hans]]

             a German engraver, lived about 1513. The following are his principal prints: Christ Bound to the Pillar; The Dead Christ, with the Marys; Christ and the Twelve Apostles. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Brescia (Or Bresciano), Giovanni Antonio Da[[@Headword:Brescia (Or Bresciano), Giovanni Antonio Da]]

             an Italian engraver, born at Brescia about the year 1461, was probably the brother of Raffaelle. The works of this artist are few and as follows: The Virgin Suckling the Infant Jesus; The Scourging of Christ; The Virgin Adoring the Infant, St. Joseph Sleeping.

## Brescia (Or Bresciano, Lat. Brixiensis), Giovanni Maria Da[[@Headword:Brescia (Or Bresciano, Lat. Brixiensis), Giovanni Maria Da]]

             an Italian painter and engraver, was born at Brescia about 1460, and studied painting and engraving for some time, after which he joined the order of the Carmelites at Brescia, and painted several pictures for the church of his monastery, and some frescos in the cloister, representing subjects from the history of Elijah and Elisha. Some of his best works are, The Virgin and Infant Jesus; The Virgin and Infant in the Clouds. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brescia, Leonardo[[@Headword:Brescia, Leonardo]]

             a Ferrarese painter, lived about 1530. There are a number of his pictures in the churches and convents of Ferrara, the best of which are, The Assumption, in the Church of Il Gesu; The Annunciation, in the Madonna del Buon Amore; and The Resurrection, in Santa Monica. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brescia, Raffaelle Da[[@Headword:Brescia, Raffaelle Da]]

             a painter of the Venetian school, was born at Oliveto in 1479. He adorned the choir of the Church of San Michele in Bosco, at Bologna, with some excellent works. He died in 1539.

## Brescius, Carl Friedrich[[@Headword:Brescius, Carl Friedrich]]

             a Lutheran theologian of Germany, was born at Bautzen, Jan. 31, 1766. In 1788 he was preacher at Muskau, and in 1806 at Triebel; in 1811 was general superintendent at Liibben; in 1816 he was at Frankfort, and in 1836 was made doctor of theology and general superintendent of the Neumarkt. He died in 1845. He wrote, Apologien verskannter Wahrheiten aus dem Gebiete der Christenlehre (Leipsic, 1804): — Predigten, Reden, etc. (ibid. 1845). See Spieker, Darsfellungen aus dem Leben des General-  Superintendenten und Consistorialrath C. Fr. Brescius (Frankfort-on- Oder, 1845). (B.P.)

## Breslau, Council Of[[@Headword:Breslau, Council Of]]

             (Concilium Vratislaviense), was held in February 1268, by Guy, cardinal and legate, who there preached a crusade for the deliverance of the Holy Land, and received grants for succor. See Labbe, Concil. 11:858.

## Bresler, Carl Heinrich[[@Headword:Bresler, Carl Heinrich]]

             a Lutheran theologian of Germany, was born in 1797 at Brieg. He became superintendent and member of consistory; and died in 1860. He published, Geschichte der deutschen Reformation (Berlin, 1846, 2 volumes): — Dr. Luther's Tod und Begrabniss, von Augenzeugen geschildert (Dantzic, 1846): — Vatun Praesagia et Consilia Germaniae Proscribus, Demagogis, etc. (ibid. 1848). See Zuchold, Bibl. Theol. 1:185. (B.P.)

## Bressani, Francesco Giuseppe[[@Headword:Bressani, Francesco Giuseppe]]

             an Italian missionary, was born at Rome in 1612. He entered the Society of Jesus at the age of fifteen, went to Canada in 1644, and was on his way to the Huroi Indians, when (April 1644) he fell into the hands of the Mohawks, who subjected him to mutilations and torments, and after four months' suffering sold him to the Dutch at Fort Orange. The latter treated him kindly, and sent him to France. Bressani returned to Canada in July, 1645, and labored for five years among the Hurons, that is, until the extinction of the Huron mission. In 1650 he was recalled to Italy, and devoted many years to establishing missions. He died in Florence, September 9, 1672. Bressani wrote a history of his mission (Macerata, 1653; a French translation, with biography and notes, was published in Montreal, 1852). See De Courcy and Shea, Hist. of the Cath. Church in the United States, pages 311, 312; Shea, Cath. Missions, pages 193-212; Hoefer, Nouv. Biog. Generale, s.v.

## Bresslau, Moritz H[[@Headword:Bresslau, Moritz H]]

             a Jewish teacher and professor of Hebrew, who died in London, May 14, 1864, is the author of, A Compendious Hebrew Grammar (Lond. 1855): — A Hebrew and English and English and Hebrew Dictionary (ibid. 1856). (B.P.)

## Bressler, Nathaniel E[[@Headword:Bressler, Nathaniel E]]

             a German Reformed minister, was born in the town of Lower Mahantango, Schuylkill County, Pennsylvania, September 7, 1821. He received his education at Marshall College, Pennsylvania. In 1846 he was licensed and ordained pastor of the Armstrong Valley charge in Dauphin County, where he remained to the close of his life, except an interval of three years, during which he served the Second Reformed Church at Harrisburg. He died March 7, 1877. He was unassuming, conscientious almost to a fault, and earnest in his labors. See Harbaugh, Fathers of the Germ. Ref. Church, 5:275.

## Bret, Johann Friedrich Le[[@Headword:Bret, Johann Friedrich Le]]

             a Protestant theologian of Germany, was born at Unter-Turkheim, near Canstadt, November 19, 1732. He studied at Tubingen, travelled through Italy, and acted as tutor at Venice from 1757 to 1761. In 1763 he was appointed professor at the gymnasium in Stuttgart, and in 1779 professor at the military academy, and at the same time member of consistory and first ducal librarian. In 1782 he was made chancellor of the famous Charles' School, and in 1786 chancellor of the Tubingen University, first professor of theology and provost of St. George's. He retired from his office in 1806, and died April 6, 1807. He published, Diss. Hist. Eccl. de Statu Prcesenti Ecclesiae Graecae ini Dalmatia, quae Vitum Slavo-Servicum Sequitur (Stuttgart, 1762): — Act. Eccles. Graecae Amnorum 1762-63 (ibid. 1763): — Progr. de Consensu Ecclesiae Polonicae Dissidentium cum Ecclesia Wurtemberygca (ibid. eod.): — Progr. de Antiquo Codice Hebraico (ibid. 1765): — Diss. de usu Versionis Latinae Veteris Test. in Ecclesia Christiana (Tubingen, 1786). See Winer, Handbuch der theol. Lit. 1:546, 695, 746, 867, 901; Doring, Die gelehrten Theologen Deutschlands, 1:169 sq. (B.P.)

## Bretagne, Claude[[@Headword:Bretagne, Claude]]

             a French Benedictine of the congregation of St. Maur, was born at Semur, in Auxerrois in 1625, and died at Rouen, July 13, 1694. He wrote, among other things, Meditations sur les principaux Devoirs de la Vie Religieuse (Paris, 1689): — Constitution des Filles de St. Joseph (ibid. 1691, 8vo). See Biog. Universelle, 5:549.

## Bretagne, Council Of[[@Headword:Bretagne, Council Of]]

             (Concilium Britanicum), was held in 848, by order of the duke of Bretagne, to put a check upon the practice, of which the bishops were guilty, of taking money for ordinations. Convoyon, the founder and first abbot of Redon, accompanied two bishops, who were sent to Rome upon this business.

## Brethren[[@Headword:Brethren]]

             (ἀδελφοί), one of the common appellations of Christians. It occurs frequently in the N.T., and was current at the date of the apostolical epistles. Subsequently it became a title of respect and affection by which the baptized, or faithful, or complete members of the Church were distinguished from the catechumens. They were accosted or described by other titles, such as "the enlightened," "the initiated," "the perfect," "elect," "beloved," "sons of God," "beloved in Christ," etc. SEE BROTHER.

## Brethren (2)[[@Headword:Brethren (2)]]

             (ἀδελφοί), one of the common appellations of Christians. It occurs frequently in the N.T., and was current at the date of the apostolical epistles. Subsequently it became a title of respect and affection by which the baptized, or faithful, or complete members of the Church were distinguished from the catechumens. They were accosted or described by other titles, such as "the enlightened," "the initiated," "the perfect," "elect," "beloved," "sons of God," "beloved in Christ," etc. SEE BROTHER.

## Brethren Of Alexius[[@Headword:Brethren Of Alexius]]

             SEE CELLITES.

## Brethren Of The Common Life[[@Headword:Brethren Of The Common Life]]

             (Fratres Vitae Communis), a religious fraternity which arose about the end of the fourteenth century. It was formed by Gerard de Groot at Deventer (1374 ?), and began to flourish after it had obtained the sanction of the Council of Constance. It was divided into two classes, the lettered brethren, or clerks, and the illiterate: they lived in separate habitations, but maintained the closest fraternal union. The former devoted themselves to preaching, visiting the sick, circulating books and tracts, etc., and the education of youth, while the latter were employed in manual labor and the mechanical arts. They lived under the rule of St. Augustine, and were eminently useful in promoting the cause of religion and education. Thomas a Kempis was one of the luminaries of the order. On the death of Gerard, his disciple Florentius Radewins became head of the order (1384). More active than Gerard, he spread the order widely, founding a central cloister, or monastery of regular canons, at Windisheim, another in St. Agnesberg, near Zwoll, to which Kempis belonged, and additional ones at Deventer. He was greatly assisted by Zerbolt (died 1398), who labored earnestly to introduce the use of the vernacular Bible among the common people, and the use of the mother tongue instead of Latin in the prayers. The theory of this community was that unity should be sought rather in the inward spirit than in outward statutes. Vows were not binding for life. Property was surrendered, not on compulsion, but voluntarily. All the brother-houses were kept in communion with each other, and the heads of houses met annually for consultation. Particulars of their rule, domestic arrangements, etc., may be found in Ullmann, Reformers before the Reformation, ii, 89 sq. Luther and Melancthon spoke with approval and sympathy of the brotherhood in their time. Its flourishing period extended from 1400 to 1500. Most of their houses were built between 1425 and 1451, and they had, in all, some thirty to fifty establishments. During the sixteenth century the Reformation broke them down, in common with other monkish establishments, or, rather, they crumbled to pieces as needless amid the new developments of the age. By the middle of the seventeenth century the brotherhood was ended. Many of the brothers became Protestants, the rest were absorbed by the Roman orders, especially the Jesuits.-Ullmann, Reformers before the Reformation, ii. 57, 184; Bohringer, Kirchen- Geschichte in Biographien, vol. ii, pt. iii; Delprat, Die Briiderschrft des gemeinsamen Lebens (Leipz. 1840); Bibl. Sacra, ii, 201.

## Brethren Of The Common Life (2)[[@Headword:Brethren Of The Common Life (2)]]

             (Fratres Vitae Communis), a religious fraternity which arose about the end of the fourteenth century. It was formed by Gerard de Groot at Deventer (1374 ?), and began to flourish after it had obtained the sanction of the Council of Constance. It was divided into two classes, the lettered brethren, or clerks, and the illiterate: they lived in separate habitations, but maintained the closest fraternal union. The former devoted themselves to preaching, visiting the sick, circulating books and tracts, etc., and the education of youth, while the latter were employed in manual labor and the mechanical arts. They lived under the rule of St. Augustine, and were eminently useful in promoting the cause of religion and education. Thomas a Kempis was one of the luminaries of the order. On the death of Gerard, his disciple Florentius Radewins became head of the order (1384). More active than Gerard, he spread the order widely, founding a central cloister, or monastery of regular canons, at Windisheim, another in St. Agnesberg, near Zwoll, to which Kempis belonged, and additional ones at Deventer. He was greatly assisted by Zerbolt (died 1398), who labored earnestly to introduce the use of the vernacular Bible among the common people, and the use of the mother tongue instead of Latin in the prayers. The theory of this community was that unity should be sought rather in the inward spirit than in outward statutes. Vows were not binding for life. Property was surrendered, not on compulsion, but voluntarily. All the brother-houses were kept in communion with each other, and the heads of houses met annually for consultation. Particulars of their rule, domestic arrangements, etc., may be found in Ullmann, Reformers before the Reformation, ii, 89 sq. Luther and Melancthon spoke with approval and sympathy of the brotherhood in their time. Its flourishing period extended from 1400 to 1500. Most of their houses were built between 1425 and 1451, and they had, in all, some thirty to fifty establishments. During the sixteenth century the Reformation broke them down, in common with other monkish establishments, or, rather, they crumbled to pieces as needless amid the new developments of the age. By the middle of the seventeenth century the brotherhood was ended. Many of the brothers became Protestants, the rest were absorbed by the Roman orders, especially the Jesuits.-Ullmann, Reformers before the Reformation, ii. 57, 184; Bohringer, Kirchen- Geschichte in Biographien, vol. ii, pt. iii; Delprat, Die Briiderschrft des gemeinsamen Lebens (Leipz. 1840); Bibl. Sacra, ii, 201.

## Brethren Of The Community[[@Headword:Brethren Of The Community]]

             the name of the party of the Franciscans which favored the mitigation of the strict rule of St. Francis, commonly known as the Conventuals. SEE FRANCISCANS.

## Brethren Of The Free Spirit[[@Headword:Brethren Of The Free Spirit]]

             a fraternity which sprung up in the thirteenth century, and which gained many adherents in Italy, France, and Germany. They took their designation from the words of St. Paul, Rom 8:2; Rom 8:14, and maintained that the true children of God were invested with perfect freedom from the jurisdiction of the law. In their principles they were Pantheists, and in practice they were enthusiasts. In their aspect, dress, and mode of life they resembled the Beghards, and were sometimes called after them. In their extreme pantheistical creed they held that every thing (even formalities) is God; that rational souls are a portion of God; that sin has separated man from God, but by the power of contemplation man is reunited to the Deity, and acquires thereby a glorious and sublime liberty, both from sinful lusts, and from the common instincts of nature. Hence that a person thus absorbed in the abyss of Deity is the son of God in the same sense and manner that Christ was, and freed from the obligation of all laws, human and divine. They treated with contempt Christian ordinances, and all external acts of religion, as unsuitable to the state of perfection to which they had arrived. From 1300 to 1350 they were found largely on the Rhine from Cologne to Strasburg. In Brussels they appeared as homines intelligentia. Many edicts were published against them; but, notwithstanding the severities which they suffered, they continued till about the middle of the fifteenth century. They were called by several names, such as Schwestriones, Picards, Adamites, and Turlupins. Gieseler traces the sect to Amalric of Bena (q.v.); Mosheim (De Beghardis) assigns their origin to Italy.-Mosheim, Ch. Hist. ii, 351, 354; Gieseler, Ch. Hist. per. 3:div. 3:§ 87.

## Brethren Of The Free Spirit (2)[[@Headword:Brethren Of The Free Spirit (2)]]

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## Brethren Of The Hospital[[@Headword:Brethren Of The Hospital]]

             SEE HOSPITALLERS.

## Brethren Of The Observation[[@Headword:Brethren Of The Observation]]

             SEE OBSERVANTISTS.

## Brethren Of The Redemption Of Captives[[@Headword:Brethren Of The Redemption Of Captives]]

             SEE TRINITARIAN BROTHERS.

## Brethren Of The Sack[[@Headword:Brethren Of The Sack]]

             an order of monks instituted in the 13th century.

## Brethren Of The Sword[[@Headword:Brethren Of The Sword]]

             SEE SWORD, BRETHREN OF THE.

## Brethren, Bohemian[[@Headword:Brethren, Bohemian]]

             SEE BOHEMIA.

## Brethren, Bohemian (2)[[@Headword:Brethren, Bohemian (2)]]

             SEE BOHEMIA.

## Brethren, Plymouth[[@Headword:Brethren, Plymouth]]

             SEE PLYMOUTH.

## Brethren, Plymouth (2)[[@Headword:Brethren, Plymouth (2)]]

             SEE PLYMOUTH.

## Brethren, The Twelve[[@Headword:Brethren, The Twelve]]

             SEE MARROW CONTROVERSY.

## Brethren, United In Christ[[@Headword:Brethren, United In Christ]]

             (German Methodists). SEE UNITED BRETHREN IN CHRIST.

## Brethren, United In Christ (2)[[@Headword:Brethren, United In Christ (2)]]

             (German Methodists). SEE UNITED BRETHREN IN CHRIST.

## Brethren, United, Or Brethren Of The Law Of Christ[[@Headword:Brethren, United, Or Brethren Of The Law Of Christ]]

             SEE MORAVIANS.

## Brethren, United, Or Brethren Of The Law Of Christ (2)[[@Headword:Brethren, United, Or Brethren Of The Law Of Christ (2)]]

             SEE MORAVIANS.

## Brethren, White[[@Headword:Brethren, White]]

             the followers of an unknown leader, said by some writers to be from Scotland, who appeared in the neighborhood of the Alps about the year 1399, and proclaimed himself commissioned to preach a new crusade. He named his followers Penitents, but from their white dresses they were more commonly called Fratres Albati, or White Brothers, or White Penitents (Ital. Bianzchi). Boniface IX, suspecting the leader of insidious designs, caused him to be apprehended and committed to the flames, upon which his, followers dispersed, and the sect became extinguished.-Mosheim, Ch. Hist. ii, 467.

## Brethren, White (2)[[@Headword:Brethren, White (2)]]

             the followers of an unknown leader, said by some writers to be from Scotland, who appeared in the neighborhood of the Alps about the year 1399, and proclaimed himself commissioned to preach a new crusade. He named his followers Penitents, but from their white dresses they were more commonly called Fratres Albati, or White Brothers, or White Penitents (Ital. Bianzchi). Boniface IX, suspecting the leader of insidious designs, caused him to be apprehended and committed to the flames, upon which his, followers dispersed, and the sect became extinguished.-Mosheim, Ch. Hist. ii, 467.

## Bretland, Joseph[[@Headword:Bretland, Joseph]]

             a Unitarian minister of Exeter, England, was born in 1742, and died in 1819. He left for publication two volumes of Sermons (Exeter, 1820). See Allibone, Dict. of Bit. and Amer. Authors, s.v.

## Breton (Brecton, Or Britton), John E., LL.D[[@Headword:Breton (Brecton, Or Britton), John E., LL.D]]

             an English prelate, was promoted from being canon of Hereford to bishop; of that diocese in 1269, and died May 12, 1275. He was noted for his knowledge of the civil and common law, and made a digest of the laws of England.

## Breton Version[[@Headword:Breton Version]]

             Breton is the language of the ancient independent kingdom of America, and is now spoken in Lower Brittany, by about 800,000 people, most of whom are unacquainted a with French. As French is now the only language used in all the elementary schools, it is likely that it will soon supersede the native Breton in the larger towns. The priests, however, from a principle, it is thought, of ecclesiastical conservatism, oppose the encroachments of the French language, and Breton will, in all probability, continue for a long time to be the vernacular of the uneducated portion of the population.

The first version of the New Test. in Breton was completed in 1827, at Angouleme, by Legonidec, a Breton scholar. The translation was made from the Latin Vulgate, and in spite of many excellences of style and diction, it was scarcely suitable for general circulation. When Protestant missionaries first commenced their labors in France (about the year 1834) they found that this version was but imperfectly understood by the Bretons. The Reverend J. Jenkins, therefore, of Morlaix, a native of Glamorganshire, and agent of the Baptist Missionary Society, undertook a new translation, which was found to be intelligible to almost the whole population, and in 1847 the British and Foreign Bible Society had three thousand copies printed at Brest. A revised edition of the New Test. of this translation was published shortly afterwards. As Mr. Legonidec had left a translation of the Old Test. in MS., the British and Foreign Bible Society undertook the edition of the Psalms, based on Legonidec's translation, and prepared and edited by the Reverend J. Williams, which was published in 1873. See Bible of Every Land, page 170. (B.P.)

## Breton, Raymond[[@Headword:Breton, Raymond]]

             a French Dominican, was born at Beaune in 1609, went to American 1635, and spent many years as a missionary among the Antilles or Caribbee Islands. After his return he composed a Dictionary of the language, and a Grammar of the same, also a Catechism (Auxerre, 1625). The great sterility of the language, and its variety (for the young are said to speak a different dialect from the old, and males from females), must have added incredibly to the labor. Breton died in 1679. See Hoefer, Nouv. Biog. Generale, s.v.

## Breton, William[[@Headword:Breton, William]]

             an English writer of the 14th century, was born in Wales. He was educated a Franciscan at Grimsby, Lincolnshire; was a great scholar, a deep divine, and a writer of many books, both in prose and verse, of which his masterpiece was An Exposition of all the Hard Words of the Bible; and such was the reputation of the book that in the controversy. between Standish, bishop of St. Asaph, and Erasmus, the former appeals to Breton's book about the interpretation of a place in Scripture. Breton died at Grimsby in 1356. See Fuller, Worthies of' England (ed. Nuttall), 3:500.

## Bretonneau, Francois[[@Headword:Bretonneau, Francois]]

             a French theologian, was born in Touraine, December 31, 1660. He became a Jesuit, and for thirty-four years devoted himself to preaching. He died at Paris, May 29, 1741. He wrote, Reflexions Chretiennes pour les jeunes' Gens qui entrent dans le Monde (Paris, 1708): — Sermons, Pandegy iques et Discours sui les Mystres (ibid. 1743, published by P. Berruyer). See Hoefer, Nouv. Biog. Generale, s.v.

## Bretonneau, Gui[[@Headword:Bretonneau, Gui]]

             a French ecclesiastical historian, a native of Pontoise, lived in the early half of the 17th century. He was canon of St. Laurent of Plancy, and wrote, Histoire Genealogique de la Maison des Brifonnet (Paris, 1620): — Histoire Deuteronomy 1'Origine et Fondation du Vicariat de Pontoise (ibid. 1636): —Examen de sinteresse du Livre de la Frequente Communion (Rouen, 1645). See Hoefer, Nouv. Biog. Generale, s.v.

## Bretschneiider, Karl Gottlieb[[@Headword:Bretschneiider, Karl Gottlieb]]

             a German rationalistic divine, was born in Gersdorf, Feb. 11, 1776, and educated at Chemnitz and the University of Leipzig. He was designed -for the Church at an early age, but he inclined more to belles-lettres, and showed a strong sceptical turn at the university. In 1807 he became pastor at Schneeberg, in 1808 superintendent in Annaberg. In 1812 he disputed on Capita theologie Judcorum dogmaticae, and from this time devoted himself more completely to theology. In 1816 he was made general superintendent at Gotha, which office he held till his death, Jan. 22, 1848. His activity as a writer was very great, and covered the fields of exegesis, text of Scripture, dogmatics, and history. From 1824 he shared in the editorship of the Theol. Literaturblatt (Darmstadt), and contributed largely to other periodicals. His most important publications are the Corpus Reformatorum, a collection of the writings of the German Reformers, continued after his death by Bindseil (the first 28 vols., Halle, 1834-1860, comprise the works of Melancthon) :-Lexici in V. T., max. apocryp. spicilegium (Leips. 1805, 8vo) :-De Evang. et Epist. Johann. origine et indole (Leips. 1820, 8vo):-Hist.-Dogm. Auslegung des N.T., etc. (Leips. 1806, 8vo):-Lexicon Manuale Gr. Lat. in N.T. (1824, 8vo; best ed. Leips. 1841, 8vo):-Systemat. Entwickelung aller i. d. Dogm. vorkommenden Begriffe u. d. Symb. Buiher d. Luihe-. Kirche (Leips. 1805, 1819, 1825, 1841, 8vo):-Dogm. u. Moral d. apocryph. Schrsft. d. A. T. (Leips. 1805, 8vo):-Dogmatik d. Evang.-Luth. Kirche (Leips. 4th ed. 2 vols. 8vo, 1838):-Grundlage d. Evang. Pietismus (Leips. 1833, 8vo):-St. Simonismus (Leips. 1832, 8vo). In all the theological controversies of his stormy age he took large part. His position in theology is that of rational supernaturalism, admitting revelation, yet subjecting it to the supremacy of reason. His writings, though generally evincing candor, industry, and great acuteness, are devoid of religious life. His autobiography, published by his son Horst (Gotha, 1851, 8vo), is translated, in part, in the Bibliotheca, Sacra, vols. 9, 10. A transl. of his Views of Schleiermacher's Theology (Bibl. Sacra, July, 1853) gives a good specimen of his critical talent.

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## Brett, Philip Milledoler, D.D.[[@Headword:Brett, Philip Milledoler, D.D.]]

             a divine of the Reformed Dutch Church, was born in New York, July 13, 1817, graduated at Rutgers' College, and studied theology in the theological seminary of New Brunswick. He was licensed by the New York Classis in 1838, ordained in the same year, and installed as pastor of the church at Nyack, N. Y. In 1842 he supplied the church at the island of St. Thomas, W. I., in 1846 he became pastor at Mt. Pleasant Church, N. Y., and in 1851 he removed to Tompkinsville, L. I., where he died, Jan. 14, 1860, of an internal cancer. He was a man of ardent piety, and affectionate in his intercourse with his people. He exerted a good influence in St. Thomas, and his memory is fondly cherished in his denomination. He was the author of a volume of sermons.

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## Brett, Richard[[@Headword:Brett, Richard]]

             a learned English divine, was born in London in, 1561. He was made rector of Quainton, Berks, in 1595, and was selected as one of the translators of King James's Bible. He died a fellow of the intended foundation of Chelsea College, April 15, 1637, leaving some works.

## Brett, Thomas, LL.D.[[@Headword:Brett, Thomas, LL.D.]]

             a Nonjuror, was born at Bettishanger, Kent, 1667, graduated at Corpus Christi, Cambridge, 1689, and received deacon's orders in the following year. In 1703 he became rector of Bettihanger, and two years after of Rucking. After this period he began to entertain scruples of the lawfulness of the oath of allegiance to William and Mary; and he entered the communion of the Nonjurors under Bishop Hickes, July 1, 1715. He lived in obscurity after this, and died March 5, 1743. He was learned and indefatigable; of his numerous writings we mention, An Account of Church Government and Governors (Lond. 1707, 8vo; best ed. 1710, 8vo) :-The Honor of the Christian Priesthood (new ed. Oxf. 1838):-Various Works on Lay Baptism:-Six Sermons (1715):--The Independency of the Church upon the State as to its Spiritual Powers (Lond. 1717, 8vo):-The Divine Right of Episcopacy (1718, 2d ed. 1728, 8vo):-A Collection of and Dissertation on the Principal Liturgies used in the Christian Church (1720, 8vo).-New Genesis Biog. Diet. v, 44; Hook, Eccl. Biog. 3:92-115.

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## Brettell, Jeremiah[[@Headword:Brettell, Jeremiah]]

             an English Wesleyan minister, was born near Wrogley, Staffordshire, April 16, 1753. He was converted about 1771, appointed to the Epworth Circuit as his first charge in 1774, and labored in Ireland for nearly three years thereafter. In 1778 he was again preaching in England. Here he worked hard until, 1810, when he became a supernumerary in Bristol. He died Dec. 4, 1826. "He exemplified what the apostle recommends " — Rom 12:12. See Wesl. Meth. Magazine, 1830, pages 649, 721; Minutes of the British Conference, 1827.

## Brettell, John[[@Headword:Brettell, John]]

             an English Wesleyan preacher, was born at Stourbridge, Worcestershire, in 1742. After being a local preacher for about four years, he was sent out by the Conference in 1771. Except for an interval of three years (on account of illness), he travelled in the ministry for about twenty-six years. He died in 1796. He was a plain, sincere, upright man. See Atmore, Meth. Memorial, s.v.

## Bretteville, Tienne Dubois De[[@Headword:Bretteville, Tienne Dubois De]]

             a French theologian, was born at Brettevilie-sur-Bordel, near Caen, in 1650.. He entered the Jesuit order in 1667 but withdrew in 1678, and consecrated his time to the instruction of young ecclesiasts in eloquence. He died in 1688. He wrote, Essais de Sermons pouar tous les Jours de Carleme (Paris): — a posthumous work entitled L'Eloquence de la Chaire et du Barseau (ibid. 1689). See Hoefer, Nouv. Biog. Generale, s.v.

## Brettle, Elias[[@Headword:Brettle, Elias]]

             an English Methodist minister, was born at Carleton, Nottinghamshire. He was converted at sixteen; made a local preacher at eighteen; was sent to Newfoundland by the Wesleyan Missionary Committee in 1848 labored in that island from 1848 to 1865; preached thereafter at Windsor and  Amherst, N.S., Sackville, N.B., Greysborough, Digby, and Newport; was for several years chairman of district, and in 1877 was elected to the presidency of the Nova Scotia Conference. In 1879 he became asupernumerary, and settled at Avondale, N.S., where he died, December 9, 1881, Mr. Brettle was a painstaking and faithful minister. "The beauty and force ofa holy life shone forth in every word, and beamed in every look." See The Wesleyan, December 16, 1881; February 10 and 17, 1882.

## Breuck (Or Dubrucque), Jacob Van[[@Headword:Breuck (Or Dubrucque), Jacob Van]]

             the elder, an eminent Flemish architect and sculptor, was a native of Mons or St. Omer, and flourished in the former part of the 16th century. He travelled in Italy, and in 1539 erected the chateau near the city of Mons for the conte de Boussu, which he decorated with an admirable collection of works of art. As a sculptor he executed, for the Church of St. Wandru, at Mons, several statues, and some bass-reliefs representing the Last Supper, The Flagellation, Christ Bearing the Cross, etc. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Breuck, Jacob Van[[@Headword:Breuck, Jacob Van]]

             the younger, a reputable Flemish architect, was born at Mons, or at St. Omer. About 1621 he erected some important edifices at St. Omer, and at Mons in 1634 he built the handsome monastery for the monks of St. Julian. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Breviary[[@Headword:Breviary]]

             (Breviarium), the daily service-book of the priests of the Roman Church. It was originally called the Cursus. The origin of the name Breviary is not very certain; the most likely derivation is from brevis, denoting that the service-book called Breviary was originally an abridged one, as contrasted with Plenariunm offcium. It contains prayers for Matins, Lauds (3 A.M.), Prime (6 A.M.), Tierce, Sext (all before 12 M.), Nones, Vespers (P.M.), and Compline (before going to sleep). Nocturn was properly a night service. The custom of saying prayers at these different hours is very ancient. The author of the Apostolical Constitutions directs that prayer should be made "Mane, Tertia, Sexta, Nona, Vespere, atq. ad galli canturn" (Const. 8). Basil speaks of seven distinct appointed hours of prayer, and Tertullian mentions Tierce, Sext, and None, which he calls apostolical hours of prayer (De Jejuniis, c. 11). Cyprian also speaks of "leorce antiquitus observatoe orandi" (De Orat. Domin.).

Gregory VII (1074) compiled the first Breviary which came into general use. As most churches possessed compilations of the offices severally in use among them, there are various Breviaries differing one from another. Attempts have been made to amend the Breviary at different times, and so there are many differences among them in different dioceses. That of Rome, however (Breviarium Romanum), is most widely circulated, and of late has been introduced into many dioceses which long resisted it. It consists of four parts: the Psalterium, or psalms for the canonical hours; Proprium de Tempore, for Advent and other festivals commemorative of Christ; Proprium de Sanctis, for saints' days; Commune Sanctorum, for festivals to which no special hours of prayer are assigned. Besides psalms, lessons, homilies, and prayers, it contains many foolish legends and absurd stories about saints, which are cause of scandal to the better sort of Romanists. In fact, a proverb in use among scholars of the Roman Church says of a liar, Mentitur sicut secundus nocturnus. As to the duty of using the Breviary, it was at first enjoined on both clergy and laity; but, lby degrees, the obligation was reduced to the clergy only, who are required, under penalty of mortal sin and ecclesiastical censures, to recite it at home when they can not attend in public (Conc. Trid. sess. 24:cap. 12). In the fourteenth century there was a reserve granted in favor of bishops, who were allowed, on particular occasions, to pass three days without rehearsing the Breviary. One of the best editions of the Breciarium Romanum is that of Mechlin, 1886 (4 vols. 12mo). For a full account of its history and contents, see Lewis, Bible, Missal, and Breviary (Edinb. 1853, 2 vols. 8vo).

The Breviary of the Greeks, which they call by the name ῾Ωρολόγιον (horologiiu), dial, is the same in almost all the churches and monasteries which follow the Greek rites. The Greeks divide the Psalter into twenty parts, called καθίσματα (sedilia), seats, because they are a kind of pauses or rests. In general, the Greek Breviary consists of two parts, the one containing the office for the evening, the other that for the morning, divided into matins, lauds, first, third, sixth, ninth, vespers, and the compline; that is, of seven different hours, on account of that saying of David, "Seven times in the day will I praise Thee." The compline is the last office at night, by which the work of the day is complete (Fr. compline, Lat. completinum).-Bergier, s.v. Office Divin.; Bingham, Orig. Eccl. bk. 13:ch. 9:§ 8; Procter, On Common Prayer, p. 11. SEE LITURGY.

## Breviary (2)[[@Headword:Breviary (2)]]

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## Brevint, Daniel, D.D.[[@Headword:Brevint, Daniel, D.D.]]

             was born at Jersey in 1616, and studied first at Saumur, and afterward at Oxford, where he became a fellow of Jesus College 1638. Being ejected for refusing the Covenant, he went to France, and was employed in the negotiations for conciliating the members of the Church of Rome and Protestants. After the Restoration, he became prebendary of Durham 1661, and dean of Lincoln 1681. He died in 1695. Brevint was a learned divine, especially in the Romish controversy. He wrote Missale Romanorum, or the Depth and Misery of the Roman Mass laid open (Oxford, 1672, 8vo):- The Christian Sacrament and Sacrifice (1672); both these are reprinted under the title Brevint on the Mass (Oxford, 1838, 8vo): Ecclesice Prim. Sacramentum et Sacrificium a poonficiis corruptelis, etc.... liberum. Waterland (Works, 8:167) speaks in the highest terms of Brevint.

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## Brewer, Aaron G[[@Headword:Brewer, Aaron G]]

             a Methodist minister, was born in Monmouth County, N.J., December 5, 1795. He was converted March 1, 1816, and immediately afterwards became a member of the Methodist Episcopal Church. He was licensed to exhort in 1820. On January 1, 1821, he withdrew, and afterwards associated himself with the Methodist Reformers. At their first Annual Conference, held in April 1822, he was ordained deacon, and appointed a general missionary to labor and organize churches in the states of New York and Connecticut. At the Conference of 1825 he succeeded in having a call issued to all the non-episcopal Methodist societies in the United States, to meet in convention in New York, which convention was held June 1, 1826; when a constitution, declaration of rights, and articles of religion were adopted. At the Conference of 1827 he was appointed to visit  the state of Georgia, and form churches, ordain preachers, organize an annual conference, etc. Being successful, and having made a good impression, he was earnestly importuned to go and labor in the South; he yielded to the call, and went to Georgia the second time, in 1829. At the General Convention of Methodist Reformers, held in Baltimore, November 1830, he was a delegate. On September 20, 1834, he organized the Methodist Protestant Church in Charleston, S.C., and for two years was its pastor. In 1836 he was principal of the academy at Mechanicsville; at this place he organized a Methodist Protestant Church, which Church became the nucleus of the South Carolina Conference. In 1838 he was appointed general-missionary in the South. Soon afterwards, his health and that of his family failing, he taught school until 1852, when he became editor of the Christian Telegraph and Southerns Olive-tree, which was published at Atlanta, Georgia. From 1858 to 1860 he filled appointments in the Alabama Conference. For some years he was chaplain in the Confederate army. In 1865 he went to live with his daughter at Charleston, S.C.. where he died, April 7, 1877. See Cothouer, Founders of the M.E. Church, 1880, page 365.

## Brewer, Daniel[[@Headword:Brewer, Daniel]]

             a Congregational minister, graduated at Harvard College in 1687; was ordained pastor of the Church in Springfield, Massachusetts, May 16, 1694; and died November 5, 1733, in the sixty-sixth year of his age. See Sprague, Annals of the Amer. Pulpit, 1:385.

## Brewer, Daniel D[[@Headword:Brewer, Daniel D]]

             a Methodist Episcopal minister, was born in North Carolina. He received very limited educational privileges; was converted in 1827, and with marvelous success began preaching. He united with the Mississippi Conference about 1829, in which he, toiled until his last severe and protracted illness, which terminated in his death in 1834. Mr. Brewer's career was short but eminently successful. Hundreds were brought to Christ through his ,instrumentality. See Minutes of Annual Conferences, 1834, page 277.

## Brewer, Darius Richmond[[@Headword:Brewer, Darius Richmond]]

             an Episcopal minister, was born in Dorchester, Massachusetts, June 23, 1819. He graduated at Harvard University in 1838, studied theology at  Andover and New Haven, took orders in the Episcopal Church in 1842, and was ordained priest in 1844. In 1842 he commenced his public ministry at St. Peter's Church, Cambridgeport, Massachusetts, where he remained until 1844, when he became rector of St. Paul's Church, Concord, N.H. In December 1846, he became minister of Trinity Church, Newport, R.I. In 1855 he became rector of Immanuel Church, in the same city; this Church having been organized by himself. In 1858 he removed to Yonkers, N.Y., where, having organized St. John's Church, he was its rector for more than eight. years. The Church of the Reformation in Brooklyn was a third Church organized by Mr. Brewer, of which he was the rector over six years. In October 1873, he went to Christ Church, Westerly, R.I., where he remained until his death, March 18, 1881. Mr. Brewer "was a preacher of rare ability, his sermons being marked by great clearness of style, aptness of illustration, and fervor of spirit. He was in full sympathy with all of Christ's disciples of every denomination, and: his occasional sermons in the Congregational and other pulpits of his native town are specially remembered, See R.I. Biographical Cyclopaedia, page 441. (J.C.S.)

## Brewer, Jehoida[[@Headword:Brewer, Jehoida]]

             a Welsh Congregational minister, was born in Wales in 1752, and died in Birmingham, 'England, in 1817. He is described as "a profound theologian, a popular preacher, and an earnest man." Mr. Brewer was the author of the hymn found in many collections, commencing with the line, "Hail! sovereign love, which first began." See Belcher, Historical Sketches of Hymns, page 96. (J.C.S.)

## Brewer, Josiah[[@Headword:Brewer, Josiah]]

             a Congregational minister and missionary, was born in Tyringham (or Monterey), Berkshire County, Massachusetts, June 1, 1796. After studying at Phillips Academy in Andover, he graduated from Yale College in 1821, and immediately commenced his theological studies at Andover, at the same time acting as missionary one year among the Penobscot Indians in Maine. From 1824 to 1826 was a tutor at Yale College. On May 10, 1826, he was ordained at Springfield, Massachusetts; and in September following resigned his tutorship and embarked for the East, under the direction of the .Boston Female Society for the Promotion of Christianity among the Jews. He spent about two years in laboring in Smyrna and Constantinople, and then returned to the United States. While here he published a volume  descriptive of his residence in Turkey. In 1830 he went back to Smyrna, where he remained for eight years as a missionary of the Ladies Greek Association of New Haven, Connecticut. In 1832 he commenced a semi- monthly newspaper, entitled The Friend of Youth. After his final return to America, in 1838, he was for three years chaplain of the Connecticut State- prison, at Wethersfield, and then for a short time agent of the Anti-slavery Society, and editor of an anti-slavery paper in Hartford. In 1844 he opened a Young Ladies' Seminary in New Haven, which was afterwards removed to Middletown, and Which occupied him until 1857. He then took up his residence in Stockbridge, Massachusetts, and, after serving for nine years as stated supply of the Congregational Church in the neighboring town of Housatonic, lived in retirement till his death, November 19, 1872. In 1851 he published Patmos and the Seven Churches of Asia. See Obituary Record of Yale College, 1873; Memoirs of American Missionaries.

## Brewer, Walter W[[@Headword:Brewer, Walter W]]

             a Methodist Episcopal minister, appears first in 1834, as being then admitted into the New York Conference. For twenty years he received his appointments regularly, and attended faithfully to his ministerial and pastoral duties. In 1854 he became superannuated, and retired to Hunting Ridge, near Stamford, Connecticut, where he died in 1868. Mr. Brewer was a faithful, zealous minister, an industrious pastor, and an excellent man. See Minutes of Annual Conferences, 1868, page 84.

## Brewer, William (1)[[@Headword:Brewer, William (1)]]

             an English prelate, son of the sheriff of Devonshire (under Henry II), was preferred bishop of Exeter, 1224, and died in 1244. He founded a dean and twenty-four prebendaries in connection with his see. He was a great courtier and was employed in embassies, as when he was sent to conduct Isabel, sister to Henry III, to be married to Frederic, the emperor, whom he afterwards attended to the Holy Land. See Fuller, Worthies of England (ed. Nuttall), 1:404.

## Brewer, William (2)[[@Headword:Brewer, William (2)]]

             a Methodist Episcopal minister, was born in 1827. He was converted in 1847; soon after received license to preach; studied at Mount Morris Seminary, Illinois; in 1853 entered the Rock River Conference, and in its active ranks labored to the close of his life, December 27, 1855. Mr.  Brewer was a young man of great promise. As a preacher he excelled, as a Christian he was exemplary. See Minutes of Annual Conferences, 1856, page 143.

## Brewis, William[[@Headword:Brewis, William]]

             an English Congregational minister, was born at Newcastle-upon-Tyne, October 8, 1804. When thirteen years old he was converted through the influence of pious Presbyterian parents. He entered the Rotherham Independent College, to prepare for the ministry, just before completing his sixteenth year. In 1825 he was ordained pastor at Lane-end, Staffordshire, where he labored two years, when he removed to Kirby Moorside, and thence to Gainsborough, and seven years later to Penrith, where he died May 22, 1869. Mr. Brewis was a total abstainer from all intoxicating drinks during the last thirty years of his life. As a preacher he was diligent, plain, energetic, and fervent. See (Lond.) Cong. Year-book, 1870, page 277.

## Brewster (Nee Shewell), Ann[[@Headword:Brewster (Nee Shewell), Ann]]

             an English minister of the Society of Friends, was born in London in 1762. She was converted in early life, was married to Thomas Brewster in 1784, and took up her residence in Clapham in 1800. For many years she was impressed with the duty of becoming a minister, and was recognized as such in 1821, at the somewhat advanced age of fifty-nine years. She labored very diligently in her own meeting, and in some of the neighboring quarterly meetings. She seems to have been especially blessed in family visitations, for which she had a rare gift. Her last years were attended with great physical sufferings from chronic rheumatism, which she bore with Christian patience. She died April 21, 1835. See Testimonies of Deceased Ministers, 1836, pages 17-23. (J.C.S.)

## Brewster, Frederic Humphrey[[@Headword:Brewster, Frederic Humphrey]]

             a Congregational minister, was born at Waterloo, N.Y., February 20, 1822. He graduated at Williams College in 1846, spent one year at Andover Seminary, and graduated at Connecticut Theological Institute in 1851. He was ordained at Enfield, Connecticut, and received an appointment as a missionary to China from the American Board of Commissioners for Foreign Missions. He sailed July 31, 1852, and died at Canton, January 29, 1853. See Alumni Records of Conos. Theol. Inst. page 61. (J.C.S).

## Brewster, Henry[[@Headword:Brewster, Henry]]

             an English Congregational minister, was born at Starston, Norfolk, September 14, 1813. Some time from 1831 to 1834 he joined the Church at Wortwell, in Norfolk. In November 1834, giving up his school at Starston, he entered as a student in the Borough-road School; and in March 1835, he was sent to Farnham, Surrey, to commence a British school ini that town. Two days after his arrival here he preached his first sermon. In August 1841, he went to Chumleigh, Devonshire, where he remained only a few days, but this visit resulted in his settlement as a home missionary, under the auspices of the Somerset Association. His sphere of labor was the villages of Stowey and Cannington, near Bridgewater. Here lie labored assiduously, but with little success. Subsequently he proceeded to Milborne Port to establish a day-school in connection with the Independent Church. Soon afterwards the Reverend J. Gay, of Cheriton, engaged him as his assistant; on Mr. Gay's resignation Mr. Brewster became pastor, and was ordained at Cheriton, May 16, 1848. He died there, September 28, 1852. "Mr. Brewster was a man of great reserve, great attainments, ands great piety." See (Lond.) Cong. Year-book, 1853, page 206.

## Brewster, James (1)[[@Headword:Brewster, James (1)]]

             an English martyr, was of the parish of St. Nicholas, in Colchester. He was a carpenter, and listened to the reading of the Bible from one William Sweeting. For this he was burned in Smithfield, October 18, 1511. See Fox, Acts and Monuments, 4:215.

## Brewster, James (2)[[@Headword:Brewster, James (2)]]

             a Methodist Episcopal minister, was born in Green County, Ohio, May 6, 1809. He was converted in 1826, and in 1833 received license to preach, and was admitted into the Ohio Conference, wherein he served faithfully until his death, June 25, 1844. Mr. Brewster was all acceptable and useful minister, bringing many to Christ. See Minutes of Annual Conferences, 1845. page 585.

## Brewster, John (1)[[@Headword:Brewster, John (1)]]

             an English martyr, was a Frenchman by birth; and was burned at Smithfield in 1511 for alleged heresy concerning the sacrament. See Fox, Acts and Monuments, 4:180.

## Brewster, John (2)[[@Headword:Brewster, John (2)]]

             an English divine, was educated at Lincoln College, Oxford, and died in 1843. His publications include, Meditations of a Recluse (1800): — Meditations of the Aged (1810): — Lectures on the Acts of the Apostles (1807): — Contemplations on the Last Discourses of our Blessed Saviour with his Disciples, etc. (1822): — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brewster, Jonathan Mcduffee[[@Headword:Brewster, Jonathan Mcduffee]]

             a Free-will Baptist minister, was born in Alton, N.H., November 1, 1835. He was fitted for college at New Hampton, graduated at Dartmouth College in 1860, and studied theology at New Hampton and Andover. In May 1863, he became pastor of the Free Baptist Church in Springvale, Maine, and was ordained the following December. From May 1864, to May 1869, he was the assistant editor of the Morning Start the organ of his denomination, published at Dover, N.H. After preaching a short time in Fairport, N.Y., he removed, in 1871, to Rhode Island, and for three years and a half was pastor at North Scituate. In 1875 he accepted a call to the Park-street Church, in Providence, and at once took a prominent position among the ministers of his denomination. In 1872 he was elected clerk of the Rhode Island Association of Free Baptist Churches, and held this position till his death, which occurred in Providence, June 1, 1882. For several years he was on the editorial corps of the Morning Star, and was a constant contributor to the columns of the paper. He was a trustee of Storer College, at Harper's Ferry, Virginia, and a member of the Executive Board of the Free-will Baptist Foreign Mission Society. Among the productions of his pen were, Life of William Burr, editor of the Morning Star History of the Free Baptists of Rhode Island and Vicinity: — and The Free-will Baptists, embodying an outline history of the denomination. See R.I. Biog. Dict. Providence Journal, June 3, 1882. (J.C.S.)

## Brewster, Le Roy S[[@Headword:Brewster, Le Roy S]]

             a Methodist Episcopal minister, was born in Unity, N.H., in 1836. He experienced conversion when about fourteen; at the age of nineteen received license to preach; and at the age of twenty-two entered the New England Conference. He died in Webster, Massachusetts, in March 1873. Mr. Brewster possessed excellent natural ministerial endowments, a winning voice, address, and genial spirit. He was punctual and systematic, studious and eloquent. See Minutes of Annual Conferences. 1873, page 52.

## Brewster, Loring[[@Headword:Brewster, Loring]]

             a Presbyterian minister, was born at Weybridge, Vermont, in 1796. He was licensed by the Congregational Association, and appointed over a Church in Addison, Vermont, in 1822. In 1840 he joined the Presbyterian Church (N.S.), and became pastor of a Church at Livonia, N.Y. In 1856 he joined the Hudson Presbytery (O.S.), and became pastor of Bethel Church, New York. He died February 12, 1860. See Wilson, Presb. Hist. Almanac, 1861, page 80.

## Brewster, William[[@Headword:Brewster, William]]

             elder of the Pilgrim fathers, was born, so. far as can be ascertained, at Scrooby, England, in 1560, and was educated at the University of Cambridge. During his college course of study he became a Christian. William Davison, who had been appointed ambassador of queen Elizabeth in Holland, received him into his service, and formed for him an enduring friendship. On returning from Holland Brewster took up his residence in his native place. Not satisfied with the religious condition of affairs in the Church of England, he left it and joined the Puritans. In the attempt which was made by himself, Bradford, and others to escape from England to go to Holland, where they hoped to enjoy religious liberty, he was seized and thrown into prison, and lost no small part of his property. At length he, with his impoverished family. reached Leysden, and, for a time, devoted himself to teaching and printing. He was chosen a ruling elder of the Church in Leyden, and when it was decided by the Pilgrims to leave the Old World for the New, he was among the first company which came to this country in 1620. For several years the Plymouth Church was without a regularly ordained minister. Elder Brewster supplied the want, in so far as preaching was concerned, but would not administer the sacraments. He  died about April 16, 1644. His life was one of great usefulness, and his holy influence was felt among the Pilgrims long after his decease. See Belknap, Amer. Biog. 2:252-256; Allen, Ames. Biog. s.v. (J.C.S.)

## Breyer, Remi[[@Headword:Breyer, Remi]]

             a French theologian, was born at Troves, in Champagne, in 1669. He was a doctor of the Sorbonne, and ultimately treasurer in the collegiate establishment of St. Urban, at Troves. He died December 29, 1749, leaving a translation of the Letters of St. Lupus of Troyes, and St. Sidonius of Clermont (Troyes, 1706, 12mo). He also wrote the lives of several saints, and two works in defence of the veneration and cultus paid by the Church of Troyes to St. Prudentius, etc. There is said also to exist in MS. a History of the Councils of the Province of Sens, by the same author. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Breysing[[@Headword:Breysing]]

             in Norse mythology, was a large, richly engraved, golden ornament on the neck of the goddess Freia. Four clever smiths of the family of dwarfs had made it. Loke stole it to bring it to Odin, who presented it to Freia, and she could now no longer withstand the love of the god.

## Briant, Alexander[[@Headword:Briant, Alexander]]

             an English controversialist, was born in Somersetshire in 1557. In 1574 he entered Hart Hall, whence he went to Rheims and thence to Douay, where lie was ordained priest. In 1579 he returned to England, and showed his zeal for Catholicism. In 1581 he was imprisoned, and in the same year executed for treason. He wrote several Letters.

## Briant, Denis[[@Headword:Briant, Denis]]

             a French Benedictine of St. Maur, who was born about 1655 at Pleudeben (Cotes-du-Nord), and died February 6, 1716, at Redon, wrote a Histoire de Bretagne, and several memoirs in the Gallia Christiana. See Hoefer, Nouv. Biog. Generale, s.v.

## Briant, Lemuel[[@Headword:Briant, Lemuel]]

             a Congregational minister, was born in Scituate, Massachusetts. He graduated at Harvard College in 1739; was ordained pastor of the Church  in Quincy, September 4, 1745; was dismissed October 22, 1753; and died at Scituate, October 1, 1754, aged thirty-two. See Sprague, Annals of the Amer. Pulpit, 1:499.

## Briard, Johannes[[@Headword:Briard, Johannes]]

             a Flemish theologian, was born at Bailleul in Hainault. He was a doctor of theology, and vice-chancellor of the University of Louvain; a man held in estimation by Erasmus. He died January 15, 1520, leaving Quaestiones Quodlibeticae (Lyons, 1546): — De Contractu Sortis seu Loteriae: — De Caussa Indulgentiarum, etc. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Briareus[[@Headword:Briareus]]

             in Greek mythology, is the name which the deities gave to the frightful. hundred-armed giant AEgaeon.

## Bribe[[@Headword:Bribe]]

             (שֹׁחִד, shochad', a present, i.e. gift or reward, as often rendered, especially in the corrupt sense, a "bribe ;" also כֹּפֶר, ko'pher, a ransom or satisfaction, as generally rendered, once "bribe," 1Sa 12:3), a valuable consideration given or taken for perverting justice; a frequent practice in the East, both by judge and witnesses. SEE GIFT.

## Bribe (2)[[@Headword:Bribe (2)]]

             (שֹׁחִד, shochad', a present, i.e. gift or reward, as often rendered, especially in the corrupt sense, a "bribe ;" also כֹּפֶר, ko'pher, a ransom or satisfaction, as generally rendered, once "bribe," 1Sa 12:3), a valuable consideration given or taken for perverting justice; a frequent practice in the East, both by judge and witnesses. SEE GIFT.

## Bribery[[@Headword:Bribery]]

             It may be a question whether the qualification required of bishops and deacons by the Pastoral Epistles, that they should not be “given to filthy lucre" (1Ti 3:3; 1Ti 3:8; Tit 1:7), implies proneness to bribery, properly so called, or covetousness generally. If, however, we reckon the Apostolical Constitutions as representing generally the Church life of the 2d century, we see that the offence was then beginning to take shape. The bishop is directed not to be open to receive gifts, since unconscientious men, "becoming acceptors of Persons, and having received shameful gifts," will spare the sinner, letting him remain in the Church. In two other passages there are even more marked recgonitions of such offenes.

In the Roman law there were numerous enactments against bribery. Theodosius enacted the penalty of death against all judges who took bribes. In Justinian's time, although the penalty of death seems to have been abrogated, the offence is subjected to degrading punishments.

The law of the Church on the subject of bribery was substantially that of the State. The spiritual sin was looked upon as equivalent to the civil offence, and the Church needed no special discipline to punish the former. One form of bribery, indeed, relating to the obtainment of the orders or dignities of the Church, is considered separately under the head of SIMONY SEE SIMONY (q.v.).

## Briccio, Francesco[[@Headword:Briccio, Francesco]]

             SEE BRIZZIO.

## Briccio, Paolo[[@Headword:Briccio, Paolo]]

             an Italian prelate and historian, entered the order of the Recollets, was theologian of the duchess of Savoy, and had charge of a Spanish negotiation. He obtained the bishopric of Alba in l142, and died in November 1665. He published, Seraphica, Subalpince D. Thomae Provinciae Monumenta Regio Subalpinorum Principi Sacra (Turin, 1647): — De Progressi della Chiesa Occidentale per Sedici Secoli (Carmagnole, 1648,1650; Turin, 1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Brice (Lat. Brixius), Germain[[@Headword:Brice (Lat. Brixius), Germain]]

             a French theologian, native of Auxerre, entered the ecclesiastical career, was almoner of the king, and canon of the cathedral of Paris. He died in the diocese of Chartres in 1538. Besides some small works, he wrote, Germani Brixii Carmina (1519): — Dialogus de Episcopatu et Sacerdotio (1526). See Hoefer, Nouv. Biog. Generale, s.v.

## Brice (Or Bricius)[[@Headword:Brice (Or Bricius)]]

             a Scottish bishop, was a son of the noble family of Douglas, prior of. Lesmahagow. He became bishop of Moray in 1203, and was the first bishop who located the cathedral of this see in the place of Spynie. He founded the college of canons, being eight in number, and went to Rome to a council in 1215. He died in 1222. See Keith, Scottish Bishops, page 137.

## Brice, Edward (1)[[@Headword:Brice, Edward (1)]]

             an Irish Presbyterian minister, appears to have been a man of good ability and strong moral resoluteness. He studied under Fernu, at Edinburgh, between 1589 and 1597; “he took the degree of M.A. in Edinburgh in 1593, and must have entered college in 1589." In 1607, having resolutely opposed the motion for making Spottiswood, archbishop of Glasgow, permanent moderator of the Synod of Clydesdale — "the expedient then adopted for securing the introduction of prelacy into Scotland" — he was marked out for persecution, and was compelled to leave the kingdom. At this time he was minister of Drymen, in Stirlingshire, where he had been  pastor for some years. The next statement in regard to Brice is in reference to the close of his life. He was at this time (1636) at Broadisland. He was deposed by the bishop for holding Presbyterian doctrines; but before the sentence had been carried into effect he died. From the inscription on his tombstone, it appears that he began preaching in Broadisland in 1613, where "he labored with quiet success" until his death in 1636. See Reid, Hist. of the Presb. Church in Ireland.

## Brice, Edward (2)[[@Headword:Brice, Edward (2)]]

             an English Wesleyan minister, was born at Bristol, May 16, 1810. Maternal piety, attracted him to religious thoughts and engagements. In 1833 he was sent as a supply to the Dorchester Circuit, and he subsequently became an acceptable and useful minister. Wolverhampton was his last field, and he died there, May 10, 1859. Gentle and timid, he manifested great courage when duty called to action. See Minutes of the British Conference, 1859; Wesl. Meth. Mag. January 1869.

## Brice, Etienne Gabriel De[[@Headword:Brice, Etienne Gabriel De]]

             a French writer, was born at Paris in June 1697, and became, first, a Carthusian, and, subsequently, a Benedictine of the congregation of St. Maur. He labored, with Tachereau, at the Gallia Christiana, and died November 18, 1755. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Brice, Frarcois[[@Headword:Brice, Frarcois]]

             a French Capuchin and Orientalist, was born at Rennes near the close of the 15th century. After having been a missionary in Egypt and Palestine, where he acquired a profound knowledge of the Arabic language, he was called to Rome by the congregation of the Propaganda, which employed him to translate several large works into that language. He died in 1533, at the chateau of Esmont, near Montereau. Some of his translations are as follows: Annalium Ecclesiasticarum Caesaris Baroniii Arabico Epitome (Rome, 1653-71): — Annalium Sacra Creatione Mundi ad Christi Incarnationem Epitome Latino Arabica (ibid. 1655). See Hoefer, Nouv. Biog. Generale, s.v.

## Brice, John (1)[[@Headword:Brice, John (1)]]

             a Presbyterian minister, was born in Maryland. He was licensed by the Presbytery of Redstone in 1788. and by the same he was ordained and installed pastor of the congregations Three Ridges and Forks of Wheeling, April 1790. When the Presbytery of Ohio was formed in 1793 he was one of its original members. In the above-named congregations he labored until the year 1807, when, on account of ill-health, the pastoral relation was dissolved. He still continued, however, to preach the Gospel in Green County, Pennsylvania, and in the adjacent parts of Virginia, as often as health would permit, until April 18, 1810, when he was dismissed to connect himself with the Presbytery of Lancaster. He died August 26, 1811. See Smith, Old Redstone.

## Brice, John (2)[[@Headword:Brice, John (2)]]

             a Methodist Episcopal minister, was born near Harrietsville, Pennsylvania, October 20, 1820. He received an early religious training; professed conversion and united with the Presbyterians in his twenty-first year; joined the Methodists in 1851; was soon after licensed to exhort. in 1852 to preach, and in 1853 entered the North Ohio Conference. In 1856 he received an appointment from the Delaware to the Van Wert Circuit, and in the midst of his labors there died, April 2, 1857. Mr. Brice was a consistent Christian, a systematic, sound, practical preacher, and a cheerful, faithful pastor. See Minutes of Annual Conferences, 1857, page 478.

## Brice, John H[[@Headword:Brice, John H]]

             a Methodist Episcopal minister, was born at Annapolis, Maryland, in 1813. He was converted when quite young; obtained a local license in 1836; and in 1864 joined the Washington Conference. In 1876 failing health obliged him to accept a supernumerary relation, which he sustained to the close of his life, June 6, 1877. See Minutes of Annual Conferences, 1878, page 27.

## Brice, Saint[[@Headword:Brice, Saint]]

             a French prelate, a native of Tours, was educated by St. Martin, to whom he caused great chagrin on account of his indocility. After a thorough reformation of his habits, he was raised to the episcopal see of Tours upon the death of St. Martin. He was finally driven from his diocese, and obliged to take refuge in Rome until recalled by the inhabitants of Tours. He died there, November 13, 444. See Hoefer, Nouv. Biog. Generale, s.v.

## Brice, William[[@Headword:Brice, William]]

             a Universalist minister, was born in the state of New York, January 23, 1801. He was educated in England, and on returning travelled over most of the Atlantic States, preaching a universal salvation. He finally settled in Missouri; removed to Washington Territory in 1870; and died June 18, 1878. Mr. Brice was a man of intelligence and culture, and of exemplary life. See Universalist Register, 1879, page 95.

## Bricianorum Ordo[[@Headword:Bricianorum Ordo]]

             was a military order, established by St. Bridget, queen of Sweden, in 1366, during the pontificate of Urban V, who confirmed it, and gave for its observance the rule of St. Augustine. Their peculiar duties were to bury the dead, to assist widows and orphans and sick persons, to fight for the true faith, etc.

## Bricin[[@Headword:Bricin]]

             an Irish saint of Tuaim Drecain, commemorated September 5, was of the race of Tadhg, son of Cian, and had at Tuaim Drecain a famous college, consisting of three distinct schools — poetry, general Gaedhelic learning, and the classics. Among other pupils, St. Bricin had the most remarkable man of his age, Cennfaeladh, "the learned."

## Bricius[[@Headword:Bricius]]

             SEE BRICE.

## Brick[[@Headword:Brick]]

             (לְבֵנָה, lebenah', so called from the whitish clay of which bricks are made, as described by Vitruv. ii, 3; rendered "tile" in Eze 4:1; hence the denominative verb לָבִן, laban', to nake brick, Gen 11:5; Exo 5:7; Exo 5:14). Bricks compacted with straw and dried in the sun are those which are chiefly mentioned in the Scriptures. Of such bricks the Tower of Babel was doubtless composed (Gen 11:3), and the making of such formed the chief labor of the Israelites when bondsmen in Egypt (Exo 1:13-14).

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A brick-kiln is mentioned as in Egypt by the prophet Jeremiah (Jer 43:9). A brick pyramid is mentioned by Herodotus (ii, 136) as the work of King Asychis. Sesostris (ii, 138) is said to have employed his captives in building. Numerous remains of buildings of various kinds exist, constructed of sun-dried bricks, of which many specimens are to be seen in the British Museum with inscriptions indicating their date and purpose (Birch, i, 11, 17). Among the paintings at Thebes, one on the tomb of Rekshara, an officer of the court of Thotmes III (B.C. cir. 1400), represents the enforced labors in brick-making of captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks, are receiving the "tale of bricks" and urging on the work. The processes, of digging out the clay, of moulding, and of arranging, are all duly represented; and, though the laborers cannot be determined to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree (Wilkinson, ii, 197; Birch, i, 19; see Aristoph. Av. 1133, Αἰγύπτιος πλινθοφόρος; Exo 5:17-18).

Enclosures of gardens or granaries, sacred circuits encompassing the courts of temples, walls of fortifications and towns, dwelling-houses and tombs, in short, all but the temples themselves, were of crude brick; and so great was the demand that the Egyptian government, observing the profit which would accrue from a monopoly of them, undertook to supply the public at a moderate price, thus preventing all unauthorized persons from engaging in the manufacture. And in order the more effectually to obtain this end, the seal of the king or of some privileged person was stamped upon the bricks at the time they were made. This fact, though not positively mentioned by any ancient author, is inferred from finding bricks so marked both in public and private buildings; some having the ovals of a king, and some the name and titles of a priest, or other influential person; and it is probable that those which bear no characters belonged to individuals who had obtained a license or permission from the government to fabricate them for their own consumption. The employment of numerous captives who worked as slaves enabled the government to sell the bricks at a lower price than those who had recourse solely to free labor; so that, without the necessity of a prohibition, they speedily became an exclusive manufacture; and we find that, independent of native laborers, a great many foreigners were constantly engaged in the brickfields at Thebes and other parts of Egypt. The Jews. of course, were not excluded from this drudgery; and, like the captives detained in the Thebaid, they were condemned to the same labor in Lower Egypt. They erected granaries, treasure-cities, and other public buildings for the Egyptian monarch: the materials used in their construction were the work of their hands; and the constant employment of brick- makers may be accounted for by the extensive supply required and kept by the government for sale (Wilkinson's Ancient Egyptians, ii, 97, 98). SEE BONDAGE.

Captive foreigners being thus found engaged in brick-making, Biblical illustrators (e.g. Hawkes, Egypt and its Monuments, p. 225 sq.), with their usual alacrity, jumped to the conclusion that these captive foreigners were Jews, and that the scenes represented were .those of their actual operations in Egypt. Sir J. G. Wilkinson satisfactorily disposes of this inference by the following remark: "To meet with Hebrews in the sculptures cannot reasonably be expected, since the remains in that part of Egypt where they lived have not been preserved; but it is curious to discover other foreign captives occupied in the same manner, and overlooked by similar 'task- masters, and performing the very same labors as the Israelites described in the Bible; and no one can look at the paintings of Thebes representing brick-makers without a feeling of the highest interest. ...... It is scarcely fair to argue that, because the Jews made bricks, and the persons here introduced are so engaged, they must necessarily be Jews, since the Egyptians and their captives are constantly required to perform the same task; and the great quantity made at all times may be justly inferred from the number of buildings which still remain constructed of these materials; but it is worthy of remark that more bricks bearing the name of Thotmes III (who is supposed [by some] to have been the king at the time of the Exode) have been discovered than at any other period, owing to the many prisoners of Asiatic nations employed by him, independent of his Hebrew captives." SEE EXODE.

The process of manufacture indicated by the representations in the foregoing cuts does not material y differ from that which is still followed in the same country. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the laborers. And here it is observable that the watering and tempering of the clay is performed entirely by the light- colored laborers, who are the captives, the Egyptians being always painted red. This labor in such a climate must have been very fatiguing and unwholesome, and it consequently appears to have been shunned by the native Egyptians. There is an allusion to the severity of this labor in Nah 3:14-15. The clay, when tempered, was cut by an instrument somewhat resembling the agricultural hoe, and moulded in an oblong trough; the bricks were then dried in the sun, and some, from their color, appear to have been baked or burned, but no trace of this operation has yet been discovered in the monuments (Dr. W. C. Taylor's Bible Illustrated, p. 82). The writer just cited makes the following pertinent remarks on the order of the king that the Israelites should collect the straw with which to compact (not burn) their bricks: It is evident that Pharaoh did not require a physical impossibility, because the Egyptian reapers only cut away the tops of the grain. SEE AGRICULTURE.

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## Brick, Daniel[[@Headword:Brick, Daniel]]

             a Congregational minister, was a native of Boston. He graduated from Princeton College, became chaplain in the army and accompanied Porter's regiment to Canada, and shared in the hardships of that campaign. He was present in the attack upon Quebec. After the war he visited the North-west Territory, and delivered the first sermon ever preached on the spot where Marietta, Ohio now stands. He died in Vermont in 1845. Mr. Brick was a man of high Christian character. See Alexander, Princeton College in the 18th Century.

## Brick, Gregorius Heinse[[@Headword:Brick, Gregorius Heinse]]

             a German jurist, was born at Bruck, near Wittenberg, in 1484. He studied at Wittenberg and Frankfort. In 1520 he was appointed chancellor by the elector Frederick. In this position he rendered great service to the Reformation and the development of the Evangelical Church, especially at the diet of Augsburg in 1530. He died at Jena, February 15, 1557. See Kolde, in the Zeitschrift fur die historische Theologie, 1874, pages 343- 408; Muther, in Allgemeine deutsche Biographie, 3:388 sq.; Plitt, in Herzog's Real-.Encyclop. (2d ed.) s.v. (B.P.)

## Brickwood, Richard[[@Headword:Brickwood, Richard]]

             a preacher of the United Methodist Free Church, was born in Camelford, Cornwall, in June 1822. He was religiously brought up, was converted at sixteen, and became a local preacher, and a home missionary in 1845, travelling in Davenport, Worcester, and ten other circuits, in which large congregations attended his instructive and earnest ministry. In November, 1860, sickness prostrated him, but he rallied a little. His sudden death, March 9, 1861, terminated a useful aid happy life. See Minutes of Fifth Annual Assembly.

## Briconnet, Guillaume[[@Headword:Briconnet, Guillaume]]

             cardinal of St. Malo, began his career under Louis XI, who, on his death- bed, commended him to his son Charles VIII. Under that monarch he became finance minister, and almost ruler of France. Having lost his wife, he added to his other honors the episcopacy, taking orders, it is said, with the understanding that he should be made cardinal. At Rome he brought about a reconciliation between Charles and the pope, and the cardinal's hat was his reward. On the death of Charles VIII he was displaced in the French cabinet by Cardinal d'Amboise, and retired to Rome; but Louis XII employed him to get up a council at Pisa composed of the cardinals opposed to Pope Julius II, in order to "reform the Church in its head and members." He obeyed, but was excommunicated by the pope and deprived of his purple. Leo X restored him. He died archbishop of Narbonne, 14th December, 1514.-Hoefer, Biog.' Generale, 7:377.

## Briconnet, Guillaume (2)[[@Headword:Briconnet, Guillaume (2)]]

             a French bishop and quasi Reformer, was the son of the foregoing, and was born in Paris in 1470. His father trained him for the priestly office, and had ample opportunities to promote the son. " Rich benefices were heaped upon him. He was made archdeacon of Rheims and of Avignon, the abbot of the same rich foundation of St. Germain which his father had obtained, and finally he entered the episcopate as bishop of Lodeve, whence he was transferred to the see of Meaux, an important town in Brie, nearly thirty miles eastward of Paris, of which Bossuet was, at a later day, bishop. Brigonnet was a man of considerable learning, of singular fondness for the subtleties of a refined mysticism, and of a kind and gentle temper. While at Rome, whither he went as royal ambassador just before entering upon his duties as bishop of Meaux, he had become more and more convinced of the thorough reform which was needed throughout the whole Church. His first acts in his diocese were those of a reformer. He called upon the ecclesiastics who, neglecting their charges, had been in the habit of spending their time in pleasure at the capital, to return to their pastoral duties. He took steps to initiate a reformation of manners and morals among the clergy. He forbade the Franciscan monks to enter the pulpits of the churches under his supervision."

He invited from Paris, in 1521, Jacques Lefevre, of Etaples (q.v.), and Farel (q.v.), who were employed in disseminating the N. Testament, and in preaching, throughout the diocese for nearly two years. Briqonnet himself was very active; and once, preaching to his people, warned them in these words: "Even should I, your bishop, change my teaching, beware that you change not with me." But his perseverance was not equal to the occasion. The Franciscans, whom he had offended, "called upon the Parisian University and Parliament to interpose; and the bishop, who at first had given tokens of courage, and had ventured to denounce the doctors of theology as Pharisees and false prophets, at length wavered and trembled before the storm he had raised. Three years (1523-1525) witnessed the gradual but sure progress of his apostasy from the profession of his convictions. Be. ginning with the mere withdrawal of his permission accorded to 'the evangelical doctors,' as they were called, to preach within his diocese, he ended by presiding over a synod of his own clergy, in which the reading of the works of Luther was prohibited on pain of excommunication, and by giving a public sanction to the abuses against which he had so loudly protested. The rapid advance of his conformity with the requisitions of the Papal Church was doubtless owing not a little to fresh complaints against his orthodoxy, and a summons to appear before an inquisitorial commission appointed by the Parliament, which, however, he succeeded in satisfying in respect to his future, if not as to his past course. Meanwhile, although himself the instrument of persecution in the hands of the fanatical portion of the French clergy, it is probable that Bri9onnet still retained his early sentiments. Such, at least, was the belief of the early reformers." He died at his castle in Aimans, Jan. 25,1534. See Bretonneau, Hist. General de la Maison de Brionnet; Dyer, Life of Calvin, p. 20; Ranke, History of the Reformation, i, 190; Baird, in Methodist Quarterly Review, 1864, p. 439.

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             cardinal of St. Malo, began his career under Louis XI, who, on his death- bed, commended him to his son Charles VIII. Under that monarch he became finance minister, and almost ruler of France. Having lost his wife, he added to his other honors the episcopacy, taking orders, it is said, with the understanding that he should be made cardinal. At Rome he brought about a reconciliation between Charles and the pope, and the cardinal's hat was his reward. On the death of Charles VIII he was displaced in the French cabinet by Cardinal d'Amboise, and retired to Rome; but Louis XII employed him to get up a council at Pisa composed of the cardinals opposed to Pope Julius II, in order to "reform the Church in its head and members." He obeyed, but was excommunicated by the pope and deprived of his purple. Leo X restored him. He died archbishop of Narbonne, 14th December, 1514.-Hoefer, Biog.' Generale, 7:377.

## Briconnet, Guillaume (2) (2)[[@Headword:Briconnet, Guillaume (2) (2)]]

             a French bishop and quasi Reformer, was the son of the foregoing, and was born in Paris in 1470. His father trained him for the priestly office, and had ample opportunities to promote the son. " Rich benefices were heaped upon him. He was made archdeacon of Rheims and of Avignon, the abbot of the same rich foundation of St. Germain which his father had obtained, and finally he entered the episcopate as bishop of Lodeve, whence he was transferred to the see of Meaux, an important town in Brie, nearly thirty miles eastward of Paris, of which Bossuet was, at a later day, bishop. Brigonnet was a man of considerable learning, of singular fondness for the subtleties of a refined mysticism, and of a kind and gentle temper. While at Rome, whither he went as royal ambassador just before entering upon his duties as bishop of Meaux, he had become more and more convinced of the thorough reform which was needed throughout the whole Church. His first acts in his diocese were those of a reformer. He called upon the ecclesiastics who, neglecting their charges, had been in the habit of spending their time in pleasure at the capital, to return to their pastoral duties. He took steps to initiate a reformation of manners and morals among the clergy. He forbade the Franciscan monks to enter the pulpits of the churches under his supervision."

He invited from Paris, in 1521, Jacques Lefevre, of Etaples (q.v.), and Farel (q.v.), who were employed in disseminating the N. Testament, and in preaching, throughout the diocese for nearly two years. Briqonnet himself was very active; and once, preaching to his people, warned them in these words: "Even should I, your bishop, change my teaching, beware that you change not with me." But his perseverance was not equal to the occasion. The Franciscans, whom he had offended, "called upon the Parisian University and Parliament to interpose; and the bishop, who at first had given tokens of courage, and had ventured to denounce the doctors of theology as Pharisees and false prophets, at length wavered and trembled before the storm he had raised. Three years (1523-1525) witnessed the gradual but sure progress of his apostasy from the profession of his convictions. Be. ginning with the mere withdrawal of his permission accorded to 'the evangelical doctors,' as they were called, to preach within his diocese, he ended by presiding over a synod of his own clergy, in which the reading of the works of Luther was prohibited on pain of excommunication, and by giving a public sanction to the abuses against which he had so loudly protested. The rapid advance of his conformity with the requisitions of the Papal Church was doubtless owing not a little to fresh complaints against his orthodoxy, and a summons to appear before an inquisitorial commission appointed by the Parliament, which, however, he succeeded in satisfying in respect to his future, if not as to his past course. Meanwhile, although himself the instrument of persecution in the hands of the fanatical portion of the French clergy, it is probable that Bri9onnet still retained his early sentiments. Such, at least, was the belief of the early reformers." He died at his castle in Aimans, Jan. 25,1534. See Bretonneau, Hist. General de la Maison de Brionnet; Dyer, Life of Calvin, p. 20; Ranke, History of the Reformation, i, 190; Baird, in Methodist Quarterly Review, 1864, p. 439.

## Briconnet, Robert[[@Headword:Briconnet, Robert]]

             a French prelate, uncle of Denis and William, was archbishop of Rheims and chancellor of France. His rapid advancement was due to the favor which his brother, the cardinal of Saint Malo, enjoyed. He died at Moulins, June 3, 1497. See Hoefer, Nouv. Biog. Generale, s.v.

## Bricot, Thomas[[@Headword:Bricot, Thomas]]

             a French writer, was professor of theology at Paris at the close of the 13th century. He composed upon the works of Aristotle, upon logic and scholastic philosophy, numerous books which were considered quite important, and editions of which were multiplied at the close of the 15th century, at Paris, Lyons, Basle, and Venice. See Hoefer, Nouv. Biog. Generale, s.v.

## Brictanus (Or Bristanus)[[@Headword:Brictanus (Or Bristanus)]]

             an English Benedictine, who lived about 870, composed some works in verse, one of which, written in imitation of the Lamentations of Jeremiah, is styled In Cineris Monasterii Croylandensis Threni, etc.

## Bridaine Or Brydane, Jacques[[@Headword:Bridaine Or Brydane, Jacques]]

             a celebrated French preacher, was born March ,21, 1701, at Chuslan (department of the Gard). He first studied at the Jesuits' College at Avignon, and afterward at the Congregation of the Missions of Sainte- Croix. His teachers soon saw that he gave indications of extraordinary eloquence, and they exercised his talent by causing him to catechise the children. After receiving first orders, he was sent to Aiguemortes to preach during Lent. Finding the people slow in attending church on Ash- Wednesday, he sallied forth in his surplice, ringing a bell; and no sooner had he gathered a crowd than he commenced to pour upon them the thunders of his eloquence, which soon produced silence, attention, and terror. At that time he had written but three sermons; and he began to extemporise with so great success that he finished his Lent series in that way. He was afterward sent as a missionary into the Cevennes, Provence, Languedoc, Le Comptat d'Avignon, and other provinces. In 1744 he came to Paris, where, by his eloquence, he caused the rich and powerful to tremble. Cardinal Maury has preserved the famous exordium of this preacher on the subject of eternity, in the church of St. Sulpice, before an imposing congregation: "Eh! savez-vous ce que c'est que l'eternite ? C'est une pendule dont le balancier dit et redit, sans cesse, ces deux mots seulement, dans le silence des tombeaux, ' Toujours; Jamais!-Jamais; Toujours!' Et toujours pendant ces effroyables revolutions, un reprouve s'ecrie: 'Quelle heure est il?' et la voix d'une autre miserable lui repond,

'L'eternite!'" "Do you know what eternity is? It is a pendulum, ever swinging, and, as it vibrates, saying, amid the silence of the tombs, Forever, never; forever, never. And ever, as these vibrations keep their ceaseless motion, a wretched voice may be heard from the condemned, What hour is it? and another condemned soul replies, Eternity." But Poujoulat (in his Cardinal Maury, sa vie et ses ceuvres, Paris, 1859) asserts that this famous exordium is not Bridaine's after all, but that it can be clearly proved to be Maury's own composition! Bridaine died of the stone, Dec. 22,1767. He has left some Antiques Spirituels a l'usage des missions du diocese d'Alais, which in 1812 had gone through forty-seven editions. The abbe Carron wrote his life under the title Le Modele des Pretres (Paris, 1804, 12mo). His Sermons appeared at Avignon (1823, 5 vols. 12mo).

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## Bridal Crown Or Wreath[[@Headword:Bridal Crown Or Wreath]]

             (στεφάνωμα). To crown a pair about to be married with a garland of flowers, or even of metals and precious stones, is a very ancient part of the marriage ceremony, both in paganism and Christendom. The usage was adopted in the early Church, but not without opposition. Tertullian called it "an idolatrous rite" (De cor. milit. c. 13-15. See also Justin, Apol. c. ix). At a later period it became general, and it is spoken of with approval by the fathers of the 4th and 5th centuries. Chrysostom mentions the ceremony as follows: " Crowns are therefore put upon their heads as symbols of victory;" i.e. it was supposed that the betrothed persons had, before nuptials, striven virtuously against all manner of uncleanness (Chrysostom, Hom. IX in 1 Tim.). It appears, therefore, that the honor of crowning was not given to fornicators when they married; nor was the ceremony used in second or third marriages, because, though not held to be unlawful, they were not reckoned as honorable as first marriages. "The chaplets were usually made of myrtle, olive, amaranth, rosemary, and evergreens, intermingled with cypress and vervain. The crown, appropriately so called, was made of olive, myrtle, and rosemary, variegated with flowers, and sometimes with gold and silver, pearls, precious stones, etc.

These crowns were constructed in the form of a pyramid or tower. Both the bride and the bridegroom were crowned in this manner, together with the groomsman and the bride-maid. The bride frequently appeared in church thus attired on the day when proclamation of the banns was made. Chaplets were not worn by the parties in case of second marriage, nor by those who had been guilty of impropriety before marriage. In the Greek Church the chaplets were imposed by the officiating minister. He placed the nuptial crowns, which had been lying on the altar, first upon the head of the bridegroom and then upon that of the bride, saying, 'This servant of the Lord hereby crowns this handmaid of the Lord in the name of the Father, and of the Son, and of the Holy Ghost, world without end, Amen.' This ceremony was followed by prayers, doxologies, and the reading of the Scriptures, particularly Eph 5:20-33, and Joh 2:1-11, and the alternate prayers of the priest and the deacon. Upon the eighth day the married pair present themselves again in the church, when the minister, with appropriate prayer, lays off the nuptial crown, and dismisses them with a blessing." In the Western Church veils gradually took the place of bridal crowns, though both are sometimes used. In Germany the wreaths are still very generally used Coleman, Ancient Christianity, ch. 24:§ 4; Bingham, Orig. Eccles. bk. 22:ch. 4:§ 6; Herzog, Real-Encyk. ii, 346; Siegel, Handb. der Alterthiumer, ii, 13.

## Bridal Crown Or Wreath (2)[[@Headword:Bridal Crown Or Wreath (2)]]

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## Bridal Ring[[@Headword:Bridal Ring]]

             SEE RING.

## Bridal Ring (2)[[@Headword:Bridal Ring (2)]]

             SEE RING.

## Bridan, Charles Antoine[[@Headword:Bridan, Charles Antoine]]

             a distinguished French sculptor, was born at Rivibre, in Burgundy, in 1730. When about twenty-three years of age he went to Rome, and studied there three years. In 1764 he returned to Paris, and presented to the Academy his marble group of the Martyrdom of St. Bartholomew. He was elected an academician in 1772. He died in Paris, April 28, 1805. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Briddon, John[[@Headword:Briddon, John]]

             an English Wesleyan missionary, was converted in early life, and was appointed by the Conference upon his entering the ministry in 1824 to Kingstown, W.I. He labored on the islands with great acceptance for ten years, when impaired health induced him to return to England. He died January 20, 1836, aged thirty-five. See Minutes of the British Conference, 1836.

## Bride[[@Headword:Bride]]

             (כִּלָּה, kallsh'; νύμφη ; both also " daughter-in-law"). SEE BRIDEGROOM.

Bride-chamber (νυμφών), a bridal room (Suid. κοιτών) where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. SEE WEDDING. It occurs only in the New Testament, in the phrase "sons of the bride-chamber" (Mat 9:15; Mar 2:19; Luk 5:34). These were the companions of the bridegroom, bridemen, called by the Greeks paranymphs (Rabbin.

שׁוֹשְׁבֵּנַים), just as the bride had also her companions or bridemaids

(Mat 25:1-12). SEE MARRIAGE.

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## Bride, Saint[[@Headword:Bride, Saint]]

             SEE BRIGIDA.

## Bride, St[[@Headword:Bride, St]]

             SEE BRIDGET.

## Bride, St (2)[[@Headword:Bride, St (2)]]

             SEE BRIDGET.

## Bride-Maid, Bride-Man[[@Headword:Bride-Maid, Bride-Man]]

             SEE PARANYMPH.

## Bride-Maid, Bride-Man (2)[[@Headword:Bride-Maid, Bride-Man (2)]]

             SEE PARANYMPH.

## Bridegroom[[@Headword:Bridegroom]]

             (חָתָן, chathan', also "son-in-law;" κυμφίος). In the typical language of Scripture, the love of the Redeemer to the Church is vividly alluded to in the expression "the bride, the Lamb's wife" (Rev 21:9). Christ himself is also called "the bridegroom" in the same sense (Joh 3:29). The figure, under various and extended forms, is of frequent occurrence in the O.T., to denote the union between Jehovah and the Jewish nation. SEE CANTICLES; SEE NUPTIALS.

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## Bridel, Jean Louis[[@Headword:Bridel, Jean Louis]]

             a Swiss scholar, was born in December 1759. After being preceptor in Switzerland, then in Holland, he was successively pastor of the French Church at Basle, at Cassonay, in the canton of Vaud, and finally professor of the interpretation of the books of the saints and the Oriental languages at Lausanne, where he died, February 5, 1821. Some of his principal works are, Introduction a la Lecture des Odes de Pindare (Lausanne, 1785): — Oraison Funebre (Basle, 1806): — Dissertation sur l'Etat et les Fonctions des Prophetes (Lausanne, 1808): — Discours sur l'Efficacite Morale de la Lecture des Livres Sacrss, et sur le Style de leurs Auteurs (ibid. 1809).

## Bridel, Louis[[@Headword:Bridel, Louis]]

             a French Protestant minister, was born in 1813 at Vevay. He studied at Lausanne, and .after having preached for some time in his native country, he went in 1840 to Paris, where, as one of the preachers at the chapel Taitbout, he soon became the centre of evangelistic work. In 1855 he returned to his native land, and devoted his entire energy to the benefit of his Church. In 1858 he founded the Chretien Evangelique, which he edited as long as he lived. The evangelization of Spain very much occupied his mind, and the carrying-out of his plans was interrupted by his death, November 1, 1866. His important work is Trois Seances sur Paul Rabaut et les Prot. Frang. au Dixhuitieme Siecle (1859). See Chretien Evangeique, 1866, pages 585-604; Lichtenberger, Encyclopadie des Sciences Religienses, s.v. (B.P.)

## Bridferth[[@Headword:Bridferth]]

             an English Benedictine mathematician, who flourished about 980, taught at Ramsey, and wrote Commentaries on the treatises of Bede: — De Institutione Monachorum: — and, according to Mabillon, a Life of St. Dunstan. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Bridgart, John[[@Headword:Bridgart, John]]

             an English Wesleyan missionary, after laboring with great acceptance in West Africa for five years, was compelled the second time to quit his field for the recovery of his health. On the voyage home he called at St. Mary's, on the Gambia, but was too ill to go on shore. He was visited by Cooper, the missionary. He died June 24, 1859, and his remains were committed to the deep. See Minutes of the British Conference, 1859.

## Bridge[[@Headword:Bridge]]

             (γέφυρα, 2Ma 12:13) does not occur in the canonical Scriptures unless indirectly in the proper name Geshur (q.v.), a district in Bashan north-east of the Sea of Galilee. Not far from this region still exists the most noted artificial stone bridge in Palestine. It is mentioned by B. de la Brocquibre A.D. 1432, and a portion of one by Arculf, A.D. 700 (Early Trav. in Pal. p. 8, 300; Burckhardt, Syria, p. 315; Robinson, Researches, 3:361). It crosses the Upper Jordan about two miles below the lake Huleh. The river here flows rapidly through a narrow bed; and here from the most remote ages has lain the high-road to Damascus from all parts of Palestine, which renders it likely that a bridge existed at this place in very ancient times, although of course not the one which is now standing. The bridge is called "Jacob's Bridge" (Jissr Yakoub), from a tradition that it marks the spot where the patriarch Jacob crossed the river on his return from Padan- Aram. But it is also sometimes called Jissr Beni Yakoub, "the Bridge of Jacob's Sons," which may suggest that the name is rather derived from some Arab tribe called the Beni Yakoub. It is still oftener termed, however, Jisr Benat Yakoub, "Bridge of Jacob's Daughters." The bridge is a very solid structure, well built, with a high curve in the middle like all the Syrian bridges, and is composed of three arches in the usual style of these fabrics. Close by it on the east is a khan much frequented by travellers, built upon the remains of a fortress .which was erected by the Crusaders to command the passage of the Jordan. A few soldiers are now stationed here to collect a toll upon all the laden beasts which cross the bridge.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords, and of their military importance (Gen 32:22; Jos 2:7; Jdg 3:28; Jdg 7:24; Jdg 12:5; Isa 16:2). West of the Jordan there are few rivers of importance (Amm. Marc. 14:8; Reland, p. 284); and perhaps the policy of the Jews may have discouraged intercourse with neighboring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge. Though the arch (q.v.) was known and used in Egypt as early as the 15th century B.C. (Wilkinson, ii, 302 sq.; Birch, i, 14), the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, Palest. p. 296; Irby and Mangles, p. 90, 91, 92, 142, 143). There are traces of ancient bridges across the Jordan above and below the Lake of Gennesareth, and also over the Arnon and other rivers which enter the Jordan from the east; and some of the winter torrents which traverse the westernmost plain (the plain of the coast) are crossed by bridges, also the Litany, the Owely, etc.

But the oldest of these appears to be of Roman origin, and some of more recent date (see Thomson, Land and Book, i, 62, 122, 253). The Chaldee paraphrase renders “gates," in Nah 2:6, " bridges," where, however, dikes or weirs are to be understood, which, being burst by inundation, destroyed the walls of Nineveh (Diod. ii, 27). Judas Maccabaeus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2Ma 12:13). Josephus (Anlt. v, 1, 3), speaking of the Jordan at the time of the passage of the Israelites, says it had never been bridged before (οὐκ ἔζευκτο πρότερον), as if in his own time bridges had been made over it, which under the 'Romans was the case. In Isa 37:25, קוּר, dig for water, is rendered by the Sept. "to bridge," γέφυραν τίθημι. The bridge (γέφυρα) connecting the Temple with the upper city of which Josephus speaks (War, 6:6, 2; Ant. 15:11, 5) seems to have been an arched viaduct (Robinson, i, 425; also new ed. 3:224). SEE JERUSALEM. Herodotus (i, 186) describes a bridge consisting of stone piers, with planks laid across, built by Nitocris B.C. circ. 600, connecting the two portions of Babylon (see Jeremiah li, 31, 32; 1, 38), and Diodorus speaks of an arched tunnel under the Euphrates (ii, 9). Bridges of boats are described also by Herodotus (iv, 88; 7:36; comp. Esch. Pers. 69, γινόδεσμος σχεδία) and by Xenophon (Anab. ii, 4,12). A bridge over the Zab, made of wicker-work connecting stone piers, is described by Layard (i, 192), a mode of construction used also in South America.

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             (γέφυρα, 2Ma 12:13) does not occur in the canonical Scriptures unless indirectly in the proper name Geshur (q.v.), a district in Bashan north-east of the Sea of Galilee. Not far from this region still exists the most noted artificial stone bridge in Palestine. It is mentioned by B. de la Brocquibre A.D. 1432, and a portion of one by Arculf, A.D. 700 (Early Trav. in Pal. p. 8, 300; Burckhardt, Syria, p. 315; Robinson, Researches, 3:361). It crosses the Upper Jordan about two miles below the lake Huleh. The river here flows rapidly through a narrow bed; and here from the most remote ages has lain the high-road to Damascus from all parts of Palestine, which renders it likely that a bridge existed at this place in very ancient times, although of course not the one which is now standing. The bridge is called "Jacob's Bridge" (Jissr Yakoub), from a tradition that it marks the spot where the patriarch Jacob crossed the river on his return from Padan- Aram. But it is also sometimes called Jissr Beni Yakoub, "the Bridge of Jacob's Sons," which may suggest that the name is rather derived from some Arab tribe called the Beni Yakoub. It is still oftener termed, however, Jisr Benat Yakoub, "Bridge of Jacob's Daughters." The bridge is a very solid structure, well built, with a high curve in the middle like all the Syrian bridges, and is composed of three arches in the usual style of these fabrics. Close by it on the east is a khan much frequented by travellers, built upon the remains of a fortress .which was erected by the Crusaders to command the passage of the Jordan. A few soldiers are now stationed here to collect a toll upon all the laden beasts which cross the bridge.

Permanent bridges over water do not appear to have been used by the Israelites in their earlier times, but we have frequent mention made of fords, and of their military importance (Gen 32:22; Jos 2:7; Jdg 3:28; Jdg 7:24; Jdg 12:5; Isa 16:2). West of the Jordan there are few rivers of importance (Amm. Marc. 14:8; Reland, p. 284); and perhaps the policy of the Jews may have discouraged intercourse with neighboring tribes, for it seems unlikely that the skill of Solomon's architects was unable to construct a bridge. Though the arch (q.v.) was known and used in Egypt as early as the 15th century B.C. (Wilkinson, ii, 302 sq.; Birch, i, 14), the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist (Stanley, Palest. p. 296; Irby and Mangles, p. 90, 91, 92, 142, 143). There are traces of ancient bridges across the Jordan above and below the Lake of Gennesareth, and also over the Arnon and other rivers which enter the Jordan from the east; and some of the winter torrents which traverse the westernmost plain (the plain of the coast) are crossed by bridges, also the Litany, the Owely, etc.

But the oldest of these appears to be of Roman origin, and some of more recent date (see Thomson, Land and Book, i, 62, 122, 253). The Chaldee paraphrase renders “gates," in Nah 2:6, " bridges," where, however, dikes or weirs are to be understood, which, being burst by inundation, destroyed the walls of Nineveh (Diod. ii, 27). Judas Maccabaeus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2Ma 12:13). Josephus (Anlt. v, 1, 3), speaking of the Jordan at the time of the passage of the Israelites, says it had never been bridged before (οὐκ ἔζευκτο πρότερον), as if in his own time bridges had been made over it, which under the 'Romans was the case. In Isa 37:25, קוּר, dig for water, is rendered by the Sept. "to bridge," γέφυραν τίθημι. The bridge (γέφυρα) connecting the Temple with the upper city of which Josephus speaks (War, 6:6, 2; Ant. 15:11, 5) seems to have been an arched viaduct (Robinson, i, 425; also new ed. 3:224). SEE JERUSALEM. Herodotus (i, 186) describes a bridge consisting of stone piers, with planks laid across, built by Nitocris B.C. circ. 600, connecting the two portions of Babylon (see Jeremiah li, 31, 32; 1, 38), and Diodorus speaks of an arched tunnel under the Euphrates (ii, 9). Bridges of boats are described also by Herodotus (iv, 88; 7:36; comp. Esch. Pers. 69, γινόδεσμος σχεδία) and by Xenophon (Anab. ii, 4,12). A bridge over the Zab, made of wicker-work connecting stone piers, is described by Layard (i, 192), a mode of construction used also in South America.

## Bridge Brethren[[@Headword:Bridge Brethren]]

             (Fratres pontices, Freres pontifes), the name of a fraternity founded toward the end of the 12th century by St. Benedict after his building the bridge of Avignon. They were to serve in hospitals when needed, but were more especially intended to devote themselves to the building of bridges and roads. In this capacity they did great service in the south and east of France, directing the workmen, working themselves, and often defraying the expenses out of their own funds or by collections. They were officially recognised by Pope Clement III, organized on the plan of the knightly orders, and each brother was distinguished by wearing a small hammer on the breast. They did not altogether disappear before 1789, although their efficiency ceased long before that time. See Recherches hist. sur les Frrers pontifes (Par. 1818).

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## Bridge, Christopher (1)[[@Headword:Bridge, Christopher (1)]]

             a Protestant Episcopal clergyman, was educated at the University of Cambridge, England, and arrived in Boston, Mass., in March, 1699, as an assistant to Reverend Samuel Myles, rector of King's Chapel. After a few years a difficulty, which threatened to convulse the Church, arose between the two on, account of the inequality of the official rights. Mr. Bridge was removed in 1706 to the Church at Narragansett, R.I., where he again became involved in difficulty, the bishop of London, in a letter to the officers of King's Chapel, declaring that he had "committed an insolent riot upon the Church of Rhode Island." The nature of the "riot" has not been ascertained. Mr. Bridge remained only a short time at Narragansett, and in January 1709, became rector of the Church at Rye, N.Y., where he closed his ministry and his life, May 23, 1719, aged about forty-eight years. See Sprague, Annals of the Amer. Pulpit, 5:70.

## Bridge, Christopher (2)[[@Headword:Bridge, Christopher (2)]]

             a Protestant Episcopal clergyman, believed to be a son of the foregoing, graduated at Harvard College in 1733, settled as an Episcopal clergyman on the island of Jamaica. and died in 1773, aged seventy years. See Sprague, Annals of the Amer. Pulpit, 5:71.

## Bridge, Ebenezer[[@Headword:Bridge, Ebenezer]]

             a Unitarian minister, was born at Boston in 1714, and graduated at Harvard College in 1736. He was ordained minister of Chelmsford, May 20, 1741, and died in October 1792. He published two sermons. See Sprague, Annals of the Amer. Pulpit, 8:58.

## Bridge, George Washington[[@Headword:Bridge, George Washington]]

             a Methodist Episcopal minister, was born at Betherston, Kent, England, November 27, 1817. He was led to Christ as a Sunday-school scholar at the age of ten, and licensed to preach at sixteen. When about thirty he emigrated to America; in 1849 settled as a mechanic at Stockbridge, N.Y., and. in 1851 entered the Oneida Conference. In 1863 he was transferred to the Providence Conference, and in its active ranks labored until his death, October 28, 1867. Mr. Bridge was intelligent, affectionate .and energetic. See Minutes of Annual Conferences, 1868, page 60.

## Bridge, Henry Martyn[[@Headword:Bridge, Henry Martyn]]

             a Methodist, and afterwards a Congregational, minister, was born at Northfield, Massachusetts, August 21, 1823. His parents were devoted members of the Methodist Episcopal Church, and his two brothers, J.D. and J.W., were ministers in that Church. Mr. Bridge united with the Church at the age of seventeen, and was licensed to preach in 1844. As a local preacher he was stationed one year at Centreville, R.I. Between 1845, when he joined the Northeastern Conference, and 1854, he was stationed at North Malden, Gloucester, Lunenburg, Princeton, Blandford Centre, and Williamsburg, Massachusetts. Veering in his views towards Congregationalism, he left the Conference, and accepted a call in 1854 to a Church of that body at Warwick. In 1859 he went to Minnesota, hoping to recruit his health. He returned after a few weeks and entered upon the pastorate of the Church at Colebrook, N.H., where he died, December 31, 1861. He was a solemn and instructive preacher, and a sympathetic pastor. See Cong. Quarterly, 1862, page 303.

## Bridge, Jonathan D.[[@Headword:Bridge, Jonathan D.]]

             a Methodist Episcopal minister, was born at Northfield, Mass., 1812, converted at seventeen, and entered the itinerant ministry in the New England Conference 1834. After filling a number of important stations, he was made presiding elder in 1854, and died 1856. By his energy, industry, and ability, he made up to a large extent for a deficient education, and rose to be a good scholar, and was "long an honor and ornament" to the Conference. As a preacher he was earnest and ardent to a degree beyond his physical strength. His impulsive temperament made him also a vigorous, though not always a careful writer. He wrote largely for periodicals. Minutes of Conference, 6:241; Sherman, New England Divines, p. 350.

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## Bridge, Josiah[[@Headword:Bridge, Josiah]]

             a Congregational minister, was born at Lexington, Massachusetts, December 28, 1739. He graduated at Harvard College in 1758, was ordained pastor of the Church at Sudbury, November 4, 1761, and died June 20, 1801. See Sprague, Annals of the Amer. Pulpit, 1:518.

## Bridge, Matthew[[@Headword:Bridge, Matthew]]

             a Congregational minister, was a native of Lexington, Massachusetts. He graduated at Harvard College in 1741, was ordained at Framingham, February 19, 1746, and died September 2, 1775, aged fifty-five years. See Sprague, Annals of the Amer. Pulpit, 1:302.

## Bridge, The Sharp[[@Headword:Bridge, The Sharp]]

             SEE AL-SIRAT.

## Bridge, Thomas[[@Headword:Bridge, Thomas]]

             a Congregational minister, was a native of Hackney, England. He came to America while young, and graduated at Harvard College in 1675. After visiting Europe as a merchant he became a minister. He preached in various places at different times, and then was ordained one of the pastors of the First Church in Boston, Massachusetts, May 10, 1705. He died September 26, 1715, aged fifty-eight years. He was distinguished for his piety, diligence, and modesty. See Sprague, Annals of the Amer. Pulpit, 1:163.

## Bridge, William[[@Headword:Bridge, William]]

             a Non-conformist divine, was born in 1600, and educated at Emmanuel College, Cambridge. After preaching in Essex and Norwich, he was silenced for non-conformity and went to Rotterdam, where he was pastor in Robinson's Congregational church. Returning to England, he obtained a church at Yarmouth in the time of the Long Parliament, hut was ejected in 1662. He died 1670. He was a learned and industrious man: in theology a Calvinist. His Works, consisting chiefly of sermons, were first collected in 1649 (4 vols. 4to), before his death. A new and complete edition has recently appeared (Lend. 1845, 5 vols. 8vo). See Calamy, Ejected Ministers, ii, 478.

## Bridge, William (2)[[@Headword:Bridge, William (2)]]

             a Non-conformist divine, was born in 1600, and educated at Emmanuel College, Cambridge. After preaching in Essex and Norwich, he was silenced for non-conformity and went to Rotterdam, where he was pastor in Robinson's Congregational church. Returning to England, he obtained a church at Yarmouth in the time of the Long Parliament, hut was ejected in 1662. He died 1670. He was a learned and industrious man: in theology a Calvinist. His Works, consisting chiefly of sermons, were first collected in 1649 (4 vols. 4to), before his death. A new and complete edition has recently appeared (Lend. 1845, 5 vols. 8vo). See Calamy, Ejected Ministers, ii, 478.

## Bridgeman, Peter G[[@Headword:Bridgeman, Peter G]]

             a Methodist Episcopal minister, was born at Bainbridge, N.Y., March 25, 1804. He was converted at the age of eighteen, licensed to exhort in 1826, to preach in 1828, and in 1836 entered the Oneida Conference, wherein he labored until disabled in 1843 by a shock of paralysis. In 1856 he resumed his place in the active ranks, remained effective some nine or ten years, when he again became superannuated, and retained that relation until his death, July 24, 1872. Mr. Bridgeman was an excellent preacher and pastor. See Minutes of Annual Conferences, 1873, page 55.

## Bridges, Albert[[@Headword:Bridges, Albert]]

             a colored Lutheran missionary, was born in South Carolina about 1845. In 1863 he emigrated with a colony of colored people to Liberia, where he remained a year and a half. While there he was connected for a short time with the Lutheran Muhlenberg Mission, but soon returned to America to prepare himself for missionary work. He spent three years studying at the Missionary Institute, and for a time was engaged as an agent for the American Tract Society. He died at Milton, Pennsylvania, June 30, 1871. See Lutheran Observer, August 4, 1871.

## Bridges, Charles[[@Headword:Bridges, Charles]]

             an English divine, was born at Northampton, March 24, 1794. He received a careful religious training, was educated at Queen's College, Cambridge, took holy orders in 1817, and entered upon his first curacy at Gosfield, Essex. He was presented to the living of Old Newton, Suffolk, in 1823, where he wrote his Christian Ministry and Exposition on the Proverbs. In 1849 he accepted the living of Melcombe Regius, and in 1855 that of Hinton Martell, Dorsetshire, where he spent the remainder of his life, writing his Exposition on Ecclesiastes. He died April 2, 1869. Mr. Bridges was characterized by great spirituality of mind, deep and accurate knowledge of Scripture, retentiveness of memory, and singular aptitude. See Christian Observer, June 1869, page 471.

## Bridges, John, S.T.P[[@Headword:Bridges, John, S.T.P]]

             an English prelate, was installed prebendary of Winchester, August 19, 1565, became dean of Salisbury in 1577, and was consecrated bishop of Oxford, February 12, 1604. He died at March Baldon, near Oxford, March  25, 1618. He wrote, Supremtacie of Christian Princes, etc. (1573): — Defence of the Government Established in the Church of England, etc. (1587): — and Quatuor Evangelia (1604). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bridges, Solomon T[[@Headword:Bridges, Solomon T]]

             a minister in the Methodist Episcopal Church South, was born in Putnam County, Georgia, December 22, 1822. He joined the Church in 1847, removed to Texas in 1852, received license to preach in 1853, and in the following year entered the East Texas Conference. In 1860 he located, and in 1861 joined the Confederate army, and in it served four years, preaching on every opportune occasion. In 1866 he joined the West Texas Conference, labored one year, and then took a supernumerary relation, which he retained to the close of his life, November 13, 1870. Mr. Bridges was fervent in spirit, cultured in intellect, and faithful in labor. See Minutes of Annual Conferences of the M. E. Church South, 1870, page 511.

## Bridget (Brigid Or Bride)[[@Headword:Bridget (Brigid Or Bride)]]

             a Romish saint, and the patroness of Ireland, was born about the middle of the 5th century. Marvellous and absurd accounts of her miracles are given in the modern lives of her. Her festival is observed on Febr. 1, on which day, A.D. 521 or 523, she is said to have died. See Mant's History of the Irish Church, vol. i, p. 58; vol. ii, p. 145.

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## Bridget (Brigitta Or Birgitta)[[@Headword:Bridget (Brigitta Or Birgitta)]]

             a saint of the Romish Calendar, and daughter of Birgir, prince of Sweden. She was born in 1304, and married Ulpho, prince of Nericia, in Sweden, by whom she had eight children. After the birth of these Bridget and her husband resolved to lead a life of continence. They undertook a pilgrimage to Compostella; and Ulpho died shortly after their return to Sweden, in 1344. Bridget then built the great monastery of Wastein, in the diocese of Linkoping, in which she placed sixty nuns, and, separated from them entirely, thirteen friars, priests, in honor of the twelve apostles and St. Paul, four deacons, representing the four doctors of the Church, and eight lay brothers. SEE BRIGETTINES. Bridget, having made a pilgrimage to the Holy Land, died at Rome on her return, July 23, 1373. She was canonized by Bonifacius IX, Oct. 7, 1391, and her festival appointed to be kept on the day following. Her Romish biographers tell of many revelations which she is said to have had concerning the sufferings of our Saviour, and about political affairs. John de rorquemada, by order of the Council of Basle, examined the book of Bridget's revelations, and declared it to be profitable' for the instruction of the faithful (?). It was consequently confirmed by the Council of Basle and the popes Gregory XI and Urban VI, but Benedict XIV explained this confirmation as meaning only that the book contained nothing contrary to the doctrines of the Roman Church. Her Revelations were published, Liibeck, 1492, and Rome, 1848.-Butler, Lives of Saints, Oct. 8; Hammerich, Leben Brigitta's (1863).

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## Bridget (Saint), Order Of[[@Headword:Bridget (Saint), Order Of]]

             SEE BRIGITTINES.

## Bridget (Saint), Sisters Of[[@Headword:Bridget (Saint), Sisters Of]]

             a religious order founded in 1806 by Dr. Delaney, bishop of Kildare and Leighlin, Ireland. Candidates take vows of chastity, poverty, and obedience. The costume is black, similar to that of the Presentation nuns and Sisters of Mercy. The first convent was established at Tullow, County Carlow, Ireland, and the second at Mount Rath, in 1808. One was established at Buffalo, N.Y., about 1853.

## Bridget (Saint), The 15 Oes Of[[@Headword:Bridget (Saint), The 15 Oes Of]]

             are fifteen prayers (orationes, of which oes is the abbreviation), composed by St. Bridget (whose revelations were fervently credited in mediaeval times), and used before the crucifix daily in St. Paul's Church at Rome. They were formerly very popular.

## Bridget, Saint[[@Headword:Bridget, Saint]]

             SEE BRIGIDA.

## Bridgetines[[@Headword:Bridgetines]]

             SEE BRIGITTINES.

## Bridgetines (2)[[@Headword:Bridgetines (2)]]

             SEE BRIGITTINES.

## Bridgewater (Lat. A Quepotanus), John[[@Headword:Bridgewater (Lat. A Quepotanus), John]]

             an English Jesuit theologian, was educated at Hart Hall and Brazenose College, Oxford. He was chosen rector of Lincoln College in 1563, and archdeacon of Rochester in 1570. He subsequently espoused the cause of Romanism, resigned his preferments, and sought a home in the college for English Roman Catholics at Douav. He died in Germany about 1600. His writings include Concertatio Ecclesiae Catholicae in Anglia (1583; enlarged ed. 1594): — Confutatio Virulentiae Disputationis Theologiae, etc. (1589). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bridgewater Treatises[[@Headword:Bridgewater Treatises]]

             The last Earl of Bridgewater (who died in 1829), by his will, dated February 25, 1825, left £8000 to be at the disposal of the president of the Royal Society of London, to be paid to the person or persons nominated by him to write, print, and publish 1000 copies of a work " On the power, wisdom, and goodness of God, as manifested in the creation; illustrating such work by all reasonable arguments, as, for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms, the effect of digestion, the construction of the hand of man, and an infinite variety of other arguments; as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature." He also desired that the profits arising from the sale of the works so published should be paid to the authors of the works. The then president of the Royal Society, Davies Gilbert, requested the assistance of the Archbishop of Canterbury and of the Bishop of London in determining on the best mode of carrying into effect the intentions of the testator. Acting with their advice, he appointed eight gentlemen to write separate treatises on the different branches of the subject, which treatises have been published, and are as follows: 1. By the Rev. Thomas Chalmers, D.D., The Adaptation of External Nature to the Moral and Intellectual Constitution of Man (Glasgow, 1839, 2 vols. 8vo). 2. By John Kidd, M.D., The Adaptation of External Nature to the Physical Condition of Man (Lond. 1837, 8vo). 3. By the Rev. William Whewell, Astronomy and General Physics considered with Reference to Natural Theology (Lond. 1839, 8vo). 4. By Sir Charles Bell, The Hand, its Mechanism and Vital Endowments, as evincing Design (Lond. 1837, 8vo). 5. By Peter Mark Roget, M.D., Animal and Vegetable Physiology, considered with Reference to Natural Theology (Lond. 1840, 2 vols. 8vo). 6. By the Rev. Dr. Buckland, On Geology and Mineralogy (Lond. 1837, 2 vols. 8vo). 7. By the Rev. William Kirby, On the History, Habits, and Instincts of Animals (Lond. 1835, 2 vols. 8vo). 8. By William Prout, M.D., Chemistry, Meteorology, and the Function of Digestion, considered with Reference to Natural Theology (Lond. 1834, 8vo). All these treatises have been reprinted in a cheaper form as a portion of Bohn's "Standard Library," and the most of them had before this been republished in America (Phila. 7 vols. 8vo). A German translation of them has been published at Stuttgart (1836-1838, 9 vols.),

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## Bridgewater, Francis Henry Egerton[[@Headword:Bridgewater, Francis Henry Egerton]]

             eighth Earl of, an English clergyman and author, was born November 11, 1756. and educated at Eton and All-Souls' College, Oxford, where he graduated as master of arts in 1780. In the same year he became prebendary of Durham, and in the following year rector of Middle in Shropshire. In 1797 he was collated to the rectory of Whitchurch in the same county. He succeeded to his brother's titles in 1823, and died April 11, 1829. He resided entirely at Paris for many years previous to his death. He published several works, literary and historical (for which see Allibone, Dict. of Brit. and Amer. Authors, s.v.); but the most enduring monument to his memory is his bequest for the publication of the Bridgewater Treatises (q.v.).

## Bridgman, David[[@Headword:Bridgman, David]]

             an English Baptist minister, was born in the vicinity of Bovey Tracey, Devonshire, March 13, 1795. He united with the Church at the age of sixteen; studied with Reverend James Viney of Bridgewater two years, and inl 1825 was ordained pastor of the Church at Modbury, where he remained five years. In 1830 he removed to Horsington, Somersetshire, where his pastorate continued for nearly thirty years. His next and last settlement was at Ashlev, Hampshire, where he died, July 4, 1868. See (Lond.) Baptist Hand-book, 1869, page 137. (J.C.S.)

## Bridgman, Elijah Coleman, D.D[[@Headword:Bridgman, Elijah Coleman, D.D]]

             a pioneer missionary to China, was born in Massachusetts in 1801. He graduated at Amherst College in 1826, and at the Andover Theological  Seminary in 1829. He was ordained October 8, 1829, and sent out by the American Board the same year. He was welcomed by Reverend Dr. Morrison, and entered upon his work with ardent hopes for success. He labored first at Canton and Macao, and in 1847 went to Shanghai, where he died, October 27, 1861. (W.P.S.)

## Bridgman, James[[@Headword:Bridgman, James]]

             an English Congregational minister, was born in London in 1783. He was converted in early life; became a student in Cheslhunt College, where he remained as student and assistant tutor for five years. He was ordained at Spa Fields Chapel in 1809, and after preaching in various places in the "Connection," according to the practice of the "Society," he settled at Chester in 1814, where he remained for the rest of his life. He died Aug. 11, 1857. He was a man of faith and prayer, patient and calm in spirit, simple and faithful in declaring the truth to dying men. See (Lond.) Cong. Year-book, 1858, page 192.

## Bridgman, Thomas[[@Headword:Bridgman, Thomas]]

             an English Wesleyan minister, was converted in early life, and entered the itinerant work in 1811. He died April 21, 1832. He was pious, studious, deliberate in forming his plans, but tenacious in adhering to them. See Minutes of the British Conference, 1832.

## Bridgman, William[[@Headword:Bridgman, William]]

             a Presbyterian minister, was settled at Trenton, Illinois, in 1866, and at Richview in 1867, as a member of Kaskaskia Presbytery; at Streator, from 1873 to 1875, as a member of Ottawa Presbytery. He died at Streator, May 27, 1875, aged seventy-three years. See Norton, Hist. of the Presb. Church in Illinois.

## Bridgnell, James[[@Headword:Bridgnell, James]]

             an English Wesleyan preacher, was born in 1767. He commenced his ministry in 1792; became a supernumerary in 1825, and died suddenly, May 2, 1831. See Minutes of the British Conference, 1831.

## Bridgnell, William[[@Headword:Bridgnell, William]]

             an English Wesleyan missionary, son of the preceding, was educated at Woodhouse Grove. He was converted in early life; accepted for the ministry in 1822; sent to Ceylon; labored at Kaornegalle, Negombo, Matura, Galle, and Caltura, and after twenty-five years' service returned with broken health. After three years' rest he resumed the work in his native land, and continued it until 1857, when he retired to his daughter's house in Edinburgh. He died April 19, 1858, in his fifty-eighth year. Mr. Bridgnell was humble, yet possessed of real dignity; meek and patient under trials, yet firmly maintaining right and truth. See Minutes of the British Conference, 1858.

## Bridle[[@Headword:Bridle]]

             (prop רֶסֶן, re'sen, a halter, Isa 30:28; hence generally a rein, Psa 32:9; Job 30:11; specially the jaws, Job 41:5 [13]; also , מֶֹתֶג, me'theg, 2Ki 19:28; Pro 26:3; Isaiah 27:29; strictly the bit, as rendered in Psa 32:9; so χαλινός, Rev 14:20; 1Es 3:6; 2Ma 10:29; "bit," Jam 3:3; likewise χαλιναγωγέω, to curb, Jam 1:26; Jam 3:2; once מִחְסוֹם, machsom', a muzzle, Psa 29:2), the headstall and reins by which a rider governs his horse (Psa 32:9). In connection with Isa 37:29, it is remarkable to find from Theodoret that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Even freemen were thus treated when they became prisoners of war. SEE ZEDEKIAH. Thus, when Cambyses conquered Egypt, the son of the Egyptian monarch, with ten thousand other youths of the highest rank, were condemned to death, and were conducted to execution in procession with ropes around their necks and bridles in their mouths (Herodotus, 3:14). Compare the act of Benhadad's " princes" in putting halters about their heads in token of submission to Ahab (1Ki 20:32). According to Layard (ii, 275), the Assyrians ornamented their bridles in a high degree; but in their trappings and harness the Kouyunjik horses differ completely from those represented in the bas-reliefs of Nimroud: their heads were generally surmounted by an arched crest, and bells or tassels were hung around their necks; or, as at Khorsabad, high plumes, generally three in number, rose between their ears. SEE HORSE.

The restraints of God's providence are metaphorically called his "bridle" and "hook" (2Ki 19:28). The "bridle in the jaws of the people causing them to err" (Isa 30:28) is God's permitting the Assyrians to be directed by foolish counsels, that they might never finish their intended purpose against Jerusalem (Isa 37:29). The restraints of law and humanity are called a bridle, and to let it loose is to act without regard to these principles (Job 30:11).

## Bridle (2)[[@Headword:Bridle (2)]]

             (prop רֶסֶן, re'sen, a halter, Isa 30:28; hence generally a rein, Psa 32:9; Job 30:11; specially the jaws, Job 41:5 [13]; also , מֶֹתֶג, me'theg, 2Ki 19:28; Pro 26:3; Isaiah 27:29; strictly the bit, as rendered in Psa 32:9; so χαλινός, Rev 14:20; 1Es 3:6; 2Ma 10:29; "bit," Jam 3:3; likewise χαλιναγωγέω, to curb, Jam 1:26; Jam 3:2; once מִחְסוֹם, machsom', a muzzle, Psa 29:2), the headstall and reins by which a rider governs his horse (Psa 32:9). In connection with Isa 37:29, it is remarkable to find from Theodoret that it was customary to fix a sort of bridle or muzzle of leather on refractory slaves. Even freemen were thus treated when they became prisoners of war. SEE ZEDEKIAH. Thus, when Cambyses conquered Egypt, the son of the Egyptian monarch, with ten thousand other youths of the highest rank, were condemned to death, and were conducted to execution in procession with ropes around their necks and bridles in their mouths (Herodotus, 3:14). Compare the act of Benhadad's " princes" in putting halters about their heads in token of submission to Ahab (1Ki 20:32). According to Layard (ii, 275), the Assyrians ornamented their bridles in a high degree; but in their trappings and harness the Kouyunjik horses differ completely from those represented in the bas-reliefs of Nimroud: their heads were generally surmounted by an arched crest, and bells or tassels were hung around their necks; or, as at Khorsabad, high plumes, generally three in number, rose between their ears. SEE HORSE.

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## Bridoul, Toussaint[[@Headword:Bridoul, Toussaint]]

             a French ascetic theologian of the Jesuit order, was born at Lisle in 1595, and died at the same place July 28, 1672. His principal works are, La Boutique Sacree des Saints et Vertueux Artisans (Lisle, 1650): — L'Ecole de Euchariste, etablie sur le Respect Miraculeux que les Betes, les Oiseaux et les Insectes ont rendu, en differentes Occasions, au tres saint Sacrement de Autel (ibid. 1672; translated into English, Lond. 1688). See Hoefer, Nouv. Biog. Generale, s.v.

## Brie[[@Headword:Brie]]

             SEE BRY.

## Brief[[@Headword:Brief]]

             (Lat. breve, used in later Latin for a writing or letter). Briefs apostolical are pontifical letters from the court of Rome, subscribed by the secretary of briefs, who is usually a bishop or cardinal. They differ in many respects from bulls. Briefs are issued from the Roman court by the apostolic secretary, sealed by the fisherman's ring with red wax; bulls are issued by the apostolic chancellor, under a seal of lead, having on one side impressed the likeness of St. Peter-and St. Paul, and on the other the name of the reigning pope. Briefs are written on fine and white skins; bulls on those that are thick and coarse. Briefs are written in Roman character, in a legible and fair manner; bulls, though in Latin, are in old Gothic characters, without line or stop. Briefs are dated a die nativitatis; bulls, a die incarnationis. Briefs have the date abbreviated; bulls have it at full length. Briefs begin with the name of the pope, thus, "Clemens, Papa XII," etc.; bulls begin with the words "(Clemens) Lpiscopus serv seservorum," by way of distinct heading. Briefs may be issued before the pope's coronation, but bulls not till afterward. Both are equally acts of the pope; but a greater weight is generally attached to the bull, on account of its more formal character. SEE BULL.

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## Brief (2)[[@Headword:Brief (2)]]

             is applied to a little ecclesiastical calendar, containing the order of saying the Holy Office, daily, throughout the year. It is also called Ordo. These briefs vary in different dioceses, and among different religious orders. Hence there is Le Bref de Paris, Le Beef des Benedictines, etc.

## Briefs[[@Headword:Briefs]]

             are also letters patent, formerly issued in England, giving license for public collections in churches.

## Brieli, Jehuda Leon[[@Headword:Brieli, Jehuda Leon]]

             an Italian Jewish rabbi, was born about 1643, and died as chief-rabbi at Mantua in 1722. The only printed work of his is the Hebrew grammar,  שֶׁפֶר נְלָלַי הִדַּקְדּוּק(Mantua, 1730). He wrote besides, השלוחים השגות על סיפורי, a polemical work against the Gospels and the Acts of the Apostles. In the Italian language he wrote a treatise on miracles, Breve Ragionamento Sopra i Miracoli, and a reply to Pinamonti's La Sinaqoga Disingannata, all of which are still in MS. See Furst, Bibl. Jud. 1:132; De' Rossi, Dizionario Storico (Germ. transl.), page 64, and Bibl. Judaica Antichristiana, No. 22, 23, 24; Gratz, Gesch. d. Juden, 10:323, note 6, page 96; Jost, Gesch. d. Judenth. u.s. Sekten, 3:224; Steinschmneider, Bibliogr. Handbuch, page 26, No. 286; Benjacob, Ozar Ha-Sepharim, 1:608, No. 1200 (Wilna, 1880). (B.P.)

## Brien, O[[@Headword:Brien, O]]

             SEE OBRIEN.

## Brier[[@Headword:Brier]]

             is the rendering in the Auth. Vers. of the following words in certain passages, most of them being rendered " thorn" in others. SEE THORN.

1. חֵדֶק, che'dek (from its stinging), Mic 7:4; "thorn," Pro 15:19; apparently the Arabic chadak, thought to be the Melongena spinosa, i.e. Solanumn insanum of Linn., or " prickly mad-apple" (Abulfadli, op. Celsii Hierob. ii, 40 sq.). From both passages it appears that the Heb. word denotes a species of thorn shrubs which were used for enclosures or hedges. Yet this characteristic is much too general to determine from it with any precision what particular species of thorny plants is denoted by the Hebrew word. But the plant whose fruit is the love-apple or mad-apple (a species of small melon) is of the family of nightshades (solanese), and not at all suitable for making a hedge.

2. סִלּוֹן, sallon' ("thorn," Ezekiel ii, 6), or סַלּוֹן, sillon' (so called as being a pendulous or twig-like extremity), Eze 28:24; prop. a prickle, such as are found on the shoots of the palm-tree, and called in Arabic sultan, being the thorns that precede the putting forth of the foliage and branches.

3. סרְפָּד, sirpad', in Isa 55:13; "instead of the brier shall come up the myrtle-tree." The Sept. has κόνυζα, which is a strong-smelling plant of the endive kind, flea-bane, Inula helenium, Linn. (Aristotle, Hist. An. 4:8, 28; Diosc. 3:126). The Peshito has zetur, satureia, savory, wild thyme, Thymus serpyllum, a plant growing in great abundance in the desert of Sinai according to Burckhardt (Syr. ii). Gesenius (Thes. s.v.) rejects both these on etymological grounds, and prefers urtica (the rendering of the Vulg.) or nettle, considering the Heb. name to be a compound ofסָרִ, to burn, and סָפִד, to sting. He also notices the opinion of Ewald (Gram. Crit. p. 520) that Sinapi album, the white mustard, is the plant meant, after the suggestion of Simonis. who compares the Syriac name of this plant, shephia.

4. שָׁמַיר, shamir' (from its sharpness), the most frequent term, and always so rendered (Isa 5:6; Isa 7:23-25; Isa 9:18; Isa 10:17; Isa 27:4; Isa 32:13), apparently a collective term for thorny Oriental shrubs; comp. the Arabic shamura, the Egyptian thorn-tree. It is merely spoken of as springing up in desolated lands; in two passages (Isa 10:17; Isa 27:4), it is put metaphorically for troublesome men. The Sept. renders usually ἄκανθα, sometimes χόρτος or ἄγρωστος ξηρά

5. In Heb 6:8, the Gr. word is τρίβολος (threepronged), tribulus, the land caltrop ("thistle," Mat 7:16), a low thorny shrub, so called from the resemblance of its spikes to the military "crow-foot," an instrument thrown on the ground to impede cavalry; the Tribulus terrestris of Linnaeus.

Neither of the remaining Heb. words so rendered appear to designate any species of plant. One of these is בִּרְקָנַים, barkanim' (Jdg 8:7; Jdg 8:16; Sept. merely Greecizes βαρκανίμ), mentioned as one of the instruments by which Gideon punished the elders of Succoth; probably threshing- sledges, so called from the bottom being set with flint-stones, which the word seems prop. to denote. The other is סָרָבַים, sarabim' (apparently from the Chald. root סָרִב, to be refractory), rebels, which are compared with thorns, Eze 2:6 (Sept. παροιστήσουσιν, as if for סבב; Vulg. increduli). Some of the rabbins understand thorns, and Castell (in his Lex. Heptagl.) renders nettles; but the other interpretation is defended by Celsius (Hierob. ii, 222).

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## Brierly, Benjamin[[@Headword:Brierly, Benjamin]]

             a Baptist minister, was born in York, England, November 24, 1811. He came to America in 1821, and united with the Church in Cunningham, Massachusetts, in 1831. He studied for four years at Newton and New Hampton. In 1835 he was ordained in Dover, N.H., and during the fourteen years thereafter he was pastor at Dover and Great Falls, N.H.; Springfield and Middlebury, Vermont; Manchester, N.H.; and Saleni, Massachusetts. In 1849 he went to California, and became pastor in Sacramento. Subsequently he was pastor at San Francisco for six years, at San Jose two years, and at Nevada City three years, where he died, July 21, 1863. An address, which, in 1847, he preached before the American Baptist Home Mission Society, had a wide circulation. See Cathcart, Baptist Encyclop. page 133. (J.C.S.)

## Brierly, Isaac[[@Headword:Brierly, Isaac]]

             an English Congregational minister, was born at Rochdale, October 29, 1812. From early boyhood he was remarkable for his studious habits. He was religiously trained, joined the Church June 2, 1832, and from that time was diligently employed in Sunday-school teaching. He soon became Sunday school superintendent, then was induced to deliver short addresses, and finally to conduct cottage services. In 1839 he entered the academy at Pickering, with a view chiefly to home mission work. His ministerial services during his academical course were highly valued and extensively sought. In 1842 he was ordained at Mixenden, where he labored for  twenty-two years, and then removed to Ayton, near Stokesley. He retired in 1872 to Leyburn, and there died, March 22, 1873. Mr. Brierly adorned his profession with a modest, consistent, and devoted life. See (Lond.) Con(g. Year-book, 1874, page 312.

## Briesmann, Johannes[[@Headword:Briesmann, Johannes]]

             a Lutheran minister of Germany, was born December 31, 1488, at Cottbus in Lusatia. In 1507 he went to Wittenberg and entered the monastery of the Minorites. In 1510 he read his first mass in the monastery. The disputation held in 1519 between Luther and Eck was the turning-point of his life. He now joined himself to Luther, whose teachings strengthened him more and more in the truth of the Gospel; and the eleven theses which he published in 1521, in order to become a doctor of theology, were his first confession, and show a very clear perception of the truth. From Wittenberg he went, in 1522, to Cottbus, and preached there the Gospel. In 1523 he was appointed preacher at Konigsberg and on September 27 he delivered his first sermon, being the first of the series of reformers who evangelized Prussia. In 1527 he accepted a call to Riga, and brought about a new state of things in religious matters. In 1531 he returned to Konigsberg and caused the foundation of a high-school, which since 1544 has been known as the Kionigsberg University. He died October 1, 1549. See Ranke, Deutsche Geschichte (3d ed.), 2:54 sq.; Kostlin, Luther, 1:658, 661, 680, 709; 2:155; Erdmann, in Herzog's Real-Encyklop. s.v. (B.P.)

## Briet, Philippe[[@Headword:Briet, Philippe]]

             a learned French Jesuit, was born at Abbeville about 1600, and, in conjunction with Pere Cossart, had the care of the Jesuits' library at Paris. He died December 9, 1668. Among his works are, Parallea Geographiae Veteris et Novae (1648, 1649, 3 volumes, 4to; the part relating to Asia and Africa was by some unaccountable accident lost before publication): — Annales Mundi, sive Chronicon Universale ab Orde Condito ad ann. Christi, 1663 (Paris, 1662,1663, 7 volumes, 12mo). He also assisted in the Concordia Chronologica of Cossart (ibid. 1670, 5 volumes, fol.). See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brieuc, Saint[[@Headword:Brieuc, Saint]]

             SEE BRIOCUS.

## Briga, Melchior Della[[@Headword:Briga, Melchior Della]]

             an Italian mathematician of the Jesuit order, was born at Cesene in 1686. He was professor of philosophy at Florence, and of theology at Sienna, where he died, July 25, 1749. His principal works are, Fascia Isiaca Staticce Capitolince (Rome, 1716, in Acta Erudit. Lipsien. 1722): — Philosophiae Veteris et Novae Concordia (Florence, 1725). See Hoefer, Nouv. Biog. Generale, s.v.

## Briga, Saint[[@Headword:Briga, Saint]]

             SEE BRIGH.

## Brigandine[[@Headword:Brigandine]]

             is an old English word, signifying a coat of scale armor, but now obsolete in this sense; used in Jer 46:4; Jer 51:3, for the Heb. סַרְיוֹן, siryon' (occurring only in these passages), doubtless the same as the שַׁרְיוֹן, shiryon', a "coat of mail" (1Sa 17:5; 1Sa 17:38) or corselet. SEE BREASTPLATE.

## Brigandine (2)[[@Headword:Brigandine (2)]]

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## Briggs, Alfred[[@Headword:Briggs, Alfred]]

             an English Congregational minister, was born at Wilsden, York, September 13, 1819, and joined the Church at Warley, near Halifax, December 5, 1839. He became a student of Airedale College in September 1842, and pastor of a small church at Rothbury, where he was ordained, August 14, 1847. He died in January 1848. See (Lond.) Cong. Year-book, 1848, page 213.

## Briggs, Charles (1)[[@Headword:Briggs, Charles (1)]]

             an English Baptist minister, was born in 1753. He was successively pastor of the General Baptist churches at Loughborough and at Spalding. He died at the former place September 9, 1840. See (Lond.) Baptist Hand-book, 1841, page 32. (J.C.S.)

## Briggs, Charles (2)[[@Headword:Briggs, Charles (2)]]

             an English Congregational minister, was born at Whitwic, Leicestershire, December 27, 1827. He had a godly training, and, being converted at the age of eighteen, put forth earnest efforts to prepare himself for the ministry. He had connected himself with the Primitive Methodists, and in 1848 was called to the regular ministry in the Maidenhead Circuit. Thence he removed to Witney, Oxfordshire, and thence to Southampton, where he joined the Congregationalists, preached for them four years at Coleford, Gloucestershire, three years at Leicester, a few years at Wellingborough, Northamptonshire, and at Chatteris, Cambridgeshire. In 1868 he accepted a call to Kingswood, and there labored up to the time of his death, August 5, 1878. Mr. Briggs was a kind-hearted, genial, frank man; a sincere,  devout, earnest Christian and a faithful minister. See (Lond.) Cong. Year- book, 1879, page 302.

## Briggs, Ebenezer[[@Headword:Briggs, Ebenezer]]

             a Baptist minister, was born in Middleborough, Massachusetts, in 1768, where he became pastor of the Fourth Baptist Church for many years, preaching also for several years in Rabynham, likewise at what was known as "The Four Corners." He is spoken of as having been eminently a peacemaker, though never at the expense of truth. He died at this residence in Middleborough, February 8, 1851. See Watchman and Reflector, February 20, 1851. (J.C.S.)

## Briggs, Isaac[[@Headword:Briggs, Isaac]]

             a Congregational minister, was born at Halifax, Massachusetts, May 7, 1775. He was the son of the Reverend Ephraim Briggs, pastor of the Congregational Church of that place, and the brother of four ministers. He graduated at Brown University in 1794, and was pastor of the churches in the following places: York, Maine, from 1797 to 1805; Boxford, Massachusetts, from 1805 to 1830; New Rochester, Massachusetts, from 1835 to 1858. He died at East Morrisania, N.Y., February 22, 1862. Mr. Briggs was a pious and faithful servant of his Master. See Cong. Quarterly, 1862, page 388.

## Briggs, James[[@Headword:Briggs, James]]

             a Congregationial minister, was born at Newton, Massachusetts, January 18, 1746. He graduated at Yale in 1775; was ordained pastor of the Church in Cummington, in 1779, where he had been preaching for several years previous; and died December 7, 1825. "When he was settled, the town vowed to give him 200 acres of good land and £60 (estimated by rye at 3s. 4d. a bushel), for 'settlement,' and £50 salary, to be increased by £5 a year until it reached £60, estimated by rye, as above; by beef at 20d. a pound, and flax at 8d. a pound." See Cong. Quarterly, 1859, page 44; Sprague, Annals of the Amer. Pulpit, 2:408.

## Briggs, Joel[[@Headword:Briggs, Joel]]

             a Baptist minister, was born in Nortonm Massachusetts, April 15, 1757. He became a Christian early in life, and was baptized in March 1770. He pursued his collegiate studies at Brown University for nearly three years,  when he was obliged to leave college on account of a weakness in his eyes. In January 1785, he accepted a unanimous invitation from the Baptist Church and Society in Randolph, to become their pastor, and was ordained December 5, 1787. After a pastorate crowned by four or five revivals, he resigned in 1825, on account of growing infirmities. He continued to preach, as occasion offered, until his death, January 18, 1828. He left a good record as a faithful servant of Christ, who loved the cause to the promotion of which he had consecrated his life. See Amer. Baptist Mag. 8:285. (J.C.S.).

## Briggs, Otis[[@Headword:Briggs, Otis]]

             a Baptist minister, was born about 1788, and graduated at Brown University in 1808. He commenced his ministry in Farmington, Maine. In 1816 was ordained pastor of the Church in North Yarmouth, but soon after took charge of the township of land given by the state of Massachusetts to Waterville College. In 1818 he removed to Bangor, Maine, and about two years afterwards became pastor of the Church in Hampden for eight years, and of the Second Baptist Church in the same place three years. For several years he was engaged in agencies for benevolent causes, and died October 1, 1842, while he was in the employment of the Home Mission Society. See Millett, History of the Baptists of Maine, page 437. (J.C.S.)

## Briggs, T.C[[@Headword:Briggs, T.C]]

             a Baptist minister, was born in Vermont, March 19, 1813. When but two years of age he lost his father. His taste for books early developed itself, and he gave promise of his future usefulness. He became a Christian when he was seventeen years of age, and joined, the Methodist Episcopal Church. During the next ten or twelve years he attended school, and taught and preached. Having gone through a course of study at the Delaware College, he went to Kentucky, where he was ordained by bishop Andrews. In 1850 he became pastor of the Baptist Church at Newton, where he remained two years, and afterwards at Lawrenceburg, Indiana, for three years. His next pastorate, which was of four years duration, was at Barrington Centre, Illinois. From this place he removed to Orlando, Indiana where he remained ten years, and then to Chickasaw, Iowa, where he remained until his death, preaching a part of the time at Fredericksburg, and a part of the time at Jacksonville. While the civil war was in progress, Mr. Briggs was outspoken in his anti-slavery sentiments, and lectured on  the subject, and circulated a small work which he wrote, entitled, An Exposition of the Constitution of the United States. He died at Chickasaw, January 24, 1880. See Chicago Standard, February 12, 1880. (J.C.S.)

## Brigh (Lat. Briga), Saint[[@Headword:Brigh (Lat. Briga), Saint]]

             is given in Irish martyrologies as the name of a saint of Coirpre, commemorated January 7. She is thought by some to be the daughter of Feargna, a noble matron, who assisted St. Patrick on the banks of the Liffey (Evrinus, St. Patrick, 3:9), by others the sister of St. Brendan of Clonfert. If daughter of Feargna, she was probably a Palladian Christian, and lived at Glashely, near Narraghmore. See O'Hallon, Irish Saints, 1:300 sq.

## Brigham Young[[@Headword:Brigham Young]]

             SEEYOUNG, BRIGHAM.

## Brigham, Charles Henry[[@Headword:Brigham, Charles Henry]]

             a Unitarian minister, was born in Boston, July 27, 1820. He graduated at Harvard; became pastor at Taunton, Massachusetts, in 1844, and at Ann Arbor, Michigan, in 1865; professor of ecclesiastical history at Meadville, Pennsylvania, in 1866; and died at Brooklyn, N.Y., February 19, 1879. He wrote, Letters of Foreign Travel: — Life of S. Daggett, numerous pamphlets, sermons, and articles in reviews. See Memoir (Bost. 1881).

## Brigham, John Clark, D.D[[@Headword:Brigham, John Clark, D.D]]

             a Presbyterian minister, was born in New Marlborough, Massachusetts, in 1793. He graduated at Williams College in 1819, studied theology at Andover (class of 1822), spent three years in South America in missionary exploration and Bible distribution, and on his return, in 1825, became connected with the American Bible Society, of which he was appointed a corresponding secretary in 1827, a post he filled with ability for thirty-five years. He was ordained October 10, 1832, and died in Williamsburgh, N.Y., August 10, 1862. See Appleton's Annual Cyclopaedia, 1862, page 671.

## Brigham, Willard[[@Headword:Brigham, Willard]]

             a Congregational minister, was born in Marlborough (now Hudson), Massachusetts, May 4, 1813. He prepared for college at Phillips Academy, Amndover, graduated at Williams College in 1838, and at Andover Theological Seminary in 1842. On May 24, 1843, he was ordained pastor of the new Church at Wardsborough, Vermont, a pastorate which, lasted  twelve years. He next became the pastor of the Church at Ashville, Mass., for eight years. As acting-pastor, he served the Church in Wardell three years, and that at South Wellfleet two years. For two years he was also minister of the First Church, Winchendon, into whose service he entered in the spring of 1869. After this he relinquished all active labor, gradually wasting under an incurable disease. He died; at Winchiendon, March 1, 1874. As a preacher and pastor he was considered superior. See Cong. Quarterly, 1874, page 470.

## Brighit Saint[[@Headword:Brighit Saint]]

             SEE BRIGIDA.

## Bright, Edward, D.D[[@Headword:Bright, Edward, D.D]]

             a Baptist minister and editor, was born in 1808, at Kington, Herefordshire, England, but removed with his father to this country at. an early age, and settling in Utica, N.Y., learned the printer's trade, eventually forming a publishing firm known as Bennett & Bright. A few years afterwards he became pastor of the Baptist Church at Homer, N.Y., and two or three years thereafter foreign secretary of the American Baptist Union, having its head-quarters in Boston. In 1855 he removed to New York city, purchased the Register, a Baptist weekly religious newspaper, which he continued to own and edit,. under the names of the Chronicle and the Examiner, until his death, May 17, 1894. He was for years a. trustee of many Baptist public institutions.

## Bright, George[[@Headword:Bright, George]]

             a minister in the Methodist Episcopal Church South, was born in Virginia, in 1812. He removed to Georgia when a young man; devoted himself to teaching; received license to preach in 1840, and in 1841 entered the Georgia Conference, in which he occupied many important appointments, laboring without interruption, save one year, first in the Georgia, then in the Missouri, then in the Louisiana, and finally two years in the Florida Conference. He died at Key West, Florida, September 20, 1874. Mr. Bright was an active and faithful minister and pastor. See Minutes of Annual Conferences of the M.E. Church South, 1874, page 40.

## Bright, Thomas[[@Headword:Bright, Thomas]]

             a Baptist minister, was born in Walton, England, in 1808. He came to America, and took up his residence in Utica, N.Y., where he was baptized, and soon after became, a minister. The churches he served were in New York state, and in Wisconsin, whither he removed in 1852. He suddenly died, September 10, 1876, while preaching in Madison. He took a high rank among the ministers of his denomination in Wisconsin. See Cathcart, Baptist Encyclop. page 134. (J.C.S.)

## Bright, Timothy, M.D[[@Headword:Bright, Timothy, M.D]]

             an English clergyman, was appointed rector of Methley, in Yorkshire, in 1591, and died in 1616. He published, De Dyscrtsia Corporis Human (1583): — A Treatise of Melancholy (1586): — an Abridgment of the Book of Acts and Monuments (1589), and other works.

## Brightman, Thomas[[@Headword:Brightman, Thomas]]

             an English Puritan divine, was born at Nottingham, in 1557, and educated at Queen's College, Cambridge. He became rector of Hawnes, in Bedfordshire, and died August 24, 1607. His character was saintly, but his writings are highly fanciful; they were published collectively (Lond. 1644), and include, Apoclypsis Analysiet Scholiis, etc. (1609): — a work on Canticles, and a portion of the book of Daniel (1614): — and Predictions and Prophecies written forty-six years since, concerning the three Churches of Gernmanie, England, and Scotland (1641). See Rose, Biog. Dict. s.v.; Fuller, Worthies of England (ed. Nuttall), 2:575; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brigida (Bridget, Brighit, Or Bride)[[@Headword:Brigida (Bridget, Brighit, Or Bride)]]

             is the name of several Irish saints. Colgan (Tr. Thaum. pages 611-613) gives a list of fourteen Brigidas who are distinguished from each other, and another list of eleven who are not so distinct. As regards many of these little can be said; and even of those who are better known there is no little difficulty in keeping the lines of distinction clear.

1, The daughter of Aedh. On September 30 the calendars give the name "Brighit" without dedication; but Colgan identifies her with the daughter of Aedh, son of Eochadius. She is probably the Brigida of Moinmiolain — March 9 — in Dalaradia, the district governed by the offspring of Coelbadius.

2. Daughter of Darius, commemorated May 13 and 24. Colgan thinks that this Brigida is she who so carefully nursed her infirm husband and converted him. After his death she dedicated all her property to God and St. Mochteus, and the saint advised her to return to her father's house, build a cell, and there await the resurrection. Colgan also tries to identify her with Brigida of Hauchter-aird, and Brigida of Senboith or Stranbo in Wexford.

3. Daughter of Leinin, of Cill-inghen-Leinin, commemorated March 6. Among the saints descended from the family of St. Foillan, Colgan (Acta Sanctorum, page 104, c. 2) enumerates "Brigida V. filia Lenini," who is venerated March 6 in the Church of Kill-naninghean, district of Ui-Briuin. This "Church of the Sisters" is dedicated to her and other five daughters of Leinin.

4. Daughter of Neman and sister of St. Sedna or Sedonius (commemorated March 9), abbot of Killaine; sister also: of Sts. Gorba, Lassara, etc. — all descended from Erc, son of Eochaidh.

5. Fifth virgin abbess of Kildare, the "Mary of the Irish" (commemorated February 1), was of the race of Eochaidh Filnnfuathairt, son of Feidhlimidh Reachtmhar, and thus connected with St. Columbia. Her father was Dubtach of Leinster, and her mother a slave or captive, Broiccseach. Brigida was born at Fochart, near Dundall, about 450. In order to avoid marriage she received, about 467, the pallium album et vestem candidam, dedicating her to virginity. Her chief residence was the monastery of Kildare, which she founded; but affiliated houses of both men and women (de utroque sexu) were raised all over the country, she being abbess over all other abbesses, and the bishop with her at Kildare being similarly above all bishops in her other monasteries. She is connected with bishop Mel, disciple of St. Patrick; and her lector and preacher was bishop Nadfraoich. Thirty years after the death of St. Patrick, whose winding-sheet she prepared, and at the age of about seventy-four, St. Brigida died. Montalembert (Monks of the West) gives an account of St. Brigida and her monasteries, and places her birth at A.D. 467, and her death A.D. 525. He says that "there are still eighteen parishes in Ireland which bear the name of Kilbride or the Church of Bridget." The Irish annals vary as to the time of her death, but the most probable is A.D. 523. Cogitus (Colgan, Tr. Thaumn. pages 523, 524) says that when she died her body and that of bishop Conlaedh were placed on either side of the decorated altar of the church at Kildare. Others say that her body was afterwards translated to Down and deposited in one grave with St. Patrick and St. Columba. This, however, is controverted as an invention of the 12th century. In the Scotch account, she was buried or her relics were kept at Abernethy, but it is more probably another St. Brigida (see 6). St. Brigida was a very frequent object of invocation; and churches dedicated to St. Bridget, St. Brighit, and St. Bride, in all parts of the British Isles, attest the belief in the efficacy of her intercession. In Ireland they are almost numberless, and many are  forgotten. In Scotland, also, the cultus of this saint was very extensive, her dedications being found chiefly in those parts nearest to Ireland and most under Irish influence. For a full and critical account of her life, see Lanigan, Eccl. Hist. Ireland, 1:68, 355, and chapters 8, 9; Todd, Book of hymns, 1:65 sq.; O'Hanlon, Irish Saints, 2:1 sq.; Baring-Gould, Lives of the Saints, 2:14 sq.

6. Virgin, commemorated March 14. It is probable there was a Scotch saint of this name, whose relics were kept at Abernethy. A Brigida is said, in the Irish Life of St. Cuthbert, to have been brought from Ireland, and educated by St. Columba, the first bishop of Dunkeld, along with St. Cuthbert, it Dunkeld. See Ussher, De Brit. Eccl. Prim. (Dublin, 1639) pages 703, 704, who also cites the dedication of Abernethy to God and to St. Brigida by king Nectan.

## Brigitta[[@Headword:Brigitta]]

             SEE BRIDGET.

## Brigitta (2)[[@Headword:Brigitta (2)]]

             SEE BRIDGET.

## Brigittines (Birgittines Or Bridgettines)[[@Headword:Brigittines (Birgittines Or Bridgettines)]]

             a monastic order in the Roman Church, also called Ordo Salvatoris, founded in 1344 by Brigitta (Birgitta or BRIDGET) at Wadstena, in Sweden, and confirmed in 1370 by Urban V. The nuns and monks lived to- ether under one roof, yet without seeing each other. There were to be in every convent 60 nuns, 13 priests (in honor of the twelve apostles and St. Paul), four deacons (to represent Ambrose, Augustine, Gregory, and Jerome), and 8 lay brothers. They lived on alms, were principally devoted to the worship of the Virgin Mary, and were governed by an abbess, who was assisted by a confessor chosen among the priests. Both sexes wore gray cowls; the nuns a crown of three white stripes with five red spots, the monks red and white crosses. Denmark, Norway, the Netherlands, Germany, Portugal, and several other countries had convents of this order, most of which were swept away by the Reformation. England had only one convent, the Sion House, founded by Henry V in 1413, suppressed by Henry VIII, restored by Queen Mary, and again suppressed by Elizabeth. The most celebrated member of this order was John (Ecolampadius, the celebrated reformer of Switzerland. At present the Brigittine monks are entirely extinct, while a few convents, inhabited by nuns only, were still found in 1860 in Bavaria, Poland, Holland, and England. A congregation of Brigittine (or Birgittan) nuns of the Recollection was founded in the seventeenth century by Maria of Escobar at Valladolid, in Spain, which in the eighteenth century had four convents.-Fehr, Gesch. der Monchsorden, nach Henrion, i, 413 sq.; Butler, Lives of Saints, Oct. 8; Helyot, Ord. Religieux, i, 484 sq.

## Brigittines (Birgittines Or Bridgettines) (2)[[@Headword:Brigittines (Birgittines Or Bridgettines) (2)]]

             a monastic order in the Roman Church, also called Ordo Salvatoris, founded in 1344 by Brigitta (Birgitta or BRIDGET) at Wadstena, in Sweden, and confirmed in 1370 by Urban V. The nuns and monks lived to- ether under one roof, yet without seeing each other. There were to be in every convent 60 nuns, 13 priests (in honor of the twelve apostles and St. Paul), four deacons (to represent Ambrose, Augustine, Gregory, and Jerome), and 8 lay brothers. They lived on alms, were principally devoted to the worship of the Virgin Mary, and were governed by an abbess, who was assisted by a confessor chosen among the priests. Both sexes wore gray cowls; the nuns a crown of three white stripes with five red spots, the monks red and white crosses. Denmark, Norway, the Netherlands, Germany, Portugal, and several other countries had convents of this order, most of which were swept away by the Reformation. England had only one convent, the Sion House, founded by Henry V in 1413, suppressed by Henry VIII, restored by Queen Mary, and again suppressed by Elizabeth. The most celebrated member of this order was John (Ecolampadius, the celebrated reformer of Switzerland. At present the Brigittine monks are entirely extinct, while a few convents, inhabited by nuns only, were still found in 1860 in Bavaria, Poland, Holland, and England. A congregation of Brigittine (or Birgittan) nuns of the Recollection was founded in the seventeenth century by Maria of Escobar at Valladolid, in Spain, which in the eighteenth century had four convents.-Fehr, Gesch. der Monchsorden, nach Henrion, i, 413 sq.; Butler, Lives of Saints, Oct. 8; Helyot, Ord. Religieux, i, 484 sq.

## Brignon, Jean[[@Headword:Brignon, Jean]]

             an ascetic theologian of France, of the Jesuit order, who died in 1725, wrote, among other works, Instructions Spirituelles et Pensees Consolantes pour les Ames Affligees on Scrupuleuses (Paris, 1706, 1711): — a translation of L'Imitation de Jesus-Christ (ibid. 1694, many times republished): — Le Combat Spirituel, translated from the Italian (ibid. 1688): — Le Guide Spirituel, translated from the Spanish of P. Dupont (ibid. 1689): — a translation of the Opuscules of Bellarmin (ibid. 1701): — a translation of the Traite des. Sept Paroles de Jesus-Christ sur la Croix, from the same (ibid. 1700). See Hoefer, Nouv. Biog. Generale, s.v.

## Briguet, Sebastian[[@Headword:Briguet, Sebastian]]

             a Swiss historian, was canon of Sion in Valais, and sought diligently foir the antiquities of his native country. He died in 1780. He left some works, among which we notice Vallesia Christian seu Dicecesis Sedunensis Historia Sacra, Vallensium Episcoporum Serie Observato, Addito in Fine Eorundum Syllabo (Sion, 1744): — Oraison Funebre de Louis XIV (Paris, 1726, 1734). See Hoefer, Nouv. Biog. Generale, s.v.

## Brihat-Katha[[@Headword:Brihat-Katha]]

             (the great story), a collection of the popular legends of India.

## Briihl, Moritz J.A[[@Headword:Briihl, Moritz J.A]]

             a Roman Catholic writer of Germany, was born of Jewish parentage, in 1819, at Dusseldorf. He studied at Heidelberg and Bonn, and for a time lived at London as a reporter of an English paper. After his return, in 1844, he joined the Church at Schwabisch-Gmund, and published his Selbstbekenntnisse eines Katechumen (Regensburg, 1844): — Kurze Denkschrift an alle Catholischen Christen, von einem kathol. Neuchristen (Augsburg, 1844). Bruhl died at Vienna, January 13, 1877. Besides the  two writings mentioned above, he published Geschichte der Gesellschaft Jesu (Wurzburg, 1846): — Neueste Geschichte der Gesellschrift Jesu (Gleiwitz, 1847-48, 2 volumers): — Geheime Geschichte der Wahl Papst Clemens XIV und der Affhebung des Jesuitenordens (Aachen, 1848): — Die Versammlung der deutschen Erzbischofe und Bischof e zu Wurzburg (Wurzburg, 1849): — Ueber den Charakter und wesentlichen Eigenschaften der Concordate (Schaffhausen, 1853): — Geschichte der kathol. Literatur Deutschlands, vom X VII Jahrhundert bis zur Gegenwart (Wien, 1854; 2d ed. 1861): — Johann Michael Sailer (Aachen, 1855). (B.P.)

## Bril, Paul[[@Headword:Bril, Paul]]

             an eminent Flemish painter, the brother of Matthew, was born at Antwerp in 1556, and studied under Daniel Wortelmans, an obscure artist. He was engaged, on the accession of Sixtus V, to execute some considerable works in Santa Maria Maggiore, in the Sistine chapel, and in the Scala Santa, at St. John of Lateran. He died in Rome in 1626. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brill, Jacob[[@Headword:Brill, Jacob]]

             a Dutch mystic, was born January 21, 1639, and died at Leyden, January 28, 1700. He was deposed from his office as preacher of Phillipsburg in 1683 for attaching himself to the doctrines of Pontian van Hattem. He wrote about forty treatises, which. were published in 1705 at Amsterdam, and in a German translation at Leipsic in 1706. His teaching is unbiblical, and represents an unchristian mystical pantheism. Thus, according to Brill, the true sacrifice of Christ was not on the cross; but must take place in every Christian. Poiret, in the Bibliotheca Mysticorum Selecta, 1708, speaks very highly of Brill. His writings are given in Unschuldige Nachrichten, 1712, pages 876-882. See Gibel, in Herzog's Real-Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religienses, s.v., (B.P.)

## Brillhart, Jacob[[@Headword:Brillhart, Jacob]]

             a minister in the Methodist Episcopal Church South, was born in York County, Pennsylvania, September 16, 1808. He was converted in 1834; removed to Richmond, Virginia, in 1839, where he was licensed to preach; and in 1848 entered the Kentucky Conference. On the organization of the Western Virginia Conference in 1850 he became a member of it; and in 1865 was transferred to the Holston Conference. In 1870,a stroke of paralysis rendered it necessary for him to become a superannuate, which relation he sustained to the close of his life, April 10, 1874. See Minutes of Annual Conferences of the M.E. Church South, 1874, page 16.

## Brillmacher, Peter Michael[[@Headword:Brillmacher, Peter Michael]]

             a Jesuit, was born at Cologne in 1542, and studied at Paris under Maldonatus. For six years he was rectorat Speyer, and in 1588 went to Minster, where he founded the college of the Jesuits, whose rector he was for eight years. He died August 25, 1595, leaving, De Communione sub Altera Tantun-Specie (Cologne, 1582): — De Eucharistice Sacramento Dialogi V (1580-84): — Christiana et Solida Detectio Errorum Joannis a Munster (1591). See Hartzheim, Bibl. Colonsensis; Reiffenberg, Historia Soc. Jes. ad Phen. Inf. page 319; Strunck, Annal. Paderborn, 3:539, 566; Bauer, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Brim[[@Headword:Brim]]

             קָצֶה, katseh', the extremity or edge of the water, Jos 3:15; שָׂפָה, saphah', the lip or rim of a cup or basin, 1Ki 7:23; 1Ki 7:26; 2Ch 4:2; 2Ch 4:5; ἄνω, up to the top of a vessel, Joh 2:7.

## Brim (2)[[@Headword:Brim (2)]]

             קָצֶה, katseh', the extremity or edge of the water, Jos 3:15; שָׂפָה, saphah', the lip or rim of a cup or basin, 1Ki 7:23; 1Ki 7:26; 2Ch 4:2; 2Ch 4:5; ἄνω, up to the top of a vessel, Joh 2:7.

## Brim, William W[[@Headword:Brim, William W]]

             a Methodist Episcopal minister, was born at Henrietta, N.Y., May 18, 1827. He went to reside with friends on a farm, near Cazenovia, at the age of thirteen; was apprenticed to a turner at eighteen; experienced religion at nineteen; studied at Wyoming Seminary one year, a short time at  Cazenovia, and graduated at Dickinson College in 1857. Soon afterwards he became principal of Rainsburgh Seminary, and in 1859 entered the East Baltimore Conference. In 1862 he became superannuated, and travelled for his health. In 1863 he became principal of Jonesville Seminary, and in 1864 retired to Lockport, N.Y., where he resided until his death, October 7, 1874. Mr. Brim was a genial Christian gentleman, and led a gentle, devoted life. See Minutes of Annual Conferences, 1875, page 32.

## Brimner[[@Headword:Brimner]]

             in Norse mythology, is the hall in Gimie or Okolni, where the best drink is to be found for departed souls.

## Brimstone[[@Headword:Brimstone]]

             (גָּפְרַית, gophrith'; θεῖον, sulphur). The Hebrew word is connected with גֹּפֶר, go'pher, rendered "gopher-wood" in Gen 6:14, and probably signified in the first instance the gum or resin that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur a well-known simple mineral substance, crystalline and fusible, but without a metallic basis. It is exceedingly inflammable, and when burning emits a peculiar suffocating smell. It is found in great abundance near volcanoes and mineral wells, more particularly near hot wells, and it is spread nearly over the whole earth. In Gen 19:24-25, we are told that the cities of the plain were destroyed by a rain (or storm) of fire and brimstone. There is nothing incredible in this, even if we suppose natural agencies only were employed in it. The soil of that region abounded with sulphur and bitumen; and the kindling of such a mass of combustible materials through volcanic action or by lightning from heaven, would cause a conflagration sufficient not only to engulf the cities, but also to destroy the surface of the plain, so that "the smoke of the country would go up as the smoke of a furnace," and the sea, rushing in, would convert the plain into a tract of waters. SEE SODOM. Small lumps of sulphur are still found in many places on the shores of the Dead Sea. SEE SULPHUR. The word brimstone is often figuratively used in the Scriptures (apparently with more or less reference to the above signal example) to denote punishment and destruction (Job 18:15; Isa 30:33; Isa 34:9; Deu 29:23; Psa 11:6; Eze 38:22). Whether the word is used literally or not in the passages which describe the future and everlasting punishment of the wicked, we may be sure that it expresses all which the human mind can conceive of excruciating torment (Rev 14:10; Rev 19:20; Rev 20:10; Rev 21:8). SEE HELL.

## Brimstone (2)[[@Headword:Brimstone (2)]]

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## Brinclkmann, Philip Jerome[[@Headword:Brinclkmann, Philip Jerome]]

             a German painter and engraver, was born at Spires in 1709, and studied under J.G. Dathani. The following is a list of some of his works: David with the Head of Goliath; The Resurrection of Lazarus; Christ and the Samaritan Woman; Mary Magdalene at the Feet of Our Saviour. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Biog. Dict. s.v.

## Brindley, Richard[[@Headword:Brindley, Richard]]

             an English Congregational minister, was born at Worcester in 1825. He was converted and received into Christian fellowship at the age of fourteen, obtained his education at Highbury College, and was pastor first at King's Lynn. Severe weather at this place caused his removal to Argyle Chapel, Bath, where he labored successfully during ten years, and then accepted an invitation to the pastorate of the Church at Markham Square, Chelsea. Here he died, October 19, 1865. Mr. Brindley, during his life, published several Sermons and Tracts, which had considerable circulation. See (Lond.) Cong. Year-book, 1866, page 237.

## Brine, John[[@Headword:Brine, John]]

             an English Baptist minister, was born at Kettering in 1703. Although placed when quite young in a factory, he devoted his spare hours to reading and study. He became a Christian, and joined the Baptist Church at Kettering, which subsequently gave him a license to preach, and he was, after a time, called to the pastoral charge of the Church at Coventry. After a few years he was called to London, to become the pastor of the Baptist Church worshipping in Currier's Hall, Cripplegate. As a minister in the  metropolis he took a prominent stand in all matters pertaining to the prosperity of his denomination during his thirty-five years' residence in London. After a life of great usefulness he died, February 24, 1765. The publications of Mr. Brine were very numerous, consisting largely of Sermons, with a few treatises, the design of which was to vindicate his peculiar tenets. He belongs to the school of divines represented by Gill, and may be termed a High Calvinist. See Wilson, Hist. of Dissenting Churches, 2:574-580. (J.C.S.)

## Brink[[@Headword:Brink]]

             some Heb. words elsewhere rendered sometimes "brim" (q.v.).

## Brink (2)[[@Headword:Brink (2)]]

             some Heb. words elsewhere rendered sometimes "brim" (q.v.).

## Brinkerhoff, Abraham D[[@Headword:Brinkerhoff, Abraham D]]

             a Presbyterian minister, was born at Fishkill, N.Y., June 5, 1795, He was educated at Columbia College and the Auburn Theological Seminary. He was licensed by the Champlain Presbytery of New York in 1832, and became pastor of the Presbyterian Church at Chazy in September, 1833; subsequently at Plattsburgh, Keesville, and Champlain (till 1850), and in 1852 again at Chazy until 1858. He afterwards resided without charge at Champlain. where he died, March 2, 1860. See Wilson, Presb. Hist. Almanac, 1861, page 157.

## Brinkerhoff, George G[[@Headword:Brinkerhoff, George G]]

             a minister of the Reformed (Dutch) Church, was born at Closter, Bergen County, N.J., in 1761. He studied under' Meyer, Romeyn, and Froeligh, and was licensed by the Synod of Dutch Reformed churches in 1788. In 1789 he was missionary "to the North," and to Conewago, Pennsylvania, from 1789 to 1793. While he was there, and about the time of his departure, his congregation was broken up by the almost total emigration of his people farther west. He was pastor at Kakeat and Ramapo from 1793 to 1806, and at Sempronius, near Owasco, Cayuga County, N.Y., from 1808 to 1813. He was also missionary to "Genesee Country" in 1796. He died in great peace and triumph in 1813. He was a godly man and a faithful minister, mild and gentle, and yet firm and resolute. See Corwin, Manual of the Ref. Church in America (3d ed.), page 195.

## Brinkle, Samuel Crawford[[@Headword:Brinkle, Samuel Crawford]]

             a clergyman of the Protestant Episcopal Church, was born at Dover, Delaware, January 26, 1796. He graduated at Princeton College, N.J., in 1815; was ordained deacon in 1818 and priest in 1820; officiated at St. David's Parish, Radnor, Pennsylvania, for fourteen years; in Grace Church,  Philadelphia, two years; and was assistant minister to the United Swedish churches fourteen years. In May 1848, he took charge of Christ Church, Christiana Hundred, near Wilmington, Delaware, where he remained until his death, March 12, 1863. He was a delegate from Delaware to the General Convention of 1862. See Amer. Quar. Church Rev. July 1863, page 321.

## Brinkley, John[[@Headword:Brinkley, John]]

             an English prelate and astronomer, was born in 1763. He graduated from Caius College, Cambridge, in 1788. In 1826 he was appointed bishop of Cloyne, in Ireland, having been previously for many years professor of astronomy in Trinity College, Dublin. His death occurred September 14, 1835. Dr. Brinkley was eminent for his knowledge of mathematical science and astronomy. He published Elements of Plane Astronomy (1822, 8vo; the 6th edition was edited, with notes, by the Reverend Dr. Luby). See (Lond.) Christian Remembrancer, Oct. 1835, p. 640; Rose, Biog. Dict. s.v.

## Brinsley, John[[@Headword:Brinsley, John]]

             an English Nonconformist divine, nephew of bishop Hall, was born at Ashby-de-la-Zouch, Leicestershire, in 1600, and educated at Eman'uel College, Cambridge. He preached first at Oreston, near Chelmsford, then at Smerleyton, in Suffolk, and lastly was called to Yarmouth, but, on account of his principles, was not permitted to preach except on week days at a small village, until the people of Yarmouth applied to the king for his license. At the Restoration, however, he was ejected for nonconformity. He died January 22, 1665; He published several theological and educational works. See Chalmers, Biog. Dict. s.v. Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brinsmade, Daniel[[@Headword:Brinsmade, Daniel]]

             a Congregational minister, graduated from Yale College in 1745, was ordained pastor of the Church at Washington, Connecticut, in 1749, and died in 1793. See Sprague, Annals of the Amer. Pulpit, 1:631.

## Brinsmade, Horatio Nelson, D.D[[@Headword:Brinsmade, Horatio Nelson, D.D]]

             a Presbyterian minister, was born at New Hartford, Connecticut, December 28, 1798. He prepared for college at Phillips Academy, Andover, and  graduated at Yale College in 1822. Immediately thereafter he entered Princeton Seminary, where he remained one year, and afterwards studied theology under Dr. Hawes. He taught in the Deaf and Dumb Asylum at Hartford from 1823 to 1831. He was licensed by the North Congregational Association of Hartford, June 1, 1828. He supplied the North Congregational Church at Hartford, the Church at Collinsville also (1831); became pastor at Pittsfield, Massachusetts (1835-41); and from there he went to the Third Presbyterian Church of Newark, N. J. (until 1853); was pastor subsequently of a Congregational Church at Beloit, Wisconsin, and closed seven years of highly successful labor, January 1, 1861. During nearly the whole time of his pastorate there he gave gratuitous instruction in Beloit College. From there he returned to Newark in 1864, and commenced labors with a mission of the Third Presbyterian Church, and as a result the Wycliffe Presbyterian Church was formed in 1865, of which he was pastor from 1867 to 1872. He died in Newark, January 18, 1879. See Necrolog. Report of Princeton Theol. Sem. 1879. page 19.

## Brinsmead, William[[@Headword:Brinsmead, William]]

             a Congregational minister, was a native of Dorchester, Massachusetts. He entered Harvard College in 1646, but left in 1647, without taking his degree. He first preached at Plymouth, but he was laboring at Marlborough as early as 1660, though he was not installed there until October 3, 1666. As he was preaching on March 20, 1676, the assembly was surprised by the approach of Indians. All reached the fort safely except one man, who was wounded. The meeting-house and many dwellings were burned. Brinsmead died July 3, 1701. See Sprague, Annals of the Amer. Pulpit, 1:256.

## Briocus, Saint[[@Headword:Briocus, Saint]]

             as is not uncommon with the early Celtic saints who led a wandering life, is claimed by several of the Celtic tribes. According to Acta Sanctorum, May 1, Briocus was born of idolatrous parents in Corriticia, and educated from the age of ten years by Germanus, bishop of Paris. He settled in Brittany, where he died at the age of ninety. His monastery at St. Brieuc was made the centre of a bishopric about 844, but his body was soon after translated to the monastery of Sts. Sergius and Bacchus, near Angers, the monks flying before the Dalies. His bell was still existing in 1210. The parish of St. Breock, in Cornwall, is on the river Camel, and the parish fair is held May  1, the day of the saint's translation, but his feast day at St. Poi de Leon was April 28 (or 29). He is known in Scotland as Brayoch, Broc, Brock, and Bryak, and had dedications at Montrose, Rothesay, and Dunrod, in Kirkcudbrightshire, but does not appear in Scotch calendars (see Forbes; Kal. Scott. Saints, page 291; Orig. Par. Scot. 2:223).

## Brion[[@Headword:Brion]]

             a French ascetic theologian, lived at the commencement of the 18th century. Some of his principal works are, Paraphrases sur divers Psaumes Mysterieux (Paris, 1718): — Vie de ia Soeur Marie de Sainte Therese, Carmelite de Bordeaux (ibid. 1720): — Considerations sur les plus Importantes Verites du Christianisme (ibid. 1724): — Traite de la Vraie et Fausse Spiritualite (ibid. 1728): — Vie de Madame Guyon (Cologne, 1720). See Hoefer, Nouv. Biog. Generale, s.v.

## Brionne, Council Of[[@Headword:Brionne, Council Of]]

             (Concilium Brioniense), was held in 1050. (The place is the ancient Brionia, in France fifteen miles N.E. of Bernay.) This was rather a conference than a council in it Boranger was silenced, and made to profess the Catholic faith. See Labbe, Concil. 9:1054.

## Briosco, Andrea[[@Headword:Briosco, Andrea]]

             (called il Riccio), an Italian architect, was born at Padua, and flourished about 1500. His chief work was the grand Church of Santa Giustina. This work gained him a reputation. He was also a sculptor of some eminence, as there are some of his works in San Antonio, at Padua. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Briot, Simon[[@Headword:Briot, Simon]]

             a French historian of the Benedictine order, died in 1701. He left in MS. Histoire de l'Abbaye de Molesme. See Hoefer, Nouv. Biog. Generale, s.v.

## Brisacier, Jacques Charles De[[@Headword:Brisacier, Jacques Charles De]]

             a French theologian, was born about 1646. He was for seventy years overseer of the seminary of foreign missions. He died in 1736. His chief works are, Oraison Funebre de la Duchesse d'Aiguillon (Paris, 1675): —  Oraison Funebre de Mademoiselle de Bouillon (Rouen, 1683). See Hoefer, Nouv. Biog. Generale, s.v.

## Brisacier, Jean De[[@Headword:Brisacier, Jean De]]

             a French theologian of the Jesuit order, was born at Blois in 1603. He taught classics and philosophy in several colleges, and afterwards devoted himself to preaching. His zeal against Port Royal gained for him a great deal of credit in his society. He was successively rector of several places, provincial in Portugal, rector of the college of Clermont at Paris, and finally died at Blois in 1668. Among his writings we notice, Le Jansseisme Coanfondu. (Paris, 1651). This work was censured by the archbishop of Paris, M. de Gondi, and strongly combated by Arnauld. See Hoefer, Nouv. Biog. Generale, s.v.

## Brisbane[[@Headword:Brisbane]]

             a town of Eastern Australia, New South Wales, and see of a bishop of the Church of England, which was erected in 1859. The town ceased to be a penal settlement in 1842, and has since become a thriving place. The number of the clergy in 1859 was seven. See Clergy Hist for 1860 (London, 1860, 8vo). SEE AUSTRALIA.

## Brisbane (2)[[@Headword:Brisbane (2)]]

             a town of Eastern Australia, New South Wales, and see of a bishop of the Church of England, which was erected in 1859. The town ceased to be a penal settlement in 1842, and has since become a thriving place. The number of the clergy in 1859 was seven. See Clergy Hist for 1860 (London, 1860, 8vo). SEE AUSTRALIA.

## Brisbane, William H[[@Headword:Brisbane, William H]]

             (2), a Methodist, Episcopal minister, was born in New York city, August 5, 1824. He was thrown upon his own resources at the age of ten; became a messenger boy in the employ of a lawyer, where he formed a fondness for  books; found his way to Philadelphia while yet young, apprenticed himself to a chair-maker, sought religious associations, attached himself to a Sabbath-school, and in 1843 gave his heart to God. Three years later he received license to preach, and in 1848 entered the Philadelphia Conference, wherein he served faithfully until his death, April 29, 1862. Mr. Brisbane combined devoted piety, studious habits, and industry, thus starting favorably in his ministry, and continuing to increase in ability and acceptableness. See Minutes of Annual Conferences, 1863, page 44.

## Brisbane, William H. (1), D.D[[@Headword:Brisbane, William H. (1), D.D]]

             a Baptist minister, was born near Charleston, S.C., in 1803. "His ancestors were of aristocratic English and Irish families, and he was the heir of large wealth." Bishop England of the Romish Church, and Reverend W.T. Brantly were his early instructors, and he was a graduate of the military school at Middletown, Connecticut, in 1822. Shortly after leaving this place he became a Christian, and immediately decided to study for the ministry. His social standing and ability as a preacher at once brought him into repute, and he was a welcome visitor in the best circles of society. Much of his time was spent in Washington and the principal cities of the country, where he was brought into friendly relations with some of the ablest statesmen in the land. He took an active part in the anti-slavery cause, and early in the history of that movement emancipated his own slaves, and provided homes for them in Ohio. He became a resident of Cincinnati, where he devoted himself most zealously to the work of the ministry. The last twenty-five years of his life were spent in Wisconsin, where, in Madison and other places, he preached with great power and success. His death occurred at Arena, Wisconsin, April 5, 1878. See Cathcart, Baptist Encyclop. page 135. (J.C.S.)

## Briscoe, Thomas[[@Headword:Briscoe, Thomas]]

             an English Wesleyan preacher, commenced his ministry in 1751, and continued in the harness for about thirty years. Damp beds and poor accommodations in Ireland induced the disorder from which he died in the city of Chester, where he was supernumerary, in 1797. He was a well-read man, a good preacher, but with little physical energy. See Atmore, Meth. Memorial, s.v.

## Brison[[@Headword:Brison]]

             was a eunuch of the empress Eudoxia, an orthodox Christian, and a faithful friend of Chrysostom. He took the lead in the processions set on foot to overpower the services of the Arians, and in an assault made by them received a serious wound in the head from a stone. When, on Chrysostom's first deposition, Eudoxia's fears had been aroused by the earthquake, Brison was one of the messengers sent to discover the archbishop's place of retreat. He found him and brought him back. On his arrival at Cucusus, Chrysostom wrote to Brison, giving an account of his journey and its miseries.

## Brison, Samuel[[@Headword:Brison, Samuel]]

             born in Frederick county, Virginia, in 1797, entered the Baltimore Conference of the Methodist Episcopal Church in 1821, and labored in its ranks with great acceptance and success until his death at Baltimore, Oct. 13, 1853. He was twice presiding elder: 1838-1841 of the Rockington district, and 18451848 of the Northumberland district. His personal character was noble and elevated, and his ministry eminently acceptable and useful.-Minutes of Conferences, v, 331.

## Brison, Samuel (2)[[@Headword:Brison, Samuel (2)]]

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## Brisonnet, Denis[[@Headword:Brisonnet, Denis]]

             son of the cardinal of St. Malo, was made successively bishop of Toulon and of St. Malo. He was a member of the Council of Pisa, 1511, and of that of the Lateran, 1514. His reputation for virtue and kindness was very great; and toward the end of his life he gave up his episcopal office, for fear that he should not be able faithfully to fulfil its duties in his old age. He died in 1536.-Hoefer, Biog. Generale, 7:378.

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## Bristed, John[[@Headword:Bristed, John]]

             a minister of the Protestant Episcopal Church, was born in Dorset, England, in 1779. He studied medicine and practiced it before he came to America. In 1806 he arrived in New York, began the study of law, and was admitted to practice in the courts of that state. He married the daughter of the late John Jacob Astor of New York city, in 1820, and continued in the legal profession until 1824, when he removed to Bristol, R.I., and began the study of divinity under bishop Griswold, and was admitted to orders. Subsequently he went to Vermont and completed his studies under bishop Smith. For some time he was in charge of a Church at Vincennes, and in  1828 returned to Bristol as an assistant to bishop Griswold. In the following year he was rector of St. Michael's Church in that town, which position he held until April 1843, when he resigned it on account of failing health. He died at Bristol, February 23, 1855. See Amer. Quar. Church Review, 1855, page 161.

## Bristol[[@Headword:Bristol]]

             in Gloucestershire, England, the seat of a bishopric of the Church of England, founded by Henry VIII, who in 1542 converted the abbey-church of the Augustine monks into a cathedral, dividing the abbey lands between the bishop and the chapter, which he made to consist of a dean and six secular canons or prebendaries. The church was also served by an archdeacon, six minor canons, a deacon and subdeacon, six lay clerks, and six choristers. This see is now united to that of Gloucester, and the bishop is styled of Gloucester and Bristol. The last bishop of Bristol, Dr. Allen, was transferred to Ely in 1836. The present bishop of Gloucester and Bristol (1861) is Charles Baring, consecrated 1856.

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## Bristol, Council Of[[@Headword:Bristol, Council Of]]

             (Concilium Bristoliense), was held under the pope's legate, on St. Martin's day, in 1216, upon matters relating to discipline. Eleven bishops of England and Wales were present, with others of the inferior clergy, and of the nobility who continued faithful to Henry III. The barons who opposed that monarch were excommunicated. See Wilkins, Concil. 1:546.

## Bristol, Daniel Wheelock, D.D[[@Headword:Bristol, Daniel Wheelock, D.D]]

             a Methodist Episcopal minister, was born at Adams, Jefferson County, N.Y., December 15, 1812. He joined the Church in 1833, was licensed the following ear, and entered the Oneida (afterwards Central) Conference, in which he continued until his death, at Syracuse, November 2, 1883, having filled the most important positions. and been several times a delegate to the General Conference. See Minutes of Annual Conferences, 1883, page 320.

## Bristow (Or Bristolius), Richard[[@Headword:Bristow (Or Bristolius), Richard]]

             an Englishman in Roman orders, was born at Worcester in 1533. He was educated at Exeter College, Oxford, lived first at Louvain, and then at the English College at Douay at a time when it was not safe for one of his sect to remain in England. He was the first of that college to be made a priest, being the right hand of cardinal Allen, who, departing to Rheims, left Bristow prefect of Douay College. He was afterwards sent for to Rheims, where he wrote his book, Contra Futilems Fulcrum. He returned to his native land for his health, and died in London in 1582: He also collected, and for the most part wrote, Annotations on the English Translation of the New Testament, at Rheims, and some minor works. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Rose, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bristow, James H[[@Headword:Bristow, James H]]

             a Methodist Episcopal minister, was born in Clark County, Kentucky, July 26, 1813. He received a liberal education, and on reaching manhood made choice of the law as a profession; but being converted in 1832 he joined the Presbyterians, and soon after was licensed to preach in the Cumberland Presbyterian Church. He thus continued to labor, first in Kentucky, and afterwards in Ohio. Eventually he joined the Methodist Episcopal Church, and in 1844 was admitted into the Kentucky Conference. At the unfortunate division of the Church, Mr. Bristow, for peace' sake, though an avowed enemy to slavery, took work in the Church South, in which he filled many of its best appointments, and gained merited distinction in his able defence of some Methodist doctrines which are in direct opposition to popular belief in the region where he was born and reared. In 1852 he was sent as a missionary to California; two years later he returned and united with the Louisville Conference of the Church South. At the beginning of the war Mr. Bristow was intensely southern in feeling and education, as well as association; but he was equally patriotic, and declared, "I am determined to stand by the old flag," which assertion made the Confederates his deadly enemies, and obliged him to flee for refuge to the Louisville Legion, of which he was immediately chosen chaplain, and with it thus remained till near the end of the war. On closing his military career he found no affiliation in his heart for the sentiments of the Church South, and returned to the bosom of his mother Church, procured an upper room in Louisville, Kentucky, and soon formed a religious society, to whom he preached, and with which he labored until it became a strong Church. His  last charge was in the city of Paducah, as presiding elder of that district. That was, indeed, pioneer work. He had no supporters, few friends, and many opposers; but he rose superior to every discouragement and obstacle, secured a room in which to hold meetings, organized a Sabbath-school, travelled thousands of miles soliciting money for the erection of a house of worship, was eminently successful, and at his death left there a fine brick edifice worth three thousand dollars, a Church of one hundred and four members and probationers, and a fine. Sunday-school, equipped with a library of one hundred volumes. Mr. Bristow was struck with paralysis April 10, 1869, and on the first of the following March he died. See Minutes of Annual Conferences, 1870, page 24.

## Bristow, John[[@Headword:Bristow, John]]

             an English Congregational minister, was born at Great Marlow, January 27, 1787. He joined the Church at Wooburn in his nineteenth year, and was sent, in 1809, to the Gosport Academy, but at the close of the first year removed to the college at Hoxton. In September 1814, he was ordained over the Church at Wilton, and continued to exercise his ministry here for tell years. He became pastor of the Church in Castle street, Exeter, in 1824, but in 1847 he resigned his pastoral charge, as he found his health was failing greatly. He preached occasionally, as his health admitted, but his sufferings and life ended August 30, 1852. As a minister and a Christian, he was much revered and honored. See (Lond.) Cong. Yearbook, 1853, page 207.

## Britain[[@Headword:Britain]]

             SEE ENGLAND, CHURCH OF.

## Britain (2)[[@Headword:Britain (2)]]

             SEE ENGLAND, CHURCH OF.

## Britain, Councils Of[[@Headword:Britain, Councils Of]]

             (Concilium Britannicum), is a name

(1) for Councils of the Welsh Church. SEE AUGUSTINES OAK; SEE CAERLEONENSE; SEE LUCUS VICTORIAE; SEE VERULAMIUM.

(2) Breton Councils. SEE BRETAGNE, COUNCIL OF. The councils called "Britannica" are either those above named (mostly misdated and incorrectly described), or are pure fables; Cave has chosen to add to them the Northumbrian Synod of Onestrefield of A.D. 702, which see under its proper title.

## Brithwaldus (Or Britwold)[[@Headword:Brithwaldus (Or Britwold)]]

             a monk of Glastonbury, and afterwards abbot of Reculver (Regalbiensis), was elected to the see of Canterbury, July 1, 692. He drove into banishment Wilfred of York; but at length, frightened by the papal menaces, restored him to his see. He held the metropolitan see thirty-eight years and six months, and died in 730. He wrote, the Life of St. Edwinus, Bishop of Worcester: — De Origine Eveshamensis Coenobii, etc. See Godwin de Praes, page 43; Landon, Ecclesiastical Dictionary, s.v.

## British Church[[@Headword:British Church]]

             SEE ENGLAND, CHURCH OF.

## Britius, Francis[[@Headword:Britius, Francis]]

             a French missionary and Orientalist, a native of Rennes, lived in the latter half of the 17th century. He at first preached the Gospel in the East, but was finally recalled to Rome by his superiors, who employed him to translate into Arabic an abridgment of the Annals of Baronius, continued by Sponde down to the year 1646 (Rome, 1653, 1655, 1671). He also assisted in an Arabic version of the Bible, published by Nazari (Rome, 1671), with the text of the Vulgate, opposite. See Hoefer, Nouv. Biog. Generale, s.v.

## Britius, Saint[[@Headword:Britius, Saint]]

             bishop of Tours, was licentious in early life, but was converted by St. Martin, and became his successor. He died November 13, 444.

## Brittain, Joseph[[@Headword:Brittain, Joseph]]

             an English Wesleyan minister, was born at Wednesbury, Staffordshire, in 1784. He joined the Methodist Church in early life, and the itinerancy in 1806. He died in the work, November 28, 1821. "He was of a meek and quiet spirit." See Minutes of the British Conference, 1822.

## Brittinians[[@Headword:Brittinians]]

             a congregation of Augustinian monks, so called from their having been first established at Brittini, near Ancona, in Italy, in the former part of the 13th century. They were very austere, ate no animal food, and observed long fasts. They were recognized by Gregory IX, and joined the general congregation of Augustinian monks (q.v.) in 1256.

## Britton, Maurice[[@Headword:Britton, Maurice]]

             an English Wesleyan minister, was born at Kingswood, November 3, 1802. He was converted when sixteen, received an appointment from the Conference in 1830, and died at Hereford, February 22, 1869. He was a godly man, attentive to the poor and the afflicted, and a soul saver. See Minutes of the British Conference, 1869, page 19.

## Britton, Thomas[[@Headword:Britton, Thomas]]

             a Presbyterian minister, came to America from England in 1850, joined the Brooklyn Presbytery, and was stationed in the city of Brooklyn, N.Y. He died in the autumn of 1858. See Wilson, Presb. Hist. Almanac, 1860, page 120.

## Brivio, Giuseppe[[@Headword:Brivio, Giuseppe]]

             an Italian poet, was born at Milan in 1370, became canon of the cathedral of that place, and died at Rome in 1450. He composed a great many Latin poems, only fragments of which have been published, among which is a letter to Niccolo Nicoli. See Hoefer, Nouv. Biog. Generale, s.v.

## Brixen (Or Bresse), Council Of[[@Headword:Brixen (Or Bresse), Council Of]]

             (Concilisums Brixiense), was held in 1080, by the emperor, Henry IV. (The Italian name is Bressanone; it lies in the Tyrol, south of the Alps, and is the seat of a bishopric.) Cardinal Hugo the White and thirty bishops were present. They maintained the rights of the emperor against pope Gregory  VII, who had excommunicated him; they proceeded so far as to depose Gregory, and to elect Guibert of Ravenna in his place, who took the name of Clement III. See Labbe, Concil. 10:389.

## Brizio (Or Briccio), Prancesco[[@Headword:Brizio (Or Briccio), Prancesco]]

             a distinguished Italian painter and engraver, was born at Bologna in 1574. He studied art in the academy of Caracci, and died in 1623. The following are some of his principal works: The Return out of Egypt; The Holy Family; St. Francis kneeling holding the Infant Jesus, and the Virgin Mary in the Clouds; The Great St. Jerome; Christ and the Samaritan Woman. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brizio (Or Brizzi), Filippo[[@Headword:Brizio (Or Brizzi), Filippo]]

             an Italian painter, the son of Francesco, was born, at Bologna in 1603. He studied under Guido, and executed a picture in the Church of San Giuliano, at Bologna, representing St. Juliani Crowned by Angels; also an altar-piece in San Silvestro, representing the Virgin, with Saints. He died in 1675. See Spooner, Biog. Host. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brizo[[@Headword:Brizo]]

             in Greek mythology, was a local deity of the island of Delos, the protectress of sailors. Only fruits and animals of the earth were offered to her as sacrifices. Her oracles were uttered in dreams.

## Broach (Or Broche)[[@Headword:Broach (Or Broche)]]

             an old English term for a spit, and applied to a spire; still in use in some parts of the country, as in Northamptonshire, Leicestershire, etc., where it is used to denote a spire springing from the tower without any intermediate parapet. SEE SPIRE. The term "to broche" seems to be also used in old building accounts, perhaps for cutting the stones in the form of voussoirs.

## Broad (Or Broadaeus), Thomas[[@Headword:Broad (Or Broadaeus), Thomas]]

             an English clergyman, was born in Gloucestershire in 1577, and educated at St. Mary's Hall and Alban Hall, Oxford. In 1611, on the death of his father, he became rector of Rendcome, Gloucestershire, where he continued until his death in June 1635. He wrote Touchstone for a Christian (1613): — The Christian's Warfare (eod.): — Three Questions on the Lord's Day (1621): — and Tractatus de Sabbato, etc. (1627). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Broad Church[[@Headword:Broad Church]]

             SEE ENGLAND, CHURCH OF.

## Broad Church (2)[[@Headword:Broad Church (2)]]

             SEE ENGLAND, CHURCH OF.

## Broad, John[[@Headword:Broad, John]]

             an English Baptist minister, was born in London, January 22, 1809. He was convinced of sin in 1833, at the Wesleyan chapel in Hinde Street,  Manchester Square, London, and soon afterwards found peace in Christ. He immediately gave himself to evangelical work among the neglected classes of the great metropolis. Alter a time he became pastor of a Church in Kensington, giving up a business which was yielding him a large profit. Here he remained nine years, and then became pastor of a Church in Hitchin, Herts, for sixteen years. In 1858 he visited Melbourne, Australia, for his health. On his return he preached at Hastings, October 3, 1858, and on the Saturday morning following he was found dead in his bed. See (Lond.) Baptist Handbook, 1859, page 45. (J.C.S.)

## Broadbent, John[[@Headword:Broadbent, John]]

             an English Wesleyan preacher, was born near Leeds, Yorkshire, in 1751. He was converted young, and entered the ministry in 1772. He was lively and fervent in preaching, and having naturally a weak constitution, he frequently so exhausted himself as to be ready to drop down when the sermon was concluded. A short time before his death he settled in Frome, Somersetshire. He died November 10, 1794, aged forty-three years. "Those who knew him best, knew but in part the goodness and greatness of his heart." He prayed with Wesley in his (Wesley's) last moments, and signed the circular announcing his death. See Atmore, Meth. Memorial, s.v.; Smith, Hist. of Wesl. Methodism, 1:580; 2:200.

## Broadbent, Joseph[[@Headword:Broadbent, Joseph]]

             son of Reverend Samuel Broadbent, was sent by the British Wesleyan Conference to Calcutta in 1867, and at the end of that year was removed to Lucknow, where his kindness of spirit and uniform attention to duties won the confidence and love of all. He died August 20, 1872, in the thirty-third year of his age. See Minutes of the British Conference, 1873, page 46.

## Broadbent, Samuel[[@Headword:Broadbent, Samuel]]

             an English Wesleyan minister, was born at Braistow, near Sowerby Bridge, Yorkshire, October 27, 1794. He was converted in early life, was received into the ministry in 1815, and was sent at once to Ceylon, where he labored at Galle, Trincomalee, and Point Pedro until 1820, when he was deputed to commence missionary operations in Madagascar. At the instance of the Missionary Committee, however, this enterprise was abandoned, and he and F.L. Hodgson were sent to commence operations among the Bechuanas of South Africa. After six years' toil his health failed and he returned to England, where he received regular Conference appointments until 1863, when he retired from the toils, of the itinerancy and settled at Lvtham. He died June 3, 1867. Mr. Broadbent labored with undeviating regularity and faithfulness. He saw several of his sons enter the same sacred work. He wrote, The Missionary Martyr of Namagualand: Memorials of Reverend William Threfall (2d ed. Lond. 1860, 18mo): — Sermon on the Sabbath Day: — Anti-Scriptural Marriages the Ruin of Souls and the Curse of the Church: — A Narrative of a Mission to the Baralongs (Lond. 1865, 12mo): — The Pious and Princely Shoemaker: — An Account of Mr. Joseph Watkin (1852, 18mo). See Minutes of the British Conference, 1867, page 27; Wesl. Meth. Magazine, October 1870, art. 1; Osborn, Meth. Bibliog. s.v.

## Broaddus, Andrew[[@Headword:Broaddus, Andrew]]

             a Baptist minister, was born in Caroline county, Virginia, in 17t0. At eighteen, against his father's commands, he joined the Baptists and began to preach. Being ordained in 1791, he labored for the rest of his life (except six months in Richmond) in the counties of Caroline, King and Queen, and King William, in Virginia, though often called to other and more important fields. In 1832, and for many years afterward, Mr. Broaddus was chosen moderator of the Dover Association of Baptist Churches. He died Dec. 1, 1848. His publications are, A History of the Bible, 8vo; A Catechism; A Form of Church Discipline; The Dover and Virginia Collections of Hymns; and various Letters and Sermons,-Sprague, Annals, 6:290; Jeter's Memoir.

## Broaddus, Andrew (2)[[@Headword:Broaddus, Andrew (2)]]

             a Baptist minister, was born in Caroline county, Virginia, in 17t0. At eighteen, against his father's commands, he joined the Baptists and began to preach. Being ordained in 1791, he labored for the rest of his life (except six months in Richmond) in the counties of Caroline, King and Queen, and King William, in Virginia, though often called to other and more important fields. In 1832, and for many years afterward, Mr. Broaddus was chosen moderator of the Dover Association of Baptist Churches. He died Dec. 1, 1848. His publications are, A History of the Bible, 8vo; A Catechism; A Form of Church Discipline; The Dover and Virginia Collections of Hymns; and various Letters and Sermons,-Sprague, Annals, 6:290; Jeter's Memoir.

## Broaddus, William F., D.D[[@Headword:Broaddus, William F., D.D]]

             a distinguished Southern Baptist minister, was born in Culpepper County, Virginia, April 30, 1801. He was ordained in April 1824, and became pastor of the Church in Middleburg, Loudon County. Besides serving, during a period of sixteen years, several churches from which he received little or no compensation, he had under his charge a large and prosperous school for young ladies. He removed to Lexington, Kentucky, in 1840, where he repeated his experiment of preaching and teaching, remaining about ten years. For two or three years from 1851 he acted as a financial agent to raise an endowment for Columbian College; and in 1855 became pastor of the Church in Fredericksburg, Virginia, where he also conducted a young ladies' school. In 1859 he was the financial agent, successfully prosecuting his work, of the Southern Baptist Theological Seminary. A second time he entered upon his ministerial work in Fredericksburg, and remained at his post until the United States troops took possession of the city in 1863. For a time he was in prison at Washington, and on his release  removed to Charlotteville, in which place he remained until 1868, when he returned to Fredericksburg, where he was engaged for several years in the benevolent work of securing an education for the children of deceased and disabled Confederate soldiers. So long. as his strength permitted he continued to preach. He died in Fredericksburg, September 8, 1876. See. Cathcart, Baptist Encyclop. page 137. (J.C.S.)

## Brobst, Samuel K[[@Headword:Brobst, Samuel K]]

             a Lutheran minister, was born November 16, 1822. He went to Washington, Pennsylvania, in 1837, to learn a trade, which he soon after abandoned to devote himself to study. In the fall of 1841 he attended the Allentown Academy, and taught school during the winter. Subsequently he was a student in Marshall College, Lancaster, and in Washington College, in western Pennsylvania. In Washington he preached in German, and taught that language, and was also an agent of the American Sunday-school Union to labor among the Germans. He was offered a German editorship by the Sunday-school Union, which he declined. On June 4, 1847, he was licensed in Philadelphia as a minister; but it was only during the last nine years of his life that he served as a pastor For thirty years he. was engaged principally as editor of German periodicals. His first venture was a Sunday- school paper, the Jugendfreund, which attained a wide circulation. In 1859 he founded the Lutherische Zeitschrift, which became a weekly quarto. In 1868 he began the publication of a monthly theological journal, called Theologische Monatshefte, which after six years was suspended for want of adequate support. Mr. Brobst was likewise the publisher of the Lutherischer Kalender. A Pennsylvania German by birth, he took a prominent part in the organization of the German Press Association of Pennsylvania, of which he was president from the beginning until his death, a period of fifteen years. He was also active in the founding and success of Muhlenberg College. Especially was he distinguished as a Sabbath-school worker and organizer. In furtherance of his publishing interests he established a printingoffice and bookstore. In the discussion of the ecclesiastical matters that disturbed the Lutheran Church he took a prominent part, and became a zealous advocate of union. He died December 23, 1876. See Fifty Years in the Lutheran Ministry, 1878, page 226.

## Brobwn, Abraham Rezeaua[[@Headword:Brobwn, Abraham Rezeaua]]

             Presbyterian minister, was born at Lawrenceville, N.J., September 30, 1808. He graduated from New Jersey College in 1825, and for a time studied medicine., From 1828 to 1830 he was tutor in. New Jersey College. He pursued the study of theology in Princeton Theological Seminary for two years, and also studied in Yale Seminary. He was licensed by the Presbytery of New Brunswick, April 1832, labored as a missionary at Morgantown, Virginia, from 1832 to 1833, and died at  Lawrenceville, September 9, 1833. See Gen. Cat. of Princeton Theol. Semi. 1881, page 75; Gen. Cat. of Yale Div. School, 1873, page 12.

## Broc, Saint[[@Headword:Broc, Saint]]

             SEE BRIOCUS.

## Brocan, Saint[[@Headword:Brocan, Saint]]

             SEE BRECAN.

## Brocard (Burchard, Or Rather Burckhardt)[[@Headword:Brocard (Burchard, Or Rather Burckhardt)]]

             an early German traveller, was born in Westphalia or Strasburg, in the latter half of the 13th century. He entered the Dominican order, and was sent by his superiors in 1232 into the Levant, Armenia, and Egypt, passing ten years in the monasteries of Palestine and Mt. Sinai. On his return late in life (cir. 1283) he wrote an account of those parts, which contains notices of many places now utterly.in ruins. It was first published under the title Prologus Terrae Sanctae, by Luke Brandis in his Rudimentum Noviciorum (Libeck, 1475, pages 164-188), and often later, usually as Descriptio Terrce Sanctce; especially in Ugolino's Thesaurus, vol. vi, and at the end of Le Clerc's ed. of Eusebius's Onomasticon (see Tobler, Bibliogr. Geog. Palaest. page 27). It was a favorite work in mediaeval times, and was variously transcribed. Canisius has given, in the fourth volume of his Lectiones Antiquae, an account of the Holy Land, founded upon that of Brocard. See Hoefer, Nouv. Biog. Generale, s.v.

## Brocardo, Jacopo[[@Headword:Brocardo, Jacopo]]

             a native of Venice, who became a Protestant in the beginning of the sixteenth century. He was of a visionary turn, and sought to show that the principal events of his time had been predicted in the Bible. He labored to effect a union of all Protestant states, at the head of which his plan was to place Henry IV of France. He wrote a Mystical and Prophetical Interpretation of Genesis (Leyden, 1584, 4to), and a similar Interpretatio of Leviticus (8vo). He died at Nuremberg in 1600.-Landon, Ecclesiastical Dictionary, ii, 416.

## Brocardo, Jacopo (2)[[@Headword:Brocardo, Jacopo (2)]]

             a native of Venice, who became a Protestant in the beginning of the sixteenth century. He was of a visionary turn, and sought to show that the principal events of his time had been predicted in the Bible. He labored to effect a union of all Protestant states, at the head of which his plan was to place Henry IV of France. He wrote a Mystical and Prophetical Interpretation of Genesis (Leyden, 1584, 4to), and a similar Interpretatio of Leviticus (8vo). He died at Nuremberg in 1600.-Landon, Ecclesiastical Dictionary, ii, 416.

## Brocchi, Giuseppe Maria[[@Headword:Brocchi, Giuseppe Maria]]

             an Italian theologian, was born at Florence in 1687. He was prior of St. Maria-aux-Ormes, near the town of San Lorenzo, also rector of the Ecclesiastical Seminary, prothonotary apostolic, and a member of the Societa Colombaria. He died June 8, 1751. He is the author of the lives of the Florentine saints, entitled Vite de' Santi e Beati Florentini (part 2, Florence, 1761, 4to). He also wrote the Life of Michele Flammini, abbot- general of the Vallombrosi (ibid. eod. 4to). See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Brochard, Bonaventuie[[@Headword:Brochard, Bonaventuie]]

             a French traveller, lived in the former half of the 16th century. He was a friar of the convent of Bernay, in Normandy, and accompanied Greffin Arfagart of Couteilles on a tour, which he himself describes in a work entitled Hyerusalem et au Mont Sinai, the MS. of which is in the National  Library of Paris, No. 10,265. By some he has been confounded with Brocard (q.v.). See Hoefer, Nouv. Biog. Generale, s.v.

## Brochard, Michel[[@Headword:Brochard, Michel]]

             a French scholar, was priest and professor in the college of Mazarin. He died in 1729. We are indebted to him for the Bibliotheca Fayana (published by Martin, Paris, 1725, with a catalogue of authors): — some editions of l'Imitation de Jesus Christ: — of Catullus, Tibullus, and Propertius (ibid. 1723): — of Horace (1728). He also aided in correcting the text of the work of Pogge, De Varietate Fortunae (Paris, 1723). See Hoefer, Nouv. Biog. Generale, s.v.

## Broche[[@Headword:Broche]]

             (1) A spire. (2) The morse of a cope. (3) A leaden ornament, with the head of Becket, worn by pilgrims to Canterbury. SEE BROACH.

## Brochmand, Jesper Rasmussen[[@Headword:Brochmand, Jesper Rasmussen]]

             doctor of theology and bishop of Zealand, was born August 5, 1585, at Kjoge, in Zealand. He studied at Leyden, where Grotius and Salmasius were among his fellow-students. In 1606 he went to Franeker, where, although a foreigner, he was permitted to lecture on philosophy. His lectures are for the greater part printed in his Disputationes Variae Philosophicae (Franeker, 1607). From here he returned home, to take charge of the Latin school at Herlufsholm. Two years later he was called as professor paedagogicus to Copenhagen, and in 1615 he succeeded Hans Resen in the theological chair. But his stay here did not last long. King Christian IV appointed him tutor and educator of the crown-prince. In 1620 he was able to resume again his theological chair, and, having selected Luther as his pattern, Brochmand became the leader and defender of Lutheran orthodoxy. In 1638 he was appointed bishop of Zealand, and entered Upon his episcopal duties in, 1639. He introduced a great many reforms throughout the Church of Denmark, and died in 1652. His main work is Universae Theologiae Systema (6th ed. 1658), which Tholuck highly esteemed. He also wrote Systema Theologicum Minius (1649): — In Jacobi Epistolam Commentarius (1641): — Speciminis Scriptorum Ecclesiasticorum Exercitatio (1633): — Αἵρεσις ἐλεγχομένη, seu Vera de' Haeresi Doctrina (1634): — Apologia Speculi Vesritatis Brandenburgici Confutatio (1653, 4 volumes). See Vinding, Academia  Hafniensis, pages 233-244; Zwerg, Hollandske Clerisei, pages 169-297; Petersen, Den Danske Literaturs Historie, 3:87-91; Tholuck, Lebenszeugen der luthierischen Kirche vor und wihrend des 30 jahrigen Krieges (Berlin, 1859), pages 302-307; Michelsen, in Herzog's Real- Encyklop. (2d ed.), s.v. (B.P.)

## Brock, Campbell[[@Headword:Brock, Campbell]]

             a Methodist Episcopal minister, was born in Tennessee in 1827. He was converted in 1850; licensed to preach in 1851, and in 1852 entered, the Wabash Conference of the United Brethren Church, wherein he filled various charges in the pastorate and presiding eldership up to 1869, when he joined the North Indiana Conference. In 1871 he retired to his farm in Booae County, where his health gradually failed until his decease, early in 1873. See Minutes of Annual Conferences, 1873, page 60.

## Brock, Hezekiah[[@Headword:Brock, Hezekiah]]

             a Free-will Baptist minister, was born in 1820 in Barrington, N.H. He became a Christian in early life, and, removing to Dover, joined the First Free-will Baptist Church of that place. In a year or two after he began to preach in Raymond, Maine, and subsequently in Kennebunk, where he was ordained. In the spring of 1846 he became a student in the Biblical school at Whitestown, N.Y. Finding his lungs in a weak state, he turned his attention to the study of medicine. He lived for a short time in Utica, and then came to Dover, N. H., where he died, December 30, 1851. He is said to have been very lovely arid amiable in his disposition, and very pathetic and winning as. a preacher. See Free-will Baptist Register, 1853, pages 85, 36. (J.C.S.)

## Brock, John[[@Headword:Brock, John]]

             a Congregational minister, was a native of Stradbrook, Suffolk Co., Eng. His parents came to New England when he was about 17. He graduated at Harvard 1646. He preached at Rowley and the Isle of Shoals, which place he left to be ordained pastor at Redding, 1662, where he lived until his death, June 18, 1688. He was eminent for piety and usefulness.-Sprague, Annals, i, 134.

Brock, John (ADDENDUM)

a Congregational minister, was born in Stradbrook, Suffolkshire, England, in 1620. At the age of seventeen he came with his parents to New England. In 1646 he graduated from Harvard College; for two years succeeding pursued his theological studies at the college, and began preaching in 1648. At first he ministered at Rowley, and afterwards at the Isle of Shoals. Subsequently he removed from the latter place, and in 1662 assumed the pastorate of the Church at Redding, where he died, June 18, 1688. He was especially distinguished for his faith and power in prayer, and was a very  devoted minister of the Gospel. See Sprague, Annals of the Amer. Pulpit, 1:134.

## Brock, John (2)[[@Headword:Brock, John (2)]]

             a Congregational minister, was a native of Stradbrook, Suffolk Co., Eng. His parents came to New England when he was about 17. He graduated at Harvard 1646. He preached at Rowley and the Isle of Shoals, which place he left to be ordained pastor at Redding, 1662, where he lived until his death, June 18, 1688. He was eminent for piety and usefulness.-Sprague, Annals, i, 134.

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## Brock, John R[[@Headword:Brock, John R]]

             a minister of the Reformed (Dutch) Church, graduated at Rutgers College in 1859, and at New Brunswick Seminary in 1862. He was licensed by the Classis of Passaic in the same year, and served as pastor of the Church at West New Hempstead from 1862 to 1866, and Spring Valley from 186.6 to 1868. He was thereafter without charge until the time of his death, which occurred in 1872. He was a man who tried to serve his people, the Church, and his God faithfully. See Corwin, Manual of the Ref. Church (3d ed.), page 195.

## Brock, William (1), D.D[[@Headword:Brock, William (1), D.D]]

             an eminent English Baptist minister, was born at Honiton, Devonshire, February 14, 1807. After serving as an apprentice for seven years to a watchmaker, he went to Hertford, where he was converted, and subsequently united with a Church in London. Soon after he entered upon a course of study at Stepney College, and before completing the full term of four years he accepted a call to a Church at Norwich, beginning his ministry there May 10, 1833. Here he remained about fifteen years, at the end of which period, at the earnest solicitation of his friend, Sir Morton Peto, he removed to London, where he became the pastor of the Church worshipping in Bloomsbury Chapel. For twenty-five years Dr. Brock ably and with great success discharged the duties of his sacred office, and was a trusted and honored leader in all the great enterprises of his denomination in England. Among the productions of his pen during this period was his Life of General Havelock. He resigned his pastorate on account of his health in 1872, and died November 13, 1875. See Cathcart, Baptist Encyclop. p. 140. (J.C.S.)

## Brock, William (2)[[@Headword:Brock, William (2)]]

             an English Methodist preacher, was born at Northlew, Devon, in 1839. He was converted at Gunnislake during a revival, at the age of sixteen, joined the Bible Christians, and became a useful and acceptable local preacher. Hie entered the itinerant ministry in 1865, and consecrated all his powers of body and mind to the work of the ministry. He died December 30, 1878.  He was diligent, conscientious, faithful, an earnest preacher and devoted pastor.

## Brocke, Heinrich Matthias Vox[[@Headword:Brocke, Heinrich Matthias Vox]]

             a Lutheran theologian of Germany, was born September 4, 1646, at De'renburg. He studied at Helmstadt and Jena, was in 1672 preacher at Hadmersleben, in 1675 pastor of the Church of the Holy Ghost at Magdeburg, in 1680 pastor of St. John's at Hildesheim, and in 1685 superintendent there, receiving at the same time the degree of doctor of divinity from the Jena University. In 1699 he was appointed general superintendent at Altenburg, and died January 6, 1708. He wrote, Dispp. de Accidenti Praedicamentali and De Merito Christi Universali: — De Propositione Fidei ex Mente Pontificiorum: — Judicium de Pietismo. See Kettner, Clerus Johanneus Magdeburgensis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brocken[[@Headword:Brocken]]

             was the mountain of altars, the Olympus of the ancient Saxons.

## Brockhaus, Friedrich Clemens[[@Headword:Brockhaus, Friedrich Clemens]]

             a Protestant theologian of Germany, a son of Hermann, was born at Dresden, February 14, 1837. He studied at Jena and Leipsic, was in 1860 appointed catechist of St. Peter's at Leipsic, and, in 1865 pastor of St. John's there. In 1867 he commenced his lectures at the University of Leipsic by publishing his Nicolai Cusani de Concilii Universalis Potestate Sententia Explicatur. In 1871 he was appointed professor extraordinarius, and died November 10, 1877. Besides, he wrote Gregor von Heimburg (Leipsic, 1861): — Aurelius Prudentius Clemens in seiner Bedeutung fur die Kirche seiner Zeit., with an appendix: die Uebersetzung des Gedichtes Apotheosis (ibid. 1872): — Letzte Predigt (published after his death, in 1878): — also Ausgewahlte Predigten (1880). (B.P.)

## Brockhaus, Hermann[[@Headword:Brockhaus, Hermann]]

             a German Orientalist, was born at Amsterdam, January 28, 1806. He studied at different universities, and after completing his studies spent many years at Copenhagen, Paris, London, and Oxford. In 1839 he was appointed professor at Jena, and in 1841 he was called to Leipsic, where he died, January 5, 1877. He published in Sanscrit, with a German translation,  the Katha sarit Sagara, a collection of legends of Somadeva (Leipsic, 1839-62): — an edition of Prabodha Candrodya, a comedy of Krishna. Misra, together with the Indian Scholia (ibid. 1845): — Nashebi's Persian edition of the Seven Wise Men (ibid. eod.): — a critical edition of the poems of Hafiz (ibid. 1854-61, 3 volumes; 1863, new ed. in 1 volume): — an edition of the Vendidad Sade, prepared after the lithographed editions published at Paris and Bombay, together with a word-book and a glossary of the Zend language (ibid. 1850). As one of the founders of the German Oriental Society, he edited its quarterly from 1852 to 1860, and from 1856 he edited the famous Allgemeine Encyklopadie of Ersch u. Gruber. He advocated the system now generally adopted of transcribing the Sanscrit and the other Oriental languages, as Persian, Arabic, etc., with Roman letters, on which see his Ueber. den Druck sanskritischer Werke mit lateinischen Buchstaben (Leipsic, 1841) and Zeitschrift der deutschen Morgenlandischen Gesellschoft (ibid. 1863, volume 17). (B.P.)

## Brocklehurst, William (1)[[@Headword:Brocklehurst, William (1)]]

             an English Wesleyan minister, was born at Hollingsclough, near Leek, Staffordshire, June 5, 1784. He united with the Church at the age of fourteen, entered the ministry in 1808, retired from its active duties to London in 1849, and died July 4, 1866. He was a plain, earnest preacher, considerate and faithful pastor, and was ever active, and often successful, in labor for the Lord. See Minutes of the British Conference, 1866, page 37.

## Brocklehurst. William (2)[[@Headword:Brocklehurst. William (2)]]

             an English divine, was born in 1793. He was educated at Brasenose College, Oxford, becoming B.A. in 1816, M.A. in 1819, and D.C.L. in 1845. He was advanced priest in 1816, appointed vicar of Owston in 1821, and archdeacon of Stowe in 1844. He died at Owston Ferry, December 18, 1862. Dr. Brocklehurst was the author of five or six religious works, the most popular of which is The Crusade of Fidelis,, also several valuable archaeological works. See Appleton's Annual Cyclopaedia, 1862, page 695.

## Brockmann, Johann Heinrich[[@Headword:Brockmann, Johann Heinrich]]

             a Roman Catholic theologian of Germany, was born March 4, 1767, at Liesborn, near Munster, and died September 21, 1837, as doctor of  theology, cathedral-dean, and preacher at Milnster. He wrote, Pastoralanweisung zur Verwaltung der Seelsorge in der kathol. Kirche, nach den. Bedurfnissen unseres Zeitalters (Minster, 1836-38): —Homilien und Predigten auf alle Sonn- und Festlage des Kirchenjahrs (ibid. 1826- 30 ). See Winer, Handbuch der theol. Lit. 2:49, 146. (B.P.)

## Brockunier, Samuel R[[@Headword:Brockunier, Samuel R]]

             a Methodist Episcopal minister, was born in Huntingdon County, Pennsylvania, June 12, 1795. His father was raised a rigid Lutheran, experienced conversion, and joined the Methodists, for which he was expelled from home and disinherited. His mother was a devout Methodist, and dedicated him to the ministry at his birth. Samuel had the tenderest care, and was surrounded by the most holy influences from infancy. He gave his heart to God in 1812, very reluctantly received license to preach, and in 1819 entered the Ohio Conference. The latter years of his life, from 1855, he spent as a superannuate. His life record was distinguished for long, active, laborious service. He died at Bloomingdale, Ohio, July 22, 1867. Mr. Brockunier was wise in council, earnest and pathetic in the pulpit, affectionate in the social circle, and an eminently successful minister. See Minutes of Annual Conferences, 1868, page 110.

## Brockway, Jesse[[@Headword:Brockway, Jesse]]

             a Methodist Episcopal minister, was born at Russellville, Brown County, Ohio, February 28, 1822. He was converted at sixteen years of age, and in 1847 licensed to preach. He joined the Indiana Conference in 1850, was ordained deacon in 1851, and elder in 1854. In this Conference he served,. the following appointments: Sugar, Creek, Mount Auburn, Southport, Moorefield, Patriot, Lawvrenceburgh, Milford, West Point, Paris, Seymour, and Edinburgh. In 1863 he was transferred to Kansas Conference on account of his health. His appointments were: North Lawrence, state agent for the American Bible Society; Burlingame, Carbondale, and Scranton circuits. His health failing, he became a supernumerary in 1869, and was granted a superannuated relation in 1881. He died near Burlingame, March 17, 1881. Though not brilliant, he was an excellent preacher, faithful to his Church, cheerfully discharging his duties as an itinerant. See Minutes of Annual Conferences, 1881, page 70.

## Brod, Abraham[[@Headword:Brod, Abraham]]

             for some time rabbi at Constantinople, who died at Jerusalem in 1710, is the author of ברכת אברהם, "the blessing of Abraham," or a Commentary on Genesis (Venice, 1696): — שאלות ותשובות, i.e., decisions, printed in פני משהof Moses Benveniste (q.v.). See Furst. Bibl. Jud. 1:132; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brod, Abraham Ben-Saul[[@Headword:Brod, Abraham Ben-Saul]]

             a Jewish rabbi of Bohmisch-Brod, was for some time rabbi at Nicolsburg and Prague. In 1679 he went to Metz, and afterwards to Frankfort, where he died, April 11, 1717. He wrote Novellas on several talmudic treatises; also פרושים, or Expositions on the Pentateuch, printed in the אסיפת חכמיםof Israel ben-Isaac (Offenbach, 1722). See Jicher, Allgemeines Gelehrten-Lexikon, s.v.; Schudt, Judischer Denkwurdigkeiten, 4:3, 81 sq.; Furst, Bibl. Jud. 1:132 sq. (B.P.)

## Brodbridge, George[[@Headword:Brodbridge, George]]

             all English martyr, was one of five who were burned at Canterbury in 1555 for testifying for Jesus and the Gospel. See Fox, Acts and Monuments, 7:383.

## Brodhead, Jacob, D.D.[[@Headword:Brodhead, Jacob, D.D.]]

             a minister of the Reformed Dutch Church, was born at Marblehead, New York, in 1782. He graduated at Union College, where he became a tutor in 1802. In 1804 he became pastor of the Reformed Dutch Church at Rhinebeck, and was afterward successively one of the pastors of the Collegiate Church of New York City in 1809, pastor of the First Reformed Dutch Church of Philadelphia, which he established in 1813, and of the church in Broome Street, New York, in 1826. In 1837 he became pastor of a church at Flatbush; in 1841 he removed to Brooklyn as minister of the Central Reformed Protestant Dutch Church of that city. He relinquished pastoral service in 1847, and died at Springfield, Mass., June 5th, 1855. Great tenderness of feeling characterized his preaching and his pastoral intercourse.

## Brodhead, Jacob, D.D. (2)[[@Headword:Brodhead, Jacob, D.D. (2)]]

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## Brodhead, John[[@Headword:Brodhead, John]]

             a Methodist Episcopal minister of importance, born in Monroe Co., Penn., Oct. 22,1770, travelled two years, from 1794, in N. J. and Md., emigrated to New England in 1796, and was a pioneer and founder of Methodism there and in Canada. In 1811 he settled at New; Market, N. H. He was several times elected member of Congress from N. Hampshire. He died April 7, 1838. He was a "good man," and " a prince in Israel." — Minutes of Conferences, 6:579; Stevens's Memorials; Sprague, Annals, 7:240.

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## Brodt, John Henry[[@Headword:Brodt, John Henry]]

             a Presbyterian and Congregational minister was born at Troy, N.Y., June 2, 1827. After pursuing a course at Troy Academy and at the Polytechnic Institute, he entered the Union Theological Seminary, from which he graduated in 1853. He was ordained at Troy as an evangelist in 1854, and in that year became acting-pastor of the Church at Columbia, California. A bronchial affection interfering with his work, he was for one year secretary of the Water Company at San Francisco. and afterwards edited The Pacific. From 1858 to 1862 he was acting-pastor of the Church at Petaluma; from 1862 to 1864 had charge of the Presbyterian Church at Marvsville; for eight months of 1864 he preached in the Howard-street Church, San Francisco, of the same denomination; from 1865 to 1867 pastor at Salem, N.Y.; in December 1867, he was chosen to serve the Park Presbyterian Church, Brooklyn, remaining until the dissolution of the Church in February 1869. In the same city he was installed pastor of the  New England Congregational Church, September 27, 1870, from which he was dismissed in December 1872. He resided, without charge, at Dansville after this date, and died there, September 8, 1875. See Cong. Quarterly, 1876, page 421; Presbyterian, October 2, 1875; Gen. Cat. of Union Theol. Serm. 1876, page 68.

## Broeck, Barbara Van Den[[@Headword:Broeck, Barbara Van Den]]

             a Flemish engraver, the daughter of Crispin, was born at Antwerp in 1560, She was quick, and handled her plates with great ability. The following are her principal religious works: The Holy Family, with Angels; Samson and Delilah; The Last Judgment. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Broeck, Crispin Van Den[[@Headword:Broeck, Crispin Van Den]]

             a Flemish painter and engraver, was born at Antwerp in 1524, and studied under Francis Floris. He died in Holland, probably in 1575. The following are some of his best works: The Crucifixion; The Annunciation; The Adoration of the Shepherds; The Adoration of the Magi. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brogaidh, Of Imleach - Brocadha[[@Headword:Brogaidh, Of Imleach - Brocadha]]

             an Irish saint, commemorated July 9, is said to have been the son of Gollit- Cileach, or Gallus, a Briton or Welshman, and of Tigrida, sister of St. Patrick. He and his brothers came with St. Patrick into Ireland, and labored with him to bring great stores of wheat into the heavenly garners. He was bishop or abbot of Imleach, in the barony of Castello, county Mayo. which from him got the name of Imleach-Brocadha.

## Brogan (Or Brocan)[[@Headword:Brogan (Or Brocan)]]

             is the name of two Irish saints.

1. BROGAN CLOEN was the disciple of St. Ultan of Ardbraccan, uncle of St. Brigida; he is said to have put into rhythmical form in Irish the accounts of St. Brigida's virtues and miracles which St. Ultan had gathered and placed in his hand. This Irish hymn Colgan has translated into Latin, and given in his Trias Thaumaturga as the "First Life of St. Brigida" according to Colgan, reasoning from its own preface, it was composed about A.D. 525. But Lanigan (Eccl. Hist. I. 1:379) follows Ware in reckoning him  among the writers of the 7th century. Colgan seems to identify him with Brecan of Rosluirc, on account of residence and day of dedication.

2. BROGAN OF MAETHAIL-BROGAIN, commemorated July 8, is said to have been one of the sons of Gollit the Welshman and of Tigrida, sister of St. Patrick, who accompanied their uncle into Ireland. He was bishop of Breghmagh or Maghbregh, in Meath, among the Ui Tortail tribe, near Ardbraccan, though Evinus also calls him presbyter. He founded the abbey of Mothell, county Waterford. In the calendars le is called "Brogan the scribe," and in the Four Masters, A.D. 448, we have in St. Patrick's household "Brogan the scribe of his school." In the Introduction of the Mart. Doneg. edited by Drs. Todd and Reeves, there is mentioned, among "the more famous books," "The Books of Brogan Scribhnii" (page 38), and in the Book of Lecan “Priest Brogan" is one of St. Patrick's "two writers."

## Brogden, William[[@Headword:Brogden, William]]

             a missionary of the Church of England, was the son of a gentleman of the same name who lived in Calvert County, Maryland, on the Patuxent River, a merchant and large shipper of tobacco. The date of the son's birth is unknown but he was ordained August 6, 1735, as deacon, by the bishop of London. Soon after, he returned to America, and became incumbent of All- Hallows' Parish, in Arundel County, Maryland. In 1742 he purchased a farm of twelve hundred acres, near Annapolis, which he occupied while. rector of the parish. In 1751 he became rector of Queen Ann's Parish, Prince George's County, where he remained until his death, in 1770. His talents were of a high orders Several times he was a member of the Diocesan Convention. See Sprague, Annals of the Amer. Pulpit, 5:85.

## Broglie, Maurice Jean Madelaine De[[@Headword:Broglie, Maurice Jean Madelaine De]]

             a French prelate, was born at the castle of Broglie, September 5, 1766. He emigrated to Poland during the French Revolution and on his return to France, in 1803, he was made almoner of the emperor, and in 1805 bishop of Acqui, in Piedmont. He was banished for his opposition to the national council in 1811, but on the fall of Napoleon returned to his diocese. He was once more condemned for his political contumacy, and died in Paris, July 20, 1821. See Hoefer, Nouv. Biog. Generale, s.v.

## Brogni, Giovanni Allarmet De[[@Headword:Brogni, Giovanni Allarmet De]]

             a Roman prelate, was born at Brogni, Savoy, in 1342. From the station of a swineherd in youth he rose to the dignities of bishop of Viviers and of Ostia, archbishop of Arles, bishop of Geneva, and cardinal and chancellor of the Church of Rome. He devoted himself assiduously to the work of conciliation during the great schism which so long divided that Church. As senior cardinal he presided at the Council of Constance after the deposition of pope John XXIII at the sixth session, until the election of cardinal Colonna, as pope Martin Vat the forty-first. It was during this time that the trial of John Huss took place. Brogni showed him great kindness during the trial, but, as president of the council, had to pronounce sentence of death upon him. He died at Rome, February 16, 1426. He founded the hospital of Annecy, and the college of St. Nicholas at Avignon. See Hoefer, Nouv. Biog. Generale, s.v.

## Broidered[[@Headword:Broidered]]

             prop. רַקְמָה, rikmah', variegated work or embroidery; once (Exo 28:4) תִּשְׁבֵּוֹ, tashbets', tesselated stuff, i.e. cloth (byssus), woven in checker-work. SEE EMBROIDERY.

The "broidered hair" (πλέγμα, twist) of 1Ti 2:9, refers to the fashionable custom among the Roman ladies of wearing the hair platted, and fixed with crisping-pins (comp. 1Pe 3:3). "The Eastern females," says Sir J. Chardin, " wear their hair very long, and divided into a number of tresses. In Barbary, the ladies have their hair hanging down to the ground. which, after they have collected into one lock, they bind and plat with ribbons. The women nourish their hair with great fondness, which they endeavor to lengthen, by tufts of silk, down to the heels." SEE HEAD-DRESS.

## Broidered (2)[[@Headword:Broidered (2)]]

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## Brok[[@Headword:Brok]]

             in Scandinavian mythology, was a dwarf, the brother of Sindri, both well skilled in working metals. The sons of Iwaldes, dwarfs likewise, had finished three great costly articles: golden hair, which, as soon as it touched the head of an Asa, would grow fast; the never failing spear Gungnar, and the ship Skidbladner. Loke made a bet with Brok that the latter's brother could not make articles equally costly. The prize was Loke's head. Sindri began his work; he placed a boar's hide in the fire, and bade Brok blow until he returned; during Sindri's absence Loke came in the form of a hornet and stung, but Brok endured it until Sindri drew a golden boar from the fire, whose bristles shone in the dark, and which could travel faster over land and sea than the swiftest horse. Thereupon Sindri placed a piece of gold in the fire. Brok was told to blow again, and the hornet stung him still more, until Sindri brought out a golden ring, from which every ninth night eight equally costly rings sprung. Thereupon Brok began to blow again but now Loke stung him on the eyelids, so that the blood streamed down his cheeks and he could not see any more. Then Sindri came and drew out a hammer, which never failed in hitting an object, and crushed whatever stood in its way, and always returned back to the hands of its owner. Now they proceeded with their treasures to the Asas, and Freir, Odin, and Thor were the judges. To the first was given the golden boar, to the second the ring, while to Thor was given the hammer. The latter was considered as the most costly of all, and the deities hoped for  great good from the hammer at the battle of the world's end. Brok now sought to cut off the head of Loke, but in an instant he was away, for he had on shoes which could travel in the air and on the water as well as on land.

## Brokaw, Abram[[@Headword:Brokaw, Abram]]

             a minister of the Reformed (Dutch) Church, graduated at Queens (now Rutgers) College in 1793. He studied theology under Dr. J.H. Livingston. He was pastor at Owasco, Cayuga County, N.Y., 1796-1808; Ovid, Seneca County, 1808-22, when he was suspended. About this time it seems this Church seceded, and he went with it. He maintained this position till his death, in 1846. See Corwin, Manual of the Ref. Church (3d ed.), page 197.

## Brokesby, Francis[[@Headword:Brokesby, Francis]]

             an English Non-juror, was born at Stoke in Leicestershire 1637, and educated at Cambridge. He afterward received holy orders, and became rector of Rowley in Yorkshire. He followed the fortunes of the Non-jurors, and died in 1715. His works are; A Life of Jesus Christ:-A History of the Government of the Christian Church for the first three Centuries and the Beginning of the Fourth (1712, 8vo):On Education (1710, 8vo):-A Life of Henry Dodwell (1715, 2 vols. 12mo). He is said to have assisted Nelson in the compilation of his "Fasts and Festivals." -Hook, Eccl. Biog. 3:130; Landon, Eccl. Dict.ii, 416.

## Brokesby, Francis (2)[[@Headword:Brokesby, Francis (2)]]

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## Bromfield, Edward[[@Headword:Bromfield, Edward]]

             an English Congregational minister, was born in Coventry, December 5, 1802. He joined the Church in his twenty-first year. He was a printer until 1837, when he resolved to enter the ministry, and in the following year entered Hackney College for better preparation. On leaving college he labored for some time at Needham Market, then was ordained as missionary in connection with the Surrey Mission, and settled as their agent at Elstead. Here he labored abundantly, and was greatly loved by his people. He died August 12, 1859. See (Lond.) Cong. Year-book, 1860, page 178.

## Bromley, Henry[[@Headword:Bromley, Henry]]

             an English Congregational minister, was born at Islington Green, near London, December 3, 1798. He joined the Church at Cambridge, received his theological training at Hoxton Academy, and first settled ill the ministry at Appledore, Devonshire, in 1820. He afterwards preached nineteen years at Clavering, Essex, and a few years at Brighton, then retired to Lonwlon, where he died, February 6, 1878. See (Lond.) Cong. Year-book, 1879, page 303.

## Bromley, Humphrey[[@Headword:Bromley, Humphrey]]

             a Universalist minister, was born in North Wales about 1796. He received his religious education in the Church of England, but joined the Wesleyans and began preaching in that connection at the age of sixteen. On entering  into a discussion several years later on endless punishment, with a Unitarian minister, he was led to accept Unitarianism. He emigrated to America in 1833; settled first at Cleveland, Ohio; joined the Universalists; soon after removed to Norwalk, thence to Sandusky, and in 1837 to Republic, where he spent the remainder of his days, dying December 13, 1876. See Universalist Register, 1878, page 86.

## Bromley, John[[@Headword:Bromley, John]]

             an English clergyman of the 17th century, was a native of Shropshire. Early in the reign of James II he was curate of St. Giluess-in-the-Fields, London, but afterwards turned Roman Catholic, and was employed as a proof- reader in the king's printing-house. When obliged by the Revolution to quit this employment, he turned school-master, and afterwards travelled abroad as tutor to some young gentlemen. He died January 10, 1717. His only published work is a translation of the Catechism of the Council of Trent (Lond. 1687). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bromley, Robert Anthony, B.D.[[@Headword:Bromley, Robert Anthony, B.D.]]

             an English divine, was born about 1735. He was educated at Trinity College, Cambridge. In 1775 he was presented to St. Mildred's, in the Poultry, with St. Nicholas Cole Abbey united. He was also lecturer of St. John's, Hackney, and chaplain to Mr. Sheriff Miles. He died October 10,1806. Mr. Bromley published a number of Sermons preached on special occasions (1770-90); and A Philosophical and Critical History of the Fine Arts, Painting, Sculpture, and Architecture (Lond. 1793-95, 2 volumes, 4to). See (Lond.) Annual Register, page 565; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bromley, Thomas[[@Headword:Bromley, Thomas]]

             one of the English followers of Jacob Bohme (q.v.), was born in Worcester 1629, and was fellow of All-Soul's, Oxford, in Cromwell's time. On the Restoration, he was deprived for nonconformity, and lived afterward with Pordage (q.v.), with whom he joined the PHILADELPHIAN SEE PHILADELPHIAN (q.v.) Society of Mystics established by Jane Leade (q.v.). He wrote many mystical works, especially The Way to the Sabbath of Rest; Journey of the Children of Israel etc. He went beyond Bohme in pronouncing marriage unfit for perfect Christians. Bromley died in 1691. His works, in German, were published at Frankfort, 1719-32 (2 vols. 8vo).--Mosheim, Ch. Hist. 3:481.

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## Brompton, John[[@Headword:Brompton, John]]

             was an English Cistercian monk, and abbot of Jorvaulx (or Jorevall), in Richmondshire. He appears to have flourished about 1198, if, indeed, he was the author of the Chronicon which is extant under his name, extending from 588 to 1198. Selden thinks it probable that he was not. The Chronicle is printed by Sir Roger Twysden, in the Historiae Aglicanae Scriptores Decem (London, 1652, page 725 fol.).

## Bromwell, Jacob L.[[@Headword:Bromwell, Jacob L.]]

             a Methodist Episcopal minister, was born in Talbot County, Maryland, August 1, 1792. He was converted in early life; licensed to exhort in 1815; to preach in 1816; and admitted into the Baltimore Conference in 1817. In 1826 he became superannuated, but became effective in 1829, and in the following year again superannuated, which relation he held to the close of his life. In 1831 he removed to the wild, uncultivated territory of Morgan County, Indiana, where he preached as he was able in log-houses, schoolhouses, and at funerals all over the country. He died March 9, 1871. See Minutes of Annual Conferences, 1872, page 18.

## Bron[[@Headword:Bron]]

             was bishop of Caisel-irrae, in Ui-Fiachrach-Muaidhe. Dr. Kelly (Cal. Ir. SS. 4) identifies his see as Kilasbuigbrone, near Sligo, in Ireland. In Colgan he is "Episc. Bronus filius ignis, qui est in Caisselirra, servus Dei, socius Sti. Patricii," but he call give no account of his receiving from Evinus the designation filius ignis, except that his father's name may have been Aidh (fire). The Four Masters give his death as having occurred June 8, 511, and to this O'Donovan adds a note on Cuil-irra, and traces, from the Annotation of Tirechan and the Book of Armagh, the wanderings of St. Patrick, till "crossing the Muaidh (Moy) at Bertriga, (Bartragh), he raised a cross there, and proceeded thence to the mound of Riabart,lnear which he built a church for his disciple, bishop Bronus, the son of Icnus." This is called the church of Casselirra in the Trip. Life of St. Patrick.

## Bronach (Or Bromada)[[@Headword:Bronach (Or Bromada)]]

             virgin, is commemorated as an Irish saint, April 2. She was abbess of Glensiechis, otherwise called Glentegys, Clonfeys, and now Kilbroney, since the 14th century. She was called St. Bromana, and her baculius or crosier seems to have been a relic which was preserved with great veneration and emolument in the parish church of Kilbroney, which derived its name from her.

## Bronk, Robert[[@Headword:Bronk, Robert]]

             a minister of the Reformed (Dutch) Church, was born at Coxsackie, Greene County, N.Y., in 1789. He was the son of a Revolutionary patriot and statesman, who gave him a thorough education. He graduated at the  College of New Jersey in 1810; at the New Brunswick Seminary in 1813, and was licensed by the Classis of New Brunswick in the same year. He was pastor at Washington (now West Troy), Albany County, N.Y., and Boght, Saratoga County, from 1813 to 1822; Washington, alone, from 1823 to 1834. He died in 1837. He had not the finished graces of oratory, but he had the elements of a powerful preacher. See Corwin, Manual of the Ref. Church in America (3d ed.), page 197.

## Bronkhorst, John Van[[@Headword:Bronkhorst, John Van]]

             a Dutch painter, was born at Utrecht in 1603, and studied under John Verburg. In the new church at Amsterdam, besides handsomely painting the windows, he executed three excellent pictures: The Triumph of David over Goliath; The Anointing of Saul; and Saul's Attempt to kill David. He died in 1680. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bronkhorst, Peter Van[[@Headword:Bronkhorst, Peter Van]]

             a Dutch painter, was born at Delft, May 16, 1588, and died June 22, 1661. In the council-chamber at Delft are two fine paintings by him, representing the Judgment of Solomon, and Christ Driving the Money-changers from the Temple. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bronscombe, Walter[[@Headword:Bronscombe, Walter]]

             an English prelate of the 13th century, son of a poor man of Exeter, raised himself by his own industry to the bishopric of Exeter, where he built and endowed a hospital for poor people, and also founded a college at Perin, Cornwall. He instituted an annual festival to the angel Gabriel, for meeting the expenses of which he left land — a festival which never appears to have been observed outside of his own diocese. He died in 1280. See Fuller, Worthies of England (ed. Nuttall), 1:444.

## Bronson, Abraham[[@Headword:Bronson, Abraham]]

             a Protestant Episcopal minister, was born in Waterbury, Connecticut, April 11, 1778. He was educated at Cheshire Academy, Connecticut, and ordained deacon by bishop Jarvis, on Christmas-day, 1799. For two years he was assistant to Rev. Mr. Deholl, at Newport, R.I., when he was ordained presbyter, and removed to Manchester, Vermont, where he  remained thirty years. He went to Ohio in 1833; and, two years after, settled in Peninsula, continuing there until 1846, when he supplied the parish at Wakeman, and others in its vicinity. He died at Franklin Mills, Ohio, June 12, 1853. He was hlighly esteemed as an authority in regard to the history of his own church. See Amer. Quar. Church Rev. 1853, page 463.

## Bronson, Miles, D.D[[@Headword:Bronson, Miles, D.D]]

             a Baptist missionary, was born at Norway, N.Y., July 20, 1812. He studied at the Hamilton (N.Y.) Literary and Theological Institution, was ordained at Whitesborough, and appointed missionary April 29, 1836. He reached Sadiya, Assam, in July 1837, where he remained until his removal to Jaipur in the spring of 1838. He did good service also at Nowgong. In 1857 he visited his native land, but in 1860 went back to the East, where he again carried on his work at Nowgong for nine years, and then made another short visit to the United States. In July 1874, he removed to Gowahiti, and was at that station for several years. Returning once more to his native  land, he died, November 10, 1883. See Cathcart, Baptist Enicyclop. page 141. (J.C.S.)

## Bronson, Oliver[[@Headword:Bronson, Oliver]]

             a Presbyterian minister, was born in Utica, N.Y., January 9, 1826. He graduated at Union College, Schenectady, in 1843, and from the Theological Seminary at Auburn, in 1853. In 1854 he accepted a call from the Reformed Protestant (Dutch) Church at Kinderhook. In 1858 he was installed as pastor of the Presbyterian Church at Janesville. He died January 10, 1860. See Wilson, Presb. Hist. Almanac, 1861 page 81.

## Bronson, Samuel Jennings[[@Headword:Bronson, Samuel Jennings]]

             a Baptist minister, was born in Danbury, Connecticut, in 1819. He united with the Church in 1837, took the full course of study in both departments in Madison University, graduating in 1846, and was ordained pastor of the Church in Millbury, Massachusetts, December 16 of the same year. Here he remained until 1854, when he went to Hiannis, and was pastor there till 1867, when he went to Winchester, from which place he returned to Millbury in 1870, and continued there till obliged to resign on account of illhealth. In 1874 he resumed ministerial and pastoral work in West Woodstock, Connecticut, where he died, January 10, 1879. See Cathcart, Baptist Encyclop. Page 142. (J.C.S.)

## Bronson, Tillotson, D.D[[@Headword:Bronson, Tillotson, D.D]]

             a Protestant Episcopal clergyman, was born at Plymouth, Connecticut, in 1762. Under the Reverend John Trumlbull, the Congregational minister of Watertown, he began his preparation for college, teaching a school, meantime, at Waterbury. In 1786 he graduated at Yale College, and was ordained deacon September 21, 1787. The following October he was called to officiate in the churches of Stratford, Vermont, and Hanover, N.H. He returned to Connecticut in 1788, and on February 25 was ordained priest in New London. In October he resigned his charge, and in 1792 went to Boston, supplying the place of Reverend William Montague, rector of Christ Church, during the latter's travels abroad. In 1793 he became rector  of the churches at Hebron, Chatham, and Middle Haddam, in Connecticut. Two years thereafter he was called to the rectorship of St. John's Church, Waterbury, where he remained about ten years. Having been appointed to conduct the Churchinan's Magazine, published at New Haven, he resigned his pastorate in 1805, and removed thither. The publishing office of the magazine was removed to New York after two or three years, and his connection therewith accordingly ceased. The Diocesan Convention of Connecticut elected him principal of the academy at Cheshire in the latter part of 1805. The Churchman's Magazine having been revived he had again undertaken to edit it, while at the same time performing his duties at the academy; but his health was now seriously, impaired, and he declined a re-election as a member of the Standing Committee, a position which he had held for the twenty preceding years. He died at Cheshire, September 6, 1826. Very often he had been a delegate to the General Convention; and he was a trustee of the General Theological Seminary and of Washington College. See Sprague, Annals of the Amer. Pulpit, 5:358.

## Brontes[[@Headword:Brontes]]

             in Greek mythology, was a Cyclop, the son of Uranus and Earth. His brothers are called Arges and Steropes.

## Brood[[@Headword:Brood]]

             νοσσία, a nest of young birds, e.g. of chickens (q, v.), Luk 13:34.

## Brood (2)[[@Headword:Brood (2)]]

             νοσσία, a nest of young birds, e.g. of chickens (q, v.), Luk 13:34.

## Brook[[@Headword:Brook]]

             (very generally נִחִל, nachal'; Sept. and N.T. χείμῤῥος), rather a torrent.-

It is applied,

1. to small streams arising from a subterraneous spring and flowing through a deep valley, such as the Arnon, Jabbok, Kidron, Sorek, etc., and also the brook of the willows, mentioned in Isa 15:7;

2. to winter-torrents arising from rains, and which are soon dried up in the warm season (Job 6:15; Job 6:19). Such is the noted river (brook) of Egypt so often mentioned as at the southernmost border of Palestine (Num 34:5; Jos 15:4; Jos 15:47); and, in fact, such are most of the brooks and streams of Palestine, which are numerous in winter and early spring, but of which very few survive the beginning of the summer.

3. As this (Heb.) word is applied both to the valley in which a brook runs and to the stream itself, it is sometimes doubtful which is meant (see Gesenius, Thes. p. 873). SEE STREAM.

To deal " deceitfully as a brook," and to pass away "as the stream of brooks" (Job 6:15), is to deceive our friend when he most needs our help and comfort; because brooks, being temporary streams, are dried up in the heats of summer, and thus the hopes of the traveller are disappointed (see Hackett's Illustra. of Scripture, p. 16). SEE RIVER.

## Brook (2)[[@Headword:Brook (2)]]

             (very generally נִחִל, nachal'; Sept. and N.T. χείμῤῥος), rather a torrent.-

It is applied,

1. to small streams arising from a subterraneous spring and flowing through a deep valley, such as the Arnon, Jabbok, Kidron, Sorek, etc., and also the brook of the willows, mentioned in Isa 15:7;

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## Brook, Benjamin[[@Headword:Brook, Benjamin]]

             an English Congregational minister, was a native of Nether Thong, near Huddersfield, Yorkshire, became a member of the Independent Church at Holmfield, and entered Rotherham College in 1797. After the completion of his studies he became the first pastor of the Church at Tutbury, Staffordshire, in 1801, where he labored until 1830, when his health failed, and he resigned his charge. He afterwards removed to Birmingham, where he continued his studies into the history of Dissenters until his death, which occurred January 5, 1848, in the seventy-third year of his age. He published, The History of the Lives of the Puritans (1813): — The History of Religious Liberty (1820): — and Memoirs of that Eminent Puritan, Thomas Cartwright (1845): — besides: leaving the materials for A History of Puritans who Emigrated to New England, and a new edition of his Lives of the Puritans. See (Lond.) Cong. Year-book. 1848, page 214; (Lond.) Evangelical Mag. 1851, page 693.

## Brook, Thomas[[@Headword:Brook, Thomas]]

             a Bible Christian minister, was born in Cornwall, England, in 1800. He grew up to be a very wicked boy. Reading carefully Baxter's Call to the Unconverted, he was convinced of sin, sought and found salvation. For sixteen years he was a very acceptable local preacher. He made it a point of conscience never to neglect an appointment. In 1835 his name appears in the Minutes as appointed to the Kilkhampton Circuit. During the twenty- five years of his itinerant ministry he filled fifteen appointments. At the Conference held at Exeter, in 1860, he became superannuated, and settled at Crediton, in the Exeter Circuit. He took an active part in the cause of temperance, and was rendered very useful. He died August 5, 1875. See Minutes of the Conference, 1876.

## Brook, William[[@Headword:Brook, William]]

             a minister of the Bible Christians, was born at Northlew, Devonshire, England, in 1839. At the age of sixteen — during a gracious revival — he was converted. He became a lay preacher in 1855, and entered the travelling ministry in 1865. In 1878 he was necessitated, on account of feeble health, to take a supernumerary relation. He died December 30, 1878. His sermons were sound in doctrine, lucid in statement, impressive in delivery, and were proclaimed in demonstration of the spirit and of power. See Minutes of the Annual Conference, 1879.

## Brooke, Benjamin Franklin, D.D[[@Headword:Brooke, Benjamin Franklin, D.D]]

             a Methodist Episcopal minister, was born and reared within the bounds of the old Baltimore Conference. He was educated at Dickinson College, and entered the Baltimore Conference while yet in his youth. In 1873 he was transferred to the Pittsburgh Conference, and in 1876 to the East Ohio. His last work was that of presiding elder of the Canton District. He died at Winchester, Virginia, September 25, 1882. See Minutes of Annual Conferences, 1882, page 329.

## Brooke, George Gibson[[@Headword:Brooke, George Gibson]]

             a minister in the Methodist Episcopal Church South, was born in Faulquier County, Virginia, about 1808. He was favored with the watchful care of a pious mother, who brought him to Christ in his youth. When about twenty years of age he was licensed to preach, and received into the Baltimore Conference, wherein he labored faithfully until his death, December 8, 1878. Mr. Brooke served as chaplain in the Confederate army during the rebellion. His ministry was crowned with success. See Minutes of Annual Conferences of the M.E. Church South, 1879, page 9.

## Brooke, James[[@Headword:Brooke, James]]

             an English Wesleyan minister, was born at Bilston, May 24, 1790, and died at Cheetham Hill, July 25, 1881. His ministry extended over nearly sixty- nine years, the last thirty of which were spent in comparative retirement.  The simplicity of his spirit and the purity of his life declared plainly that "the path of the just is as the shining light that shineth more and more unto the perfect day." See Minutes of the British Conference, 1881, page 53.

## Brooke, John[[@Headword:Brooke, John]]

             a missionary of the Church of England, came to America in 1705 in the employ of the Society for the Propagation of the Gospel in Foreign Parts, and was appointed to Elizabethtown, N.J., by lord Cornbury, governor of the province. Shortly after his arrival three churches were begun under his direction, St. John's, at Elizabethtown, St. Peter's, at Perth Amboy, and another at Freehold. At Piscataway his congregation had repaired a meeting-house, and were using it temporarily. At seven different stations, one of them fifty miles from his residence, he officiated as regularly as possible, and contributed to the feeble churches liberally from his own salary. He died suddenly in 1707 at Elizabethtown. He was an earnest, zealous, and self-sacrificing preacher, and the stability of several of these churches was largely owing to his effort. See Sprague, Annals of the Amer. Pulpit, 5:138.

## Brooke, John Thomson, D.D[[@Headword:Brooke, John Thomson, D.D]]

             a Protestant Episcopal clergyman, was born in Frederick County, Maryland, in 1800. By birth and education he was a Romanist, and was at one time a professor in a Romish college. In 1825 he was ordained in the Protestant Episcopal Church, and in 1829 became rector of Christ Church, Georgetown, D.C. He was rector of Christ Church, Cincinnati, Ohio, in 1836, and was pastor of Ascension Church, Baltimore, in 1853. In the following year he accepted a professorship in Kenyon College, Ohio; but subsequently assumed the rectorship of Christ Church, Springfield, which position he held till his death, August 17, 1861. Dr. Brooke was in doctrine a strict Calvinist. In some of his writings he maintained that slavery was taught in the Scriptures, and he defended the famous Dred Scott decision. He frequently contributed to the newspapers, and published some sermons and addresses. See Amer. Quar. Church Rev. 1862, page 557.

## Brooke, Samuel[[@Headword:Brooke, Samuel]]

             a missionary of the Church of England, had been preaching for some time in St. George's County, Maryland, under appointment by the Society for the Propagation of the Gospel. in Foreign Parts; but, in 1754 he was  removed to the mission of New Castle, Delaware, where he ministered until his death, in 1756. See Sprague, Annals of the Amer. Pulpit, 5:165.

## Brooke, Thomas[[@Headword:Brooke, Thomas]]

             a Baptist minister, was born at Stockport, Cheshire, England, about 1780, and came to America in 1806. He was baptized by Rev. William Collier at Charlestown, Massachusetts, and afterwards was ordained as pastor of the Baptist Church at West Creek, Cumberland County, N.J. Having occupied. this position for some time, he removed to Baltimore, Maryland, where, in addition to preaching, he had a school under his charge. His death took place at Baltimore, June 29, 1819. (J.C.S.)

## Brookes, G[[@Headword:Brookes, G]]

             an English Baptist minister, was born in 1767, and became a Christian when quite young. When about thirty-five years of age he was called to the pastorate of the Church at Bewdley, in Worcestershire, and commenced his labors about 1802. This was the only Church over which he was ever settled, and he remained its pastor for nearly forty years. He died February 11 1844. See (Lond.) Baptist Hand-book, 1844, page 16. (J.C.S.)

## Brookes, Thomas[[@Headword:Brookes, Thomas]]

             an eminent English Independent divine, was chosen minister of St. Mary Magdalen about 1651, and ejected in 1662. He died in 1680. He wrote, Precious Remedies for Satan's Devices (1653; about sixty editions): — Heaven on Earth (1654): — The Mute Christian under the Smarting Rod (1660): — The Private Key of Heaven (1665): — Cabinet of Jewels (1669): — and other works. See Allibone, Dict. of Brit. and Amer. Authors. s.v.

## Brookhouse, Joseph[[@Headword:Brookhouse, Joseph]]

             an English Weslevan minister, was born at Mackworth, Derbyshire, in 1767. He commenced his ministry in 1795, and travelled twenty-four circuits. He became a supernumerary in 1834, and settled at Brighton, afterwards (1844) in London, where he died January 23, 1850. He was a man of unblemished character and fervent zeal. See Minutes of the British Conference, 1850.

## Brooking, James Harvey[[@Headword:Brooking, James Harvey]]

             a minister in the Methodist Episcopal Church South, was born in Virginia, May 20, 1809. He studied law, and was licensed to practice; experienced religion in 1831; and in 1852 received license to preach, and entered the Kentucky Conference, wherein he labored until his decease, September 20, 1865. Mr. Brooking was uniform in piety, and exemplary in life; he was modest, cultured, and laborious beyond his strength. See Minutes of Annual Conferences of the M.E. Church South, 1866, page 66.

## Brookins, Calvin[[@Headword:Brookins, Calvin]]

             a Methodist Episcopal minister, was born in Fulton County, N.Y.; January 5, 1827. He was converted in 1841, and united with the Baptist Church, but at the end of a year changed his membership to the Methodist Episcopal Church. In 1851 he was licensed to preach, and removed to De Kalb, Illinois, in 1854. He joined the Rock River Conference in 1855, from which he received the following appointments: Grove Circuit, Richmond, Rochelle, Lee Centre, superannuate one year, De Kalb, Richmond, Woodstock, Polo, Fulton, Warren, and Yorkville. He again became superannuated in 1879, continuing in that relation until his death, which occurred Sept. 25, 1881. He was a good man, and a faithful and affectionate pastor. See Minutes of Annual Conferences, 1881, page 313.

## Brooks (Or Brookes), James (1), D.D[[@Headword:Brooks (Or Brookes), James (1), D.D]]

             an English prelate, was master of Balliol College, Oxford, in 1547, vice- chancellor of the university in 1552, and became bishop of Gloucester in 1554. He died September 7, 1558. His publications include a sermon and two dorations. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brooks, Boswell[[@Headword:Brooks, Boswell]]

             a Presbyterian minister, was born at Westmoreland, N.Y., August 20, 1805. He graduated at Union College in 1828, and at Yale Divinity School in 1833; was licensed by the Association of the Western District of New Haven County, and ordained evangelist by the Presbytery of Kaskaskia, September 15, 1833. He became supply pastor at Collinsville, Illinois (1833-34), and Akron, Ohio; principal of Cuyahoga Falls Institute, 1837- 40; teacher at: Lakeport, N.Y., 1840-41 supply pastor at Niagara and Pendleton, 1841-46; at Gosport, 1846-47; at.Carlton and Kendall, 1848- 53; and principal of academy at Lawrenceville, Pa., where he died, Feb. 2, 1854. See Norton, Hist. of the Presb. Church in Illinois.

## Brooks, Charles[[@Headword:Brooks, Charles]]

             a Congregational minister, was born in Townsend, Massachusetts, March 24, 1831. He was educated at Groton Academy, Yale College, and Yale  Divinity School. He taught two years in Mississippi; was ordained over the Church in Byfield, Massachusetts, in 1858; labored there five years; Wilmington, six months; Unionville, Connecticut, in 1864, but was taken away by death, June 11, 1866. Mr. Brooks was a good scholar, a consecrated Christian, and a model minister. See Cong. Quarterly, 1867, page 39.

## Brooks, Edward[[@Headword:Brooks, Edward]]

             a Congregational minister, was born at Medford, Massachusetts. He graduated at Harvard College in 1757; was ordained at North Yarmouth, Maine, July 4, 1764; was dismissed in March, 1769; and died at Medford in 1781. See Sprague, Annals of the Amer. Pulpit, 1:558.

## Brooks, Edward Flint[[@Headword:Brooks, Edward Flint]]

             a Presbyterian minister, was born at Halifax, Vermont, September 27, 1812. He graduated at Washington College, Pennsylvania, in 1839; and at Princeton Theological Seminary in 1842. He was ordained an evangelist by the Raritan Presbytery, October 20, 1842. He served as stated supply at French Creek, Iowa, in 1843; at Riverhead, L.I., 1844-46. He was then pastor of a Congregational Church at West Woodstock, Connecticut, 1846-50; stated supply of Presbyterian Church at Manchester, N.J., in 1850; pastor of a Congregational Church at Gill, Massachusetts, 1851-55; stated supply in Connecticut, in 1856; pastor at Mansfield, 1859-66; at Westminster, 1866-67; stated supply at Paris, N.Y., in 1868. He died at Elgin, Illinois, September 15, 1872. See Gen. Cat. of Princeton Theol. Sein. 1881, page 122.

## Brooks, Elbridge Gerry, D.D[[@Headword:Brooks, Elbridge Gerry, D.D]]

             a Universalist minister, was born in Dover, N.H., July 29, 1816. He spent his boyhood in Portsmouth; acquired a good education, and began preaching at the age of nineteen. His fields of labor were Exeter. N.H.; Amesbury, Massachusetts, where he was ordained in 1837; East Cambridge in 1838; Lowell, for one year; Bath, Maine, in 1846; Lynn, Massachusetts, in 1850; Sixth Universalist Church, New York, in 1859, where he remained until chosen, in 1867, general secretary of the United States Convention. In that office he travelled extensively, carrying life, energy, and courage wherever he went. In 1869 he accepted an invitation to the Church of the Messiah in Philadelphia, where he continued until his  decease, April 8, 1878. Dr. Brooks was a strong man physically, mentally, and morally. He was energetic, careful, able, majestic in his bearing, and powerful in his appeals. By nature he was an ardent reformer, an uncompromising advocate of the Gospel and of freedom. He was a strong and vigorous writer, contributed frequently to his denominational periodicals, and published two works of great denominational value: Universalism in Life and Doctrine, and Our New Departure. See Universalist Register, 1879, page 88.

## Brooks, Frederick[[@Headword:Brooks, Frederick]]

             a Protestant Episcopal clergyman, entered the ministry about 1866, and became, in that year, rector of St. Paul's Church, Des Moines, Iowa. The following year he became rector of St. Paul's Church, Cleveland, O., in which pastorate he remained until his death, September 15, 1874, at the age of thirty-two years. See Prot. Episc. Almanac, 1875, page 145.

## Brooks, J.H[[@Headword:Brooks, J.H]]

             an English Baptist minister, was born at Berkhampsfead, Hants County, about 1795, and united with the Church in March, 1815. He immediately began to study earnestly. His Sabbaths were spent in village preaching, and in due time he completed a full course of study in the academy at Newport- Pagnell. He was pastor of the Church in West Haddon, Northamptonshire, from 1822 to 1827; then at Fenny Stratford, Buckinghamshire, from 1827 to 1835; next at Ridgemont, Bedfordshire, from 1835 to 1851. For a short time he was in Buckingham. At the last he was laid aside by complete mental and bodily prostration. His final residence was in Banbury, where he died March 3, 1857. See (Lond.) Baptist Hand-book, 1858. (J.C.S.)

## Brooks, James (2)[[@Headword:Brooks, James (2)]]

             an English Methodist preacher, was born in Kent in 1791.. He joined the Bible Christians when they began their labors in that locality. He entered their ministry in 1825, and travelled with great acceptance in thirteen circuits, being superintendent of districts, treasurer of the missionary society, and, in 1838, president of the conference. He died March 6, 1854. He was a pious and devoted Christian.

## Brooks, John, M.D[[@Headword:Brooks, John, M.D]]

             a Universalist minister, was born in Worcester, Massachusetts, January 12, 1783. He had very few early literary advantages, but received a strict Calvinistic training. He began school-teaching at the age of sixteen; pursued an academical and a medical course; and commenced the practice of medicine at the age of twenty-three. In 1822 he removed to Bernardston, Massachusetts, where he continued to the close of his life, preaching until a difficulty in the throat compelled him to relinquish regular  work, when he resumed the medical profession, and in it continued till his decease, September 9, 1866. Dr. Brooks was an excellent citizen, a skilled physician, a practical, instructive, and able minister. See Universalist Register, 1867, page 76.

## Brooks, Ralph D[[@Headword:Brooks, Ralph D]]

             a Methodist Episcopal minister, was born at Springfield, Pennsylvania, April 11, 1825. He joined the Church at the age of thirteen; received license to exhort in 1848; and in 1850 was admitted into the East Genesee Conference, in the active ranks of which he served until his death, January 9, 1859. Mr. Brooks was characterized by his deep and, uniform piety, and was a very promising young preacher. See Minutes of Annual Conferences, 1859, page 207.

## Brooks, William A[[@Headword:Brooks, William A]]

             a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, July 7, 1810. He was converted at the age of twenty-one; licensed to exhort in 1836; and in 1838 entered the New Jersey Conference, in which he toiled zealously and successfully, in the pulpit, pastorate, and in the distribution of Bibles, until his death, September 12, 1868. Mr. Brooks was a man of much prayer and great liberality; always cheerful and laborious. See Minutes of Annual Conferences, 1869, page 63.

## Broomfield, Robert W[[@Headword:Broomfield, Robert W]]

             an English Wesleyan minister, was born near Rochester in 1815. He was converted in youth, studied three years in the Abney House Theological  Institution, was appointed to Wellingborough in 1824, and died at High Wycombe, August 17, 1875. See Minutes of the British Conference, 1876, page 12.

## Broquard (Or Bronquard), Jacques[[@Headword:Broquard (Or Bronquard), Jacques]]

             a French theologian, was born at Thionville about 1588. In 1608 he entered the Jesuit order and went to reside at Luxembourg. He died in 1660, leaving a translation in Latin of the Pedagogue Chretien of the Jesuit Philip Oultremann of Valenciennes, a work the original edition of which appeared at Mons in 1641: — also a translation in Latin of the work entitled Pensez y Bien, or, Moyen Assure de se Saunes (Rouen, 1648) :-a Latin translation of the Testament de l'Homme Chretien of Antony Sucquet: — and a translation of La Vraie Philosophie du Chretien of Charles Musart. See Hoefer, Nouv. Biog. Generale, s.v.

## Brorda (Also Called Hildegils)[[@Headword:Brorda (Also Called Hildegils)]]

             was a Mercian alderman, whose death in 799 is recorded by Simeon of Durham. He attested the charters of Offa from 764 to 795, and, after the death of Offa, those of Ecgfrith and Kenulf down to 798. He is. probably the person who is mentioned in the Anglo-Saxon Chronicle as a benefactor of Medeshamstede in 777, although the passage is an interpolation, and the monastery of which he was the patron was Woking, in Surrey. He was present as the Legatine Synod of 787. — Smith, Dict. of Christ. Biog. s.v.

## Brorson, Hans Adolf[[@Headword:Brorson, Hans Adolf]]

             a famous Danish hymnwriter, was born June 20,1694. He studied at Copenhagen, and succeeded his father in the ministry. In 1729 he was called as third pastor to Tondern in Sleswick, and in 1741 he was made bishop of Ribe. In 1760 he was made doctor of divinity, and died June 3, 1764. Of his hymns, at least two hundred are translations from the German of Gerhard, Rist, Angelus Silesius, Laurenti, Frelinghausen, Richter and others. The best edition of his hymns is the one published by P.A. Arland (Copenhagen, 1867), under the title, Hans Adolf Brorsons Psalmner og aandelige Sange. See Daugaard, Bidrag til Karakteristik af Brorson som Embedsmand in Theolog. Tidskrift, 1838, 2; Petersen, Dansk Literatur- historie, 4:295 sq.; Michelsen, in Herzog's Real-Encyklop. (2d ed.), s.v. (B.P.)

## Brosse, La[[@Headword:Brosse, La]]

             SEE ANGE DE ST. JOSEPH

## Brossier, Marthe[[@Headword:Brossier, Marthe]]

             a French fanatic, was born in 1547, and was the daughter of a baker at.Romorantin. She pretended to be possessed with spirits, and in that state inveighed against the edict of Nantes. Her imposture, however, was exposed by the bishop of Angers, who produced the same convullsions- upon her nervous temperament by artificial excitants. She travelled about, first with her father, and afterwards with a certain abbe of St. Martin. She was repeatedly arrested, and, was finally confined in a convent, where she died about the beginning of the 16th century. See Hoefer, Nouv. Biog. Generale, s.v.

## Broth[[@Headword:Broth]]

             מָרָק, marak', soup, Jdg 6:19-20; פָּרָק, parak', fragments of bread over which broth is poured, Isa 65:4. SEE EATING.

## Broth (2)[[@Headword:Broth (2)]]

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## Brother[[@Headword:Brother]]

             (Heb. אָח [see AcH-]; Gr. ἀδελφός), a term so variously and extensively applied in Scripture that it becomes important carefully to distinguish the different acceptations in which it is used.

1. It denotes a brother in the natural sense, whether the offspring of the same father only (Gen 42:15; Gen 43:3; Jdg 9:21; Mat 1:2; Luk 3:1; Luk 3:19), or of the same mother only (Jdg 8:19), or of the same father and mother (Gen 42:4; Gen 44:20; Luk 6:14, etc.)

2. A near relative or kinsman by blood, e.g. a nephew (Gen 14:16; Gen 13:8; Gen 24:12; Gen 24:15), or in general a cousin (Mat 12:46; Joh 7:3; Act 1:14; Gal 1:19), or even a husband (Son 4:9).

3. One of the same tribe (2Sa 10:13), e.g. a fellow Levite (Num 8:26; Num 16:10; Neh 3:1).

4. One born in the same country, descended from the same stock, a fellow- countryman (Jdg 14:3; Ezekiel 2:11; 4:18; Mat 5:47; Act 3:22; Heb 7:5), or even of a cognate people (Gen 9:25; Gen 16:12; Gen 25:18; Num 20:14).

5. One of equal rank and dignity (Pro 18:9; Mat 23:8).

6. Disciples, followers, etc. (Mat 25:40; Heb 2:11-12).

7. One of the same faith (Isa 66:10; Act 9:30; Act 11:29; 1 Corinthians 5, 11); from which and other texts it appears that the first converts to the faith of Jesus were known to each other by the title of brethren, till the name of Christians was given to them at Antioch (Act 11:26).

8. An associate, colleague in office or dignity, etc. (Ezr 2:2; 1Co 1:1; 2Co 1:1,-etc.).

9. One of the same nature, a fellow-man (Gen 13:8; Gen 26:31; Mat 5:22-24; Mat 7:5; Heb 2:17; Heb 8:11).

10. One beloved, i.e. as a brother, in a direct address (Act 2:29; Act 6:3; 1Th 5:1).

11. An ally of a confederate nation (Amo 1:9).

12. A friend or associate (Job 6:15; comp. Job 19:13; 1Ki 19:13; Neh 5:10; Neh 5:14).

13. It is a very favorite Oriental metaphor, as in Job 30:29, "I am become a brother to the jackals."

14. It is even applied (in the Heb.) to inanimate things in the phrase " one another" (lit. a man his brother), -e.g. of the cherubim (Exo 25:20; Exo 37:9). The term is still used in the East with the same latitude (Hackett's Illustra. of Script. p. 118). The Jewish schools, however, distinguish between "brother" and "neighbor;" "brother" meant an Israelite by blood, "neighbor" a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world, 1Co 5:11; Luk 10:29-30 (Lightfoot, Hor. Hebr. ad Matthew v, 22).

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14. It is even applied (in the Heb.) to inanimate things in the phrase " one another" (lit. a man his brother), -e.g. of the cherubim (Exo 25:20; Exo 37:9). The term is still used in the East with the same latitude (Hackett's Illustra. of Script. p. 118). The Jewish schools, however, distinguish between "brother" and "neighbor;" "brother" meant an Israelite by blood, "neighbor" a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world, 1Co 5:11; Luk 10:29-30 (Lightfoot, Hor. Hebr. ad Matthew v, 22).

## Brotherhood[[@Headword:Brotherhood]]

             The origin of fraternities in the Christian Church and world, whether clerical, lay, or mixed, is far from being satisfactorily ascertained. The formation of such associations was in direct opposition to the very impulse which produced monachism itself, and sent the solitary, as a "hermit," into the wilderness. Yet such fraternities were practically in existence in the Egyptian laurae, when Serapion could rule over a thousand monks; they received their first written constitution from St. Basil (326-379). Muratori was the first to point out the Parabolani (q.v.) as a sort of religious fraternity, in opposition to various writers quoted by him, who had held that such fraternities date only from the 9th or even the 13th centuries. Muratori also suggests that the lecticarii or decani, who are mentioned in the laws of Justinian (43 and 59 Novella) as fulfilling certain functions at funerals, must have been a kind of religious fraternity. On the other hand, the old sodalitas appears to have become more and more discredited, since  the 18th canon of the Council of Chalcedon (A.D. 451) requires the cutting off of all clerics or monks forming "conspiracies and sodalities."

In the 8th century we find a disposition on the part of the Church to confine the idea of fraternity to clerical and monastic use. In the Dialogue by Question and Answer on Church Government of archbishop Egbert of York (middle of the century), the terms frater and soror will be found applied both to clerics and monks or nuns, but never apparently to laymen. There is at the same time ground for surmising that the term "fraternity," which in the 12th and 13th centuries is used ordinarily as a synonym for "guild," was already current in the 8th or 9th to designate these bodies, the organization of which Dr. Brentano holds to have been complete among the Anglo-Saxons in the 8th century, and the bulk of which were of lay constitution, though usually of a more or less religious character. The connection between the two words is established in a somewhat singular manner. A Council of Nantes of very uncertain date, which has been placed by some as early as 658, by others as late as 800, has a canon which is repeated almost in the same terms in a capitulary of archbishop Hincmar of Rheims, of the year 852 or 858. But where the canon speaks of "those gatherings or confraternities which are termed consortia," the archbishop has "gatherings which are commonly called guilds or confraternities."

But the term "guild" itself was already in use to designate fraternities for mutual help before the days of Hincmar. We meet with it in a capitulary of Charlemagne's of the year 779, which bears "As touching the oaths mutually sworn by a guild, that no one presume to do so." It occurs in two other places in the capitularies. It is thus clear that the guilds of the latter half of the 8th century existed for purposes exactly the same as those which they fulfilled several centuries later. So far indeed as they were usually sanctioned by oath, they were obviously forbidden by the capitulary above quoted, as well as by several others against "conjurations" and conspiracies; the last (the Thionville Capitulary of 805) of a peculiarly ferocious character. The subject of religious or quasi-religious brotherhoods or fraternities in the early Church (apart from monastic ones). has been but imperfectly investigated as yet. Specific bodies are found apparently answering to the character, attached to particular churches, during the 3d, 4th, 5th, and 6th centuries. In the West, however, we seem first to discern them under the Teutonic shape of the guild, which in its freer forms was palpably the object of great jealousy, to the political and spiritual despots of the Carlovingian aera.

## Brotherhood Of God[[@Headword:Brotherhood Of God]]

             a Christian sect which arose in the 12th century, having for its. chief object to restrain and abolish the right and exercise of private war. It was founded by a carpenter at Guienne, who pretended to have had special communication with Jesus Christ and the Virgin Mary, and was received as a divinely inspired messenger.

## Brothers Of Christian Instruction[[@Headword:Brothers Of Christian Instruction]]

             SEE SCHOOL BROTHERS, CONGREGATIONS OF.

## Brothers Of Christian Instruction (2)[[@Headword:Brothers Of Christian Instruction (2)]]

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## Brothers Of Our Lord[[@Headword:Brothers Of Our Lord]]

             In Mat 13:55, James, Joses, Simon, and Judas are mentioned as the brothers of Jesus, and in the ensuing verse sisters are also ascribed to him. The Protestant spirit of opposition to the Popish notion about the perpetual virginity of Mary has led many commentators to contend that this must be taken in the literal sense, and that these persons are to be regarded as children whom she bore to her husband Joseph after the birth of Christ. On the whole, we incline to this opinion, seeing that such a supposition is more in agreement with the spirit and letter of the context than any other, and as the force of the allusion to the brothers and sisters of Jesus would be much weakened if more distant relatives are to be understood. Nevertheless, there are some grounds for the other opinion, that these were not natural brothers and sisters, but near relations, probably cousins of Christ. In Mat 27:56, a James and Joses are described as sons of Mary (certainly not the Virgin); and again a James and Judas are described as sons of Alphaeus (Luk 6:15-16), which Alphaeus is probably the same as Cleophas, husband of Mary, sister of the Virgin (Joh 19:25). If, therefore, it were clear that this James, Joses, and Judas are the same that are elsewhere described as the Lord's brothers, this point would be beyond dispute; but as it is, much doubt must always hang over it. See Jour. Sac. Literature, July, 1855; Stud. u. Krit. 1842, i, 71 sq., 124.

I. It should be observed that in arguing at all against their being the real brethren of Jesus, far too much stress has been laid on the assumed indefiniteness of meaning attached to the word "brother" in Scripture. In all the adduced cases (see above), it will be perceived that, when the word is used in any but its proper sense, the context prevents the possibility of confusion; and, indeed, in the only two exceptional instances (not metaphorical), viz. those in which Lot and Jacob are respectively called " brothers" of Abraham and Laban, the word is only extended so far as to mean "nephew;" and it must be remembered that even these exceptions are quoted from a single book, seventeen centuries earlier than the Gospels. If, then, the word " brethren," as repeatedly applied to James, etc., really mean "cousins" or "kinsmen," it will be the only instance of such an application in which no data are given to correct the laxity of meaning. Again, no really parallel case can be quoted from the N.T., except in merely rhetorical and tropical passages; whereas, when "nephews" are meant, they are always specified as such, as in Col 4:10; Act 23:16 (Kitto, The Apostles, etc. p. 165 sq.). There is therefore no adequate warrant in the language alone to take "brethren" as meaning "relatives," and therefore the a priori presumption is in favor of a literal acceptation of the term. We have dwelt the more strongly on this point, because it seems to have been far too easily assumed that no importance is to be attached to the mere fact of their being invariably called Christ's brethren, whereas this consideration alone goes far to prove that they really were so.

II. There are, however, three traditions respecting them. They are first mentioned (Mat 13:56) in a manner which would certainly lead an unbiassed mind to conclude that they were our Lord's uterine brothers. \*' Is not this the carpenter's son ? is not his mother called Mary? and his brethren James, and Joses, and.Judas, and Simon ? and his sisters, are they not all with us ?" But since we find that there was a " Mary, the mother of James and Joses" (Mat 27:56), and that a "James and Judas (?)" were sons of Alphaeus (Luk 6:15-16), the most general tradition is,

(I.) That they were all our Lord's first cousins, the sons of Alphaeeus (or Clopas-not Cleopas, see Alford, Gk. Test. Mat 10:3) and Mary, the sister of the Virgin. This tradition is fully accepted by Jerome (Cat. Script. Ecclesiastes 2), Augustine, and the Latin Church generally, and is now the one most commonly received. Yet there seem to be forcible arguments against it; for

(1.) The reasoning depends on three assumptions, viz.

a. that "his mother's sister" (Joh 19:25) must be in apposition with "Mary, the wife of Cleophas," which, in case sisters-german are meant, would be improbable, if only on the ground that it supposes two sisters to have had the same name, a supposition substantiated by no parallel cases [Wieseler (comp. Mar 15:40) thinks that Salome, the wife of Zebedee, is intended by "his mother's sister"].

b. That "Mary, the mother of James," was the wife of Alphaeus, i.e. that the James intended is " James [the son] of Alphseus" (Ιάκωβος οΑ῾᾿λφαίου).

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(2.) If his cousins only were meant, it would be signally untrue that "neither did his brethren believe on him" (Joh 7:5 sq.), for in all probability three out of the four (viz. James the Less, Simon [i.e. Zelotes], and Jude, the brother [?] of James) were actual apostles.

(3.) It is quite unaccountable that these "brethren of the Lord," if they were only his cousins, should be always mentioned in conjunction with the Virgin Mary, and never with their own mother Mary, who was both alive and in constant attendance on our Lord.

(4.) They are generally spoken of as distinctfrom the apostles; see Act 1:14; 1Co 9:15; and Jude (Jud 1:17) seems almost to imply that he himself was not an apostle.

(II.) A second tradition, accepted by Hilary, Epiphanius, and the Greek fathers generally, makes them the sons of Joseph by a former marriage with a certain Escha or Salome, of the tribe of Judah; indeed, Epiphanius (Hceres. 29, § 4) even mentions the supposed order of birth of the four sons and two daughters. But Jerome (Com. in Mat 12:49) slights this as a mere conjecture, borrowed from the "deliramenta Apocryphorum," and Origen says that it was taken from the Gospel of St. Peter. The only ground for its possibility is the apparent difference of age between Joseph and the Virgin.

(III.) They are assumed by many to have been the offspring of a Levirate marriage between Joseph and the wife of his deceased brother Clopas. This, although a mere hypothesis, is the only one that actually meets all the conditions of the problem. For the discussion of the details of this adjustment, SEE JAMES; SEE MARY. The accompanying table exhibits the whole subject in one view, with the passages bearing upon it, and the adjustment proposed of this difficult question (see Meth. Quar. Review, 1851, p. 671-672).

III. The arguments against their being the sons of the Virgin after the birth of our Lord are founded on

(1.) the almost constant tradition of her perpetual virginity (ἀειπαρθενία). St. Basil (Serm. de S. Nativ.) even records a story that " Zechary was slain by the Jews between the porch and the altar" for affirming her to be a virgin after as well as before the birth of her most holy Son (Jeremiah Taylor, Duct. Dubit. ii, 3, 4). Still, the tradition was not universal: it was denied, for instance, by large numbers called Antidicomarianitae and Helvidiani. To quote Eze 44:2, as any argument on the question is plainly idle.

(2.) On the fact that upon the cross Christ commended his mother to the care of the apostle John; but this is easily explicable on the ground of his brethren's apparent disbelief in him at that time, though they seem to have been converted very soon afterward; or better, perhaps, on the ground of their youth at the time.

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(1.) The words "first-born son" (πρωτότοκος υίός), Luk 2:7.

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(3.) The general tone of the Gospels on the subject, since they are constantly spoken of with the Virgin Mary, and with no shadow of a hint that they were not her own children (Mat 12:46; Mar 3:31, etc.). It can, we think, be hardly denied that any one of these arguments is singly stronger than those produced on the other side. SEE JESUS.

"BROTHER" (Frater) was the common appellation given by Christians to each other in the early Church. SEE BRETHREN. In the Roman Church it came to be especially applied to monks. When those monks who were priests assumed the name of Fathers (Patres), the name brothers was reserved to the members who were not ordained. Since the 13th century this title has also been given to the begging monks, in distinction from the other orders of monks. In the Protestant churches it is common for ministers to ad. dress each other by the-name brother.

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## Brothers Of St. Joseph[[@Headword:Brothers Of St. Joseph]]

             SEE JOSEPH, ST., BROTHERS OF.

## Brothers Of St. Joseph (2)[[@Headword:Brothers Of St. Joseph (2)]]

             SEE JOSEPH, ST., BROTHERS OF.

## Brothers Of The Christian Doctrine[[@Headword:Brothers Of The Christian Doctrine]]

             SEE SCHOOL BROTHERS, CONGREGATIONS OF.

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             SEE HOLY FAMILY, BROTHERS OF THE.

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             SEE HOLY FAMILY, BROTHERS OF THE.

## Brothers Of The Society Of Mary[[@Headword:Brothers Of The Society Of Mary]]

             SEE MARY, BROTHERS OF THE SOCIETY OF.

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             SEE MARY, BROTHERS OF THE SOCIETY OF.

## Brothers Wife[[@Headword:Brothers Wife]]

             (יְבֵמֶת, yebe'meth, Deu 25:7; sister-in-law," Rth 1:15). SEE AFFINITY.

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## Brothers, Lay[[@Headword:Brothers, Lay]]

             SEE LAY BROTHERS.

## Brothers, Richard[[@Headword:Brothers, Richard]]

             an enthusiast and pretended prophet, was a lieutenant in the British navy, which he quitted in 1789. Declining to take the oath required on receipt of half pay, he was very near dying of hunger, and was ultimately taken to a workhouse. From the year 1790 Brothers dates his first call. On May 12, 1792, he sent letters to the king, ministers of state, and speaker of the House of Commons, stating that he was commanded by God to go to the Parliament-house on the 17th of that month, and inform the members for their safety that the time was cone for the fulfilment of the 7th chapter of Daniel. Accordingly, on the day named, he presented himself at the door of the House of Commons, and, according to his own account, met with a very scurvy reception. Having some time after prophesied the death of the king, the destruction of the monarchy, and that the crown should be delivered up -to him, he was committed to Newgate, where, if his statement be true, he was treated with great cruelty. On his liberation, he continued what he denominated his ministry with renewed energy, and obtained many followers.

While the more rational part of the community were laughing at the prophet, there were some persons of liberal education and of good ability who maintained the divinity of his mission. Among these, Nathaniel Brassey Halhed, Esq., M. P. for Lymington, and Mr. Sharp, an eminent engraver, were the most zealous: they published numerous pamphlets and testimonials in his favor, and others to the same effect appeared by Bryan, Wright, Mr. Weatherall, an apothecary, and a Mrs. Green. Among other things, Halhed bore testimony to his prophesying correctly the death of the three emperors of Germany. Among several strange letters which Brothers published was one entitled "A Letter from Mr. Brothers to Miss Cott, the recorded Daughter of King David, and future Queen of the Hebrews, with an Address to the Members of his Britannic Majesty's Council" (1798). Such an effect had these and other similar writings on people of weak understanding, that many persons sold their goods and prepared themselves to accompany the prophet to his New Jerusalem, which was to be built on both sides of the River Jordan, and where he was to arrive in the year 1795. Jerusalem was then to become the capital of the world; and in the year 1798, when the complete restoration of the Jews was to take place, he was to be revealed as the prince and ruler of the Jews, and the governor of all nations, for which office he appears to have had a greater predilection than for that of president of the council or chancellor of the exchequer, which he said God offered for his acceptance. Taken altogether, the writings of Brothers are a curious jumble of reason and insanity, with no small number of contradictions. He was placed in a lunatic asylum, from which he was released in 1806, and died in 1824. One of his disciples, Finlayson, published in 1849 a book called The Last Trumpet, more fanciful, if possible, than Brothers's own book. There are still a few of his disciples left in England.

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## Brothnus[[@Headword:Brothnus]]

             a Welsh Saint was the founder of Llanfrothen, in Merionethshire, in the 6th century. Rees says his festival-day was October 15, but the Acta Sactorum (8:358) gives him under October 18, in conjunction with the abbess Gwendolen (Gwyddelan), whose name is preserved at Llanwyddelan, in Montgomeryshire.

## Brothwood, Thomas[[@Headword:Brothwood, Thomas]]

             all English Wesleyan minister, was born near Wellington, Shropshire, in 1792. He was converted in early life; entered the itinerant ministry in 1825, in which he labored in plainness of speech, sound doctrine, zeal and fidelity for thirty-two years, and for nearly sixteen years he discharged, as a supernumerary, the duties of preacher and pastor in the Madeley and other circuits. He died at Broseley, Madeley, April 7, 1873. He was sincere, upright, and affectionate. See Minutes of the British Conference, 1873, page 28.

## Broue, Pierre De La[[@Headword:Broue, Pierre De La]]

             a French prelate and theologian, was born at Toulouse in 1643, and went to Paris in 1668, where he took his degree in theology. He was of an ancient parliamentary family, and he resigned poetry in order to devote his time to preaching, which he did with great success before Louis XIV, who made him bishop of Mirepoix. Being devoted to the conversion of the Protestants, he published six pastoral letters on the subject. He also corresponded with Bossuet concerning the most efficient means for tile accomplishment of this end. The opposition excited by the bull Unigenitus claimed a large share of his attention. Broue died September 20, 1720. He wrote, Catechisme pour l'Instruction de ses Diocesains: — Statuts Synodaux: — Oraison Funebre d'Anne-Christine de Baviere (Paris, 1690): — Relation des Conferences tenues en 1716 a l'Archeveche de Paris et au Palais Royal, sur les Accommodements proposes dans l'Affire de la Bulle Unigenitus; inserted in the Histoire du Livre des Reflexions Morales of the abbe Louail: — Defense de la Grace efficace par ellenieme, against Fenelon and P. Daniel. See Hoefer, Nouv. Biog. Generale, s.v.

## Brough, Joseph R[[@Headword:Brough, Joseph R]]

             a minister of the Methodist New Connection, was born at Lane End, Staffordshire, in 1794. He was brought up religiously, converted in youth, and entered the ministry in 1816. After travelling in eight circuits, his health gave way at Sunderland, but he accepted another circuit at Dewsbury, where he became a supernumerary, and, after much suffering, died in peace, October 9, 1825. See Minutes of the Conference.

## Brougham, Joseph[[@Headword:Brougham, Joseph]]

             an English Wesleyan minister, was born at Burslem in 1788. He was converted in youth, commenced to preach in the itinerancy in 1811, and, after laboring with acceptance for some years, his health failed, and he retired from active work and settled in Burslem, where he died, March 24, 1836. He was pious, faithful, but naturally reserved. See Minutes of the British Conference, 1836.

## Broughton, Hugh[[@Headword:Broughton, Hugh]]

             was born at Oldbury, Shropshire, 1549, and educated at Cambridge, where he became conspicuous for his knowledge of Hebrew. He afterward proceeded to London, where he became a popular preacher. In 1588 he published his Concent of Scripture, a kind of Scripture chronology and genealogies. Broughton was desirous of translating the New Testament into Hebrew, but received no encouragement. Lightfoot pronounces a high eulogium on his rabbinical learning. He was certainly one of the best Hebrew scholars of his time, and had translated the Apocrypha into Hebrew; but his pride and ill temper hindered his advancement in the Church. He died in London, Aug. 4, 1612. Most of his works were collected under the title, The Works of the great Albionean Divine, renowned in many Lands for rare Skill in Salem's and Athens' Tongues, etc. (Lond. 1662, fol.).-New Genesis Biog. Dict. v, 97; Allibone, i, 255; Darling, Cyclopcedia Bibliographica, i, 447.

## Broughton, Hugh (2)[[@Headword:Broughton, Hugh (2)]]

             was born at Oldbury, Shropshire, 1549, and educated at Cambridge, where he became conspicuous for his knowledge of Hebrew. He afterward proceeded to London, where he became a popular preacher. In 1588 he published his Concent of Scripture, a kind of Scripture chronology and genealogies. Broughton was desirous of translating the New Testament into Hebrew, but received no encouragement. Lightfoot pronounces a high eulogium on his rabbinical learning. He was certainly one of the best Hebrew scholars of his time, and had translated the Apocrypha into Hebrew; but his pride and ill temper hindered his advancement in the Church. He died in London, Aug. 4, 1612. Most of his works were collected under the title, The Works of the great Albionean Divine, renowned in many Lands for rare Skill in Salem's and Athens' Tongues, etc. (Lond. 1662, fol.).-New Genesis Biog. Dict. v, 97; Allibone, i, 255; Darling, Cyclopcedia Bibliographica, i, 447.

## Broughton, Job[[@Headword:Broughton, Job]]

             a Presbyterian minister, was born at Coatsheath, England, July 15, 1791. He was educated at Lutterworth, was licensed by an association of Independents, and labored as a missionary for seventeen years. He came to America in 1829. In 1853 he was installed pastor of Greenland Church, Bloomingburg, Ohio. He died November 1, 1858. See Wilson, Presb. Hist. Almanac, 1860, page 67.

## Broughton, Richard[[@Headword:Broughton, Richard]]

             a Romanist, born at Stukeley, Huntingdonshire, and educated at Rheims. He took priest's orders in 1593; was sent into England as a missionary, and died in 1634. His principal works are, An Ecclesiastical History of Great Britain, from the Nativity to the Conversion of the Saxons (Douay, 1633, fol.):-A true Memorial of the ancient religious State of Great Britain in the Time of the Britons (1650, 8vo): -Monasticon Britannicum (1655, 8vo).--New Genesis Biog. Dict. v, 97; Landon, Eccl. Dict. ii, 418.

## Broughton, Richard (2)[[@Headword:Broughton, Richard (2)]]

             a Romanist, born at Stukeley, Huntingdonshire, and educated at Rheims. He took priest's orders in 1593; was sent into England as a missionary, and died in 1634. His principal works are, An Ecclesiastical History of Great Britain, from the Nativity to the Conversion of the Saxons (Douay, 1633, fol.):-A true Memorial of the ancient religious State of Great Britain in the Time of the Britons (1650, 8vo): -Monasticon Britannicum (1655, 8vo).--New Genesis Biog. Dict. v, 97; Landon, Eccl. Dict. ii, 418.

## Broughton, Thomas[[@Headword:Broughton, Thomas]]

             a learned divine, born in London July 5, 1704, and educated at Eton and Cambridge, received orders in 1727. After various preferments he became vicar of Bedminster, 1744, and prebendary of Salisbury. He died December 21, 1774. Among his works is Christianity distinct from the Religion of Nature, a reply to the infidel work "Christianity as old as the Creation" (Lond. 1732, 8vo); various lives in the Biographia Britannica, and the Bibliotheca Historico-Sacra, a historical dictionary of all religions (Lond. 1737-39, 2 vols. fol.).-New Genesis Biog. Diet. v, 97; Landon, Eccl. Diet. ii, 418.

## Broughton, Thomas (2)[[@Headword:Broughton, Thomas (2)]]

             a learned divine, born in London July 5, 1704, and educated at Eton and Cambridge, received orders in 1727. After various preferments he became vicar of Bedminster, 1744, and prebendary of Salisbury. He died December 21, 1774. Among his works is Christianity distinct from the Religion of Nature, a reply to the infidel work "Christianity as old as the Creation" (Lond. 1732, 8vo); various lives in the Biographia Britannica, and the Bibliotheca Historico-Sacra, a historical dictionary of all religions (Lond. 1737-39, 2 vols. fol.).-New Genesis Biog. Diet. v, 97; Landon, Eccl. Diet. ii, 418.

## Broughton, Thomas, A.M[[@Headword:Broughton, Thomas, A.M]]

             a minister of the Church of England, and one of the number known as Oxford Methodists, was a member of Exeter College, Oxford, and joined the Methodists in 1732. After leaving the university, he first officiated at Cowley, near Uxbridge. In 1736 he became curate at the Tower of London, also preached every Tuesday afternoon to the prisoners in Ludgate prison, and read prayers every night to a religious society at Wapping. "By means of Whitefield, he was presented to St. Helen's, Bishopsgate Street Within; and, through faithfulness to his old Oxford friend, he lost it. The parishioners objected to Whitefield having the use of Broughton's pulpit. Broughton answered, ‘Through Mr. Whitefield's influence I obtained the living of St. Helen's, and, if he insists upon it, he shall have my pulpit.' Whitefield did insist, and Broughton lost his  lectureship." In 1741 he became lecturer of All-Hallows, Lombard Street. In 1743 he was appointed secretary of the Society for Promoting Christian Knowledge, which position he held until his death. He remained in the lectureship of All-Hallows for some years after beginning work for. the society. After his labors at this place, he accepted the living of Wotton. He attended to both the duties of his parish and secretaryship, giving five hours each day, five days of the week, to the work of the society, and Saturday and Sunday were devoted to the interests of his parish. During his term of office Wales was first supplied with Bibles, in 1743; and the people of the Isle of Man in 1763 had the same book given to them for the first time, and in their native language. On Sunday morning, December 21, 1777, in Hatton Garden, the "faithful secretary put on his ministerial robes, and, according to his wont, retired into his room till church-time. The bells were ringing, and he continued in his closet. They ceased, but he made no appearance. His friends entered, and found him on his knees dead." He was a bold, fearless, zealous, faithful preacher — much like Wesley and Whitefield in these respects. Though he was associated with the Methodists at Oxford, he never accepted the doctrines which Wesley afterwards taught justification by faith, sanctification, and the witness of the Spirit; on the contrary, he gave much opposition to the spreading of these views. See Tyerman, Oxford Methodists, page 334.

## Broughton, William G., D.D[[@Headword:Broughton, William G., D.D]]

             a minister of the Church of England, was bishop of Sydney and metropolitan of Australia. After an absence from England of seventeen years, he returned to perfect a system of Church government for the colonies. In 1829, while chaplain of the Tower of London, he was offered the archdeaconry of New South Wales by the prime-minister. He had supervision over fourteen government chaplains in 1837. In the previous year he was ordained bishop, and in 1847 was made metropolitan. He organized a board of missions in 1850 for the spread of the Gospel in the islands of the Southern Pacific. He died in London, February 20, 1853, aged sixty-three. His life was simple and devout. See Amer. Quar. Church Rev. 1853, page 158.

## Brouner, Jacob H[[@Headword:Brouner, Jacob H]]

             a Baptist minister, was born in New York city, January 1, 1791. He united with the First Baptist Church in 1806, was licensed when young, and for  some time was associated with Reverend C.G. Sommers in missionary labors among the destitute of his native city. In 1812 he was ordained in the Tabernacle Church, New York; was pastor at Sing Sing for fourteen years; and then went in 1828 to New York, where for twenty years he was pastor of the North Baptist Church. During this time an attractive house of worship was built, and he baptized three hundred and thirty converts while at the North Church. He died in 1848. See Cathcart, Baptist Encyclop. page 144. (J.C.S.)

## Brousse, Jacques[[@Headword:Brousse, Jacques]]

             canon of St. Honord at Paris, was a native of Auvergne, and a celebrated preacher. During the civil troubles of 1649, he remained firm to the king, and, in 1651, was deputed to Rome with M. de la Lane, on the subject of the Five Propositions. He died at Paris, November 7, 1763, leaving Sermon sur la Grace: — Lettre au Sujet de ce Sermon: — Requetes et Memoires au Sujet de l'Affaire des cinq Propositions de Jansenius: — Tableau de l'Homme juste: — Oraison Funebre de Louis le Juste: — Vie du P. Ange de Joyeuse. See Hoefer, Nouv. Biog. Generale, s.v. Landon, Eccles. Dict. s.v.

## Brousson, Claude[[@Headword:Brousson, Claude]]

             a French Protestant advocate and martyr, born at Nismes 1647. In his house at Toulouse the deputies of the Protestant churches assembled in 1683, when it was resolved that the religious meetings of the Protestants should be continued after the revocation of the Edict of Nantes. Brousson retired to Geneva and Lausanne, and, having been ordained, preached from place to place in France, Holland, and Germany. His labors led finally to the establishment of the " Churches of the Desert." See COURT, ANTHONY. Being arrested at Oleron in 1698, he was broken on the wheel at Montpellier. He left, among other writings, L'etat des RCformes de France (Switzerland, 1684; Hague, 1685):-Lettres au clerge de France:-Lettres des protestans de France a toes les autres protestans de l'Europe (Berlin, 1688):-Relation sommaire des merv(illes que Dieufait en France dans les Cevennes (1694, 8vo). See Peyrat, Hist. des Pasteurs de desert (Paris, 1842, 2 vols.); Weiss, Histoire des Refugies Protestants.- Hoefer, Biog. Generale, v, 538.

## Brousson, Claude (2)[[@Headword:Brousson, Claude (2)]]

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## Brow[[@Headword:Brow]]

             (מֵצִח, me'tsach, Isa 48:4, the forehead, as elsewhere rendered;

ὀφρύς, the edge of a hill, Luk 4:29). SEE EYE.

## Brow (2)[[@Headword:Brow (2)]]

             (מֵצִח, me'tsach, Isa 48:4, the forehead, as elsewhere rendered;

ὀφρύς, the edge of a hill, Luk 4:29). SEE EYE.

## Browder, Peter C[[@Headword:Browder, Peter C]]

             a minister in the Methodist Episcopal Church South, was born in Tredell County, N.C., September 2, 1824. He was brought up piously; embraced religion in early life; received license to preach in 1850, and in 1851 joined the Louisville Conference. After a short and severe sickness, he died July 31, 1854. Mr. Browder was faithful, zealous, affectionate, and highly esteemed. See Minutes of Annual Conferences of the M.E. Church South, 1854, page 506.

## Brower, Caspar[[@Headword:Brower, Caspar]]

             a German Jesuit and teacher of philosophy at Treves, was born in 1559 at Arnheim. For some time he was rector of the college at Fulda. and died June 2, 1617, at Treves. He wrote, Notae in Venantium Fortunatum et Rabanum Maurum (Mavence, 1616): — Antiquitatum Fuldensium libri 4 (Antwerp, 1612): — Antiquitates et Annales Trevirenses published by Jac. Masenius (Liege, 1670, 2 volumes, fol.). See Winer, Handbuch der theol. Lit. 1:676, 794; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.).

## Brower, Cornelius[[@Headword:Brower, Cornelius]]

             a minister of the Reformed (Dutch) Church, was born in New York city in 1770. He graduated at Columbia College in 1792; studied theology under Dr. J.H. Livingston, and was licensed by the Classis of New York in 1793. He was pastor at Poughkeepsie and Stoutenburgh, 1794 to 1812; then supplied Hyde Park, 1812 to 1815. He next became professor in the high- school at Utica, and stated supply at Frankfort, 1815 to 1833. At this time he resided at Geneva, and did the work of an evangelist. He frequently supplied Arcadia, Gorham, and Tyre, from 1833 to 1845; and died in the last-named year. "Mr. Brower allowed no inclemency to prevent his filling his appointments." He was quiet, unobtrusive, and cheerful; a thorough classical scholar and mathematician; and a sound, extensive, and thorough Biblical student. He was, however, more desirous to be useful than popular. See Corwin, Manual of the Ref. Church (3d ed.), page 198.

## Brower, Daniel[[@Headword:Brower, Daniel]]

             (styled van Niedrik), a Reformed minister of Holland, was born at Yhorst- in Upper Yssel. Two years after having completed his theological studies at Franeker, he went in 1651 to the East Indies with a view of preaching the Gospel to the heathen there. Having spent several years at Batavia and other places, he returned to his native country, and betook himself to the translation of the Bible into Malay. He commenced with the book of Genesis, which was printed in 1662. Five years later, in 1668, the entire New Test. was printed in Roman letters at Amsterdam; translated "with all care and fidelity out of the Greek, Latin, and Belgic languages." In consideration of his knowledge of the Malay, the East India Company induced him to go a second time to Batavia. He went to the East, and died there in 1672. Of his translation of the Old Test. only the book of Genesis was printed at Amsterdam in 1662, and again in 1687. See Allgemeines historisches Lexikon, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brower, Jacques De[[@Headword:Brower, Jacques De]]

             a Flemish theologian, was a native of Hoochstraet. He was a Dominican, and taught philosophy and theology at Douay, and was from there sent to establish missions in Denmark. He also inspected those in Holland; and at the time of his death, which occurred at Antwerp, November 4, 1637, he was prior of his convent and definitor of his province. He prepared a  corrected edition of the commentaries of Dominique Soto upon the Physique d'Aristote (Douay 1613). See Hoefer, Nouv. Biog. Generale, s.v.

## Brower, Kristoffel[[@Headword:Brower, Kristoffel]]

             a Dutch theologian, was born at Arnheim, in Guelters, about 1560. He became a Jesuit at Cologne in 1580, professor at Treves, and rector of the college of Fulda. He died at Treves, June 2, 1671, leaving Antiquitates Fuldenses (1612): — Historia Episcoporum Trevirensium (Cologne, 1626): — Scholias on the Poems of Rhabanus Taurus, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Browmiller, Benneville[[@Headword:Browmiller, Benneville]]

             a Methodist Episcopal minister, was born in Berks County, Pennsylvania, in 1824. He was converted in 1846, licensed to preach in 1848, and in 1849 entered the Ohio Conference, wherein he labored with zeal, fidelity, and remarkable success until his death, September 16, 1856. Mr. Browmiller obtained a high rank as a minister. As a preacher he was clear, simple, pointed, and eloquent:; affectionate, gentle, and engaging in his private life, and indefatigable in his pastoral work. See Minutes of Annual Conferences, 1856; page 157.

## Brown[[@Headword:Brown]]

             (חוּם, chum, literally scorched), i.e. black, the term applied to dark-colored sheep in a flock (Gen 30:32-40). SEE COLOR.

## Brown (2)[[@Headword:Brown (2)]]

             (חוּם, chum, literally scorched), i.e. black, the term applied to dark-colored sheep in a flock (Gen 30:32-40). SEE COLOR.

## Brown (Or Browne), Moses[[@Headword:Brown (Or Browne), Moses]]

             an English clergyman, was born in 1703, and learned the trade ofa pen- cutter. Early in life he distinguished himself by his poetical talents, and devoted many years to literary pursuits. In 1753 he took holy orders, and soon became vicar of Olney, in Buckinghamshire. Some time afterwards he was appointed vicar of Sutton, in Lincolnshire, and in 1763 he was elected chaplain of Morden College, Kent, where he died, September 13, 1787.  His publications include Poems on Various Subjects (1773): — Sunday Thoughts (1752): — Percy Lodge, a poem (1755): — Sermons (1754-65): — and other works. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer Authors, s.v.

## Brown, Aaron[[@Headword:Brown, Aaron]]

             a Congregational minister, was born at Windsor, Connecticut, May 3, 1725. He graduated at Yale College in 1749, was ordained in 1754 at Killingly, and remained in charge there until his death, which occurred suddenly at Ashford, September 12, 1775. Mr. Brown was a pious and excellent man. See Cong. Quarterly, 1861, page 16; Sprague, Annals of the Amer. Pulpit, 2:15.

## Brown, Absalom[[@Headword:Brown, Absalom]]

             a Methodist Episcopal minister, entered the itinerant ranks of the South Carolina Conference in 1828, and labored zealously until his death, in 1833. He was an humble, godly, able, and successful preacher. See Minutes of Annual Conferences, 1835, page 345.

## Brown, Alexander Blaine, D.D.[[@Headword:Brown, Alexander Blaine, D.D.]]

             a Presbyterian minister, son of the Rev. Matthew Brown, D.D., was born Aug. 1, 1808, at Washington, Pa., and graduated at Jefferson College in 1825. He studied theology at Alleghany, and was licensed to preach in October, 1831. After spending some time as a missionary in Virginia, he became pastor at Birmingham, near Pittsburgh, in 1833; he afterward served the churches in Niles, Michigan, and Portsmouth, Ohio, till 1841, when he became professor of Belles-Lettres in Jefferson College. In October, 1847, he became president of the college, and served with great fidelity and success until 1856, when ill health compelled him to resign. He died at Centre, September 8,1863. As a teacher he was accurate, instructive, and systematic. As a preacher he was always edifying, and he rose occasionally to the highest eloquence.-Wilson, Presbyterian Almanac, 1864, p. 98.

## Brown, Alexander Blaine, D.D. (2)[[@Headword:Brown, Alexander Blaine, D.D. (2)]]

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## Brown, Allen[[@Headword:Brown, Allen]]

             a Free-will Baptist minister, was born at Providence, R.I., March 31, 1788. In early life he united with the Congregationalist Church at Providence, and soon after completed his school education. After having for some time been in successful. business, he united with the First Baptist Church in his native city, and later went to Philadelphia, where, under the tuition of Reverend Dr. William Stoughton, he pursued a course of theological study. Returning to Providence for six years, he was pastor of the newly organized Third Baptist Church in that city. He then became a member of the Free-will Baptist Church at Olneyville, and was soon chosen 'chaplain of what is known as "The Dexter Asylum," continuing in that position for twenty years. He was a frequent contributor to the Morning Star. His death occurred in 1870. He left behind him the savor of a good name, and the example of a useful, exemplary life. See Barrett, Memoirs of Eminent Preaches, page 223-229. (J.C.S.)

## Brown, Alonzo[[@Headword:Brown, Alonzo]]

             a Presbyterian minister, was born at Ossipee, N.H., May 25, 1826. He graduated at Dartmouth College in 1850, and from 1853 to 1856 was a student in Union Theological Seminary. He was ordained November 5, 1856; was pastor at Clifton (S.I.), N.Y., from 1856 to 1857; and from 1858 to 1873 was a teacher in New York city. He died there, in October 1873. See Gen. Cat. of Union Theol. Sem. 1876, page 77.

## Brown, Amelia[[@Headword:Brown, Amelia]]

             an English minister of the Society of Friends, was born at Cirencester, England, in 1787. She was carefully educated and faithfully instructed in the Christian doctrines. Early in life she formed a strong attachment to the Scriptures, which increased as she advanced in years. She travelled through  several of the English counties, exercising her gifts as a minister;. She died October 13, 1849. See (Lond.) Annual Monitor, 1851, page 9.

## Brown, Amos[[@Headword:Brown, Amos]]

             a Free-will Baptist minister, was born at Bristol, N.H., in 1800, and became a Christian at the age of twenty-seven. He united with the Church at Alexandria, and soon after began to speak in public as a minister, and was ordained to his work by his brethren. He labored with a good degree of success at Alexandria, Nashua, Orange. and other places. Not long previous to his death, he removed to Eaton, and took charge of the Church at that place, which was in a low, depressed condition. Here he labored with great fidelity and zeal. While thus engaged, he died suddenly, December 7, 1867. See Free-will Baptist Register, 869. page 86. (J.C.S.)

## Brown, Amos P[[@Headword:Brown, Amos P]]

             a Presbyterian minister, was born at Thornton, N.H., June 15, 1791. He was licensed to preach by the Plymouth Association, January 24, 1816, and was ordained by a council at Campton, January 1, 1817, pastor of the Congregational Church. From 1822 to 1834 he spent his time in western New York, and entered upon missionary labors in Missouri, June 18,1834. He assisted in organizing a Church on Black River; became supply pastor of Jerseyville Church, Illinois, in October 1835, and so continued until 1838. In a few years he removed to Rushville, and labored in the ministry as his health allowed. He was one of the original members of the first Alton Presbytery, and removed his relation from that to the Presbytery of Peoria, April 20, 1850. He died May 16, 1859. See Norton, Hist. of the Presb. Church in Illinois.

## Brown, Andrew Morton, Ll.D[[@Headword:Brown, Andrew Morton, Ll.D]]

             an English Congregational minister, was born in the parish of Loudoun, Ayrshire, Scotland, March 12, 1812. He was educated at Glasgow and Edinburgh, in the latter place having for his instructors Prof. Wilson ("Christopher North") and Dr. Chalmers. He was first engaged in mission work in London, but soon removed to Overton, Hampshire, to take charge of a small village church. In 1837 he removed to Poole, to become the co- pastor, with the Reverend Thomas Durant, of a large Church in that place. On January 8, 1843, he settled as pastor of the Independent Church at Highbury Chapel, Cheltenham. Here he labored with eminent success both  in religious and political work. He was regarded as:the champion of liberal principles in Cheltenham. In 1854 he was elected chairman of the Congregational Union of England and Wales. He died in the midst of his labors, July 17, 1879, having been absent from his pulpit but one Sunday. His literary works include contributions to the press of Cheltenham and London, and several volumes. Among them are, A Wreath around the Cross: — Salvation, and the Way to Secure it: — Evenings with the Prophets: — Leader of the Lollards: — Peden the Prophet: — The Life of the Reverend J. Rogers: — and, in conjunction with Dr. Ferguson, an edition of The Life and Labors of John Campbell, D.D. See (Lond.) Cong. Year-book, 1880, page 310.

## Brown, Andrew, D.D[[@Headword:Brown, Andrew, D.D]]

             a Scotch clergyman, was born at Biggar, August 22, 1763. He became tutor in the Cranston family; was licensed to preach in 1786; ordained in 1787 minister to the Presbyterian congregation at Halifax, Nova Scotia; admitted minister at Lochmabon, Scotland, in 1795; transferred to New Greyfriars, Edinburgh, in 1799; promoted to the Old Church in 1800; appointed professor of rhetoric and belles-lettres in the university in 1801, which he held in conjunction; elected moderator of the General Assembly in 1813, and died February 19, 1834. He was characterized by eloquent composition, unobtrusive manners, and kindly feelings. He published a series of sermons, and the Life of Alexander Christison. See Fasti Eccles. Scoticanae, 1:12, 71, 360, 642.

## Brown, Anthony[[@Headword:Brown, Anthony]]

             an English Congregational minister, was born in Bunhill Row, London, September 7, 1783. He was for some time an occasional preacher, and finally settled at South Ockenden, where, and at, Aveley, he labored faithfully in the Gospel for thirty-seven years. He died July 28, 1851. See (Lond.) Cong. Year-book, 1851, page 212.

## Brown, Arza[[@Headword:Brown, Arza]]

             a Methodist Episcopal minister was born at Hampton, Massachusetts, August 13, 1792. He was early subject to religious impressions; experienced conversion in 1817; soon became class leader, exhorter, and local preacher; moved to Ohio in 1819, and in 1824 was received into the Ohio Conference. His itinerant labors covered a large territory, extending over nearly all of Ohio and southern Michigan. Failing health obliged him to become superannuate in 1855, which relation he sustained to the close of his life. In 1858 he removed to Chicago, and served West Indiana-street Church with great usefulness for three years. Beginning with 1861, he and his wife labored among the soldiers in the camps and hospitals at Natchez; after that, until. 1868s among the freedmen in that city, as well as in Vicksburg and Baton Rouge. He died at Chicago, July 31, 1869. Mr. Brown was eminently practical and useful, gentle and affectionate. See Minutes of Annual Conferences, 1869, page 281.

## Brown, B. F[[@Headword:Brown, B. F]]

             a Methodist Episcopal minister, was a member of the Black River Conference, and died in 1867 or 1868. As to his personal character he was  remarkable, and physically powerful and well-formed. The fires of love and zeal were far too fierce for the control of his will. He lived and died in raptures. See Minutes of Annual Conferences,1868, pge 118.

## Brown, Benjamin Newton[[@Headword:Brown, Benjamin Newton]]

             a Methodist Episcopal minister, was born at Martinsburg, Virginia, December 19, 1808. He experienced conversion in 1824, soon after was licensed to exhort, then to preach, and in 1833 united with the Baltimore Conference. He died in Washington, D.C., January 17, I869. Mr. Brown's endowments were of a high order. He was strong in mind, diligent in study, earliest and impressive in manner, fearless in utterance; genial, witty, and even playful. See Minutes of Annual Conferences, 1869, page 13.

## Brown, Caleb[[@Headword:Brown, Caleb]]

             a Baptist minister, was born in Sudbury, Massachusetts, December 4, 1791. In early manhood he removed to Rockingham, Vermont, where he united with that Church. He spent about two years at the theological institution in Hamilton, N.Y.; in 1829 became pastor of the Church in Wilton, N.H., and subsequently preached in Townsend, Winchester, and Westminster, Massachusetts. For three years he was pastor in Scituate, then removed to Wairner, N.H., and supplied churches in the vicinity. In 1842 he went to Weare, remaining there nearly three years, then returned to arne and labored as before. In 1851 he became pastor of the Church at, Conway. At the end of three years he took up his residence in Concord, where for four years he acted as chaplain in the state prison. He died at Concord, October 30, 1875. (J.C.S.).

## Brown, Chad[[@Headword:Brown, Chad]]

             a Baptist minister, the ancestor of the well-known family which bears his name in Providence, R.I., was born in England about 1610. He came to America, it is supposed, in July 1638. Sympathizing with Roger Williams in his views on civil and religious liberty, he fled from the colony of Massachusetts, and took up his residence in the newly planted town of Providence. In the early colonial times he was a man of no small influence in the community in which he lived. With four other citizens he was chosen to draw up "a plan of agreement for the peace and government of the colony." For several years this instrument constituted the only acknowledged constitution by which the colony was governed. By the  records of the First Baptist Church in Providence, it appears that Mr. Brown was its first elder or regular minister, although for a short time Roger Williams preached for the Church. The Church for more than half a century had no meeting-house.

The tradition is that they were wont "to assemble in a grove or orchard for public worship, and, when the weather would not permit this, in private houses." Mr. Brown's name has been made somewhat memorable in the ecclesiastical history of Rhode Island, from the position which he took in a controversy which seems to have greatly agitated the little state. He maintained very stoutly the obligation of the rite of "laying-on of hands" as necessary to constitute one a member of Christ's Church. This rite, however, has long since, except by a few Baptists of Rhode Island, ceased to be regarded as of divine authority. Mr. Brown died about 1665. His name and influence were transmitted through an honored posterity, which has made itself felt in many of the literary and benevolent organizations of its native state. See Guild, Life of Manning. (J.C.S.)

## Brown, Charles[[@Headword:Brown, Charles]]

             a minister of the Society of Friends, was born in England in 1817. He early yielded himself to the Holy Spirit and his future work. It was not, however, until he was about forty years old that he ventured to address his friends in public. This long delay was owing to his high ideal of the Christian ministry. He realized fully the need of mental preparation, but pre- eminently above this he placed the spiritual. He died January 1, 1864. See (Lond.) Annual Monitor, 1865, page 14.

## Brown, Charles Eden[[@Headword:Brown, Charles Eden]]

             a Methodist Episcopal minister, was born in Alexandria, Virginia, in 1815. He was converted while a boy, and entered the Baltimore Conference in 1837, in which he toiled faithfully until his death, July 13, 1846. See Minutes of Annual Conferences, 1846, page 9.

## Brown, Charles II[[@Headword:Brown, Charles II]]

             a Methodist Episcopal minister, was born in Campbell County, Virginia. He experienced conversion in 1868; was licensed to exhort and to preach in due time, and about 1872 entered the Missouri Conference, in which he labored faithfully two years, when sickness prostrated him, and after  months of suffering he died, in 1874 or 1875. See Minutes of Annual Conferences, 1875, page 46.

## Brown, Charles S[[@Headword:Brown, Charles S]]

             a Methodist Episcopal minister, was born at Plattekill, Ulster County, N.Y., February 7, 1825. He inherited admirable natural qualities from exemplary Christian parents. His intention was to become a lawyer, and he determined to obtain a liberal education, which he began in New Paltz Academy, afterwards attending Amenia Seminary. Here he was converted, and, believing himself divinely called to preach, was more diligent than ever in his efforts to secure an education. Entering the Wesleyan University in 1845, in 1849 he graduated second in a class of thirty-one. He joined the New York Conference in 1850, where he continued an efficient and honored member until his death, November 14, 1880. He was a sincere and upright man, the chief feature of his character being its high moral tone. His preaching was uniformly clear, forcible, and fervent. See Minutes of Annual Conferences, 1880, page 84.

## Brown, Charles Smith[[@Headword:Brown, Charles Smith]]

             a Universalist minister, was born in Oneida County, N.Y., March 20, 1804. He joined the Methodists at the age of fourteen; received a private theological training for the Universalist ministry, and in 1832 was ordained, and entered upon his work at South Oxford. He afterwards removed to Upper Lisle; then spent a few years in Pennsylvania; then in Oneida and Cortland counties, N.Y.; and finally settled at Cambridge, Illinois, where he died, in May 1870. Mr. Brown was a good, but not brilliant, preacher, and an exemplary Christian. See Universalist Register, 1871, page 110.

## Brown, Clark, A.M[[@Headword:Brown, Clark, A.M]]

             a Congregational minister, was ordained pastor of the Church in Machias, Maine, October 7, 1795; dismissed November 3, 1797; installed pastor in Brimfield, Massachusetts, June 20, 1798; dismissed November 2, 1803; and died several years after. See Sprague, Annals of the Amer. Pulpit, 2:485.

## Brown, Cotton[[@Headword:Brown, Cotton]]

             a Congregational minister, was a native of Haverhill, Massachusetts. He graduated at Harvard College in 1743; was ordained pastor at Brookline,  October 26, 1748; and died April 13, 1751, aged twenty-five years. See Sprague, Annals of the Amer. Pulpit, 2:73.

## Brown, Daniel (1)[[@Headword:Brown, Daniel (1)]]

             a Free-will Baptist minister, was born July 16, 1813. He united with the Church in Hamburgh, N.Y., in 1834. For six years he resided in Boston, N.Y., and in 1848 moved to Dayton, Cattaraugus County. He was ordained when forty-seven years of age, and labored chiefly in the Cattaraugus and Erie quarterly meetings. "With a self-sacrificing spirit he labored earnestly and faithfully the most of the time for twenty years, receiving but little remuneration for preaching until the means he had accumulated previous to his entering the ministry were entirely used up." He died in Dayton, August 5, 1882. See Morning Star, September 27,1882. (J.C.S.)

## Brown, Daniel (2)[[@Headword:Brown, Daniel (2)]]

             a Free-will Baptist minister, was born in Canada West, April 5, 1822. He was converted when eighteen years of age, and joined the Methodist Church. Subsequently he united with the Free-will Baptists, and was ordained in 1845. For several years, with a good degree of success, he labored in different places in Canada. He removed to the West, and died at Bruce, Michigan, August 3, 1869. See Free-will Baptist Register, 1871, page 80, 81. (J.C.S.)

## Brown, Daniel E[[@Headword:Brown, Daniel E]]

             a Protestant Episcopal clergyman, resided in Michigan in 1853, at about which time he entered the ministry. The following year: he became rector at Litchfield, Connecticut; in 1857 officiated at Milton; in 1858 was rector of Trinity Church, Troy, Ohio, and at the same time of St. Paul's in Greenville. In 1860 ,he removed to Michigan, residing at Flint; in, 1862 became rector of St. Paul's Church, East Saginaw; in 1864. was missionary in Genesee County, although still residing at Flint. In 1866 he removed to Ionia, having charge of two churches, viz. St. John's in Ionia and Trinity Church, Saranac; in 1867 was rector of the latter only. In 1870 he resided in Flint without charge, and continued so to do until his death, which occurred in 1873. See Prot. Episc. Almanac, 1874, page 138.

## Brown, David (1)[[@Headword:Brown, David (1)]]

             a Presbyterian minister, was born in Scotland. On his arrival in America, he became a member of the Presbytery of New Castle, and took his place in the Synod of Philadelphia in May 1748. He returned to Scotland during the year. See Webster, Hist. of the Presb. Church in America, 1857.

## Brown, David (2)[[@Headword:Brown, David (2)]]

             an English clergyman, was educated at Magdalen College, Cambridge. He became chaplain to the East India Company in 1794, and provost of the College of Fort William in 1800. He died in 1812. A volume of Memorial Sketches, with a selection of his sermons, appeared in 1816, edited by the Reverend Charles Simeon. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brown, David (3)[[@Headword:Brown, David (3)]]

             a. Methodist Episcopal minister, was born in the county of Down, Ireland, in 1760. He entered the itinerant connection in 1794: travelled nine years on Dutchess, Columbia, Croton, New Rochelle, Long Island, Redding, Litchfield, and Cambridge Circuits; and died September 5, 1803. Mr. Brown was a man of unaffected piety, gentleness, and cheerfulness. See Minutes of Annual Conferences, 1804, page 117.

## Brown, David (4)[[@Headword:Brown, David (4)]]

             a Cherokee Indian who took special interest in the intellectual and spiritual improvement of his tribe, was born about the beginning of the present century. He received his education at a school established at Brainerd by Rev. Cyrus Kingsbury, of the American Board of Commissioners for Foreign Missions. At this school he became a decided Christian, and set out for Cornwall, Connecticut, to attend the Foreign Mission School, to fit himself for a preacher. He spent one year in the Andover Theological Seminary, to perfect himself in the work of preparation. In due time he returned to his own people, and devoted himself with great zeal to missionary work for several years. His death occurred in the spring of 1829. See Anderson's Memoir; Allen, Amer. Biog. s.v. (J.C.S.)

## Brown, David (5)[[@Headword:Brown, David (5)]]

             an English Congregational minister, was born in Forfar, Scotland, March 27, 1804. He was apprenticed to his father as a linen-weaver, but was more fond of books than the loom. He taught two years at King's Muir, and then several years in Forfar. He at first joined the Established Church, but in 1837 connected himself with the Congregational Church. Soon after this he studied at the universities of St. Andrews and Edinburgh, with a view to the ministry, and then for several years supplied vacant churches and itinerated in various parts of the country. In 1846 he was ordained over the Church at Harray, Orkney, where he labored eight years, and then became pastor at Cullen, where he died, April 1862. See (Lond.) Cong. Year-book, 1863, page 212.

## Brown, Duncan, D.D[[@Headword:Brown, Duncan, D.D]]

             a Presbyterian minister, was born in Robinson County, N.C., October 3, 1771. He received a good academical education, studied theology privately, and was licensed by Orange Presbytery in 1801. In 1802 he accepted a call to Hopewell Church, S.C., where he remained for ten years. During his latter years he had no charge. He died July 6, 1861. See Wilson, Presb. Hist. Almanac, 1862, page 82.

## Brown, E.T[[@Headword:Brown, E.T]]

             a Baptist minister, was born in Lancaster, Pennsylvania, March 22, 1818. While residing in Greensburg he was converted and joined a Methodist Church, and subsequently united with a Baptist Church in Virginia. In 1842 he. was ordained, and was pastor of three churches successively in Ohio- Mount Vernon, Wooster, and Warren. In 1863 he was appointed chaplain in the Second Ohio Cavalry, and served till the close of the war. For some time he resided at Sedalia, Missouri, where he accomplished much spiritual good among the people. He died June 9, 1879. See Cathcart, Baptist Encyclop. page 144. (J.C.S.)

## Brown, Ebenezer[[@Headword:Brown, Ebenezer]]

             a Congregational minister, was born at Brimfield, Massachusetts. He studied theology, and was first settled as pastor over the Congregational Church in the north parish of Wilbraham, March 3, 1819. He resigned this charge, July 1827, and was installed three months later over the Congregational Church in Prescott, where he continued until March 1835. He left this Church to accept a call to the Second Church in Hadley. In 1838 he went from this position to Illinois under a commission from the American Home Missionary Society, and settled first in Byron, Ogle County. In November 1843, he aided in forming the Congregational Church in Roscoe, and two months later assumed its pastoral charge. He died there, February 13, 1872. See Obituary Record of Yale College, 1870-80 sup.

## Brown, Edward[[@Headword:Brown, Edward]]

             an English Congregational minister, was born in Edinburgh, August 21, 1797. In early manhood he removed to London, was there converted, and offered his services to the Irish Evangelical Society. He studied three years at their academy in Dublin, and in 1821 was given a charge at Kilmainham. Thence he removed to Limerick, where for six years he labored very abundantly as an assistant. Between 1830 and 1841 he preached successively at, Birr, Newry, Carrickfergus, and Limerick, when he returned to England. He next preached three years in Lincoln, and then went to Leeds, where he became chaplain to the Cemetery, in which office he continued until his death, July 25, 1860. See (Lond.) Cong. Year-book, 1861, page 205.

## Brown, Edwin C[[@Headword:Brown, Edwin C]]

             a Baptist minister, was born at New London, Connecticut, November 28, 1807. He graduated at Madison University, N.Y., in 1838; was ordained immediately afterwards in Hudson; and began to preach as a missionary in Franklin, Missouri. In consequence of his outspoken views on the subject of slavery, after a single year of service, he resigned; and, after supplying a pulpit at St. Louis for six months, removed to Quincy, Illinois, where he remained five years. He filled an engagement at Galena for three months, and then accepted a call to Lonsdale, R.I. His other pastorates were at Port Richmond, Pennsylvania; Beverly, N.J.; Waabash, Ind.; Bath and Westmoreland, N.Y.; and Oxford, Illinois. In consequence of ill-health he retired from the pastorate, and continued his ministerial work only as a supply in places in Illinois. He died in Galva, January 16, 1881. See Chicago Standard, February 3 1881; Minutes of Illinois Anniversaries, 1881, page 11. (J.C.S.)

## Brown, Eleazar[[@Headword:Brown, Eleazar]]

             a Baptist minister, pastor of the First Baptist Church of North Stonington, was ordained in 1770, and died June 20, 1795. See Sprague, Annals of the Amer. Pulpit, 6:109.

## Brown, Eli H[[@Headword:Brown, Eli H]]

             a Methodist Episcopal minister, was born at Troupsburg, N.Y., in 1837. He received a godly training, joined the Church in his childhood, and in  1859 entered the East Genesee Conference. In 1862 sickness obliged him to become a superannuate. which relation he sustained to the time of his death, March 21, 1865. Mr. Brown was earnest, full of the Spirit and faith, and successful. See Minutes of Annual Conferences, 1865, page 241.

## Brown, Elias P[[@Headword:Brown, Elias P]]

             a Free-will Baptist minister, was born at Strafford, Vermont, April 17, 1792, and in early life became a Christian. Having been set apart to the work of the ministry, he labored for many years in his Master's cause. Later in life he removed to Amherst, Ohio, where he continued to reside until his death, August 29, 1869. See Free-wili Baptist Register, 1869, page 86. (J.C.S.)

## Brown, Elijah[[@Headword:Brown, Elijah]]

             a Congregational minister, was a native of Waltham, Massachusetts. He graduated at Harvard College in 1765; was ordained pastor of the Church in Sherburne, November 28, 1770; and died October 24, 1816. aged seventy-two years. See Sprague, Annals of the Amer. Pulpit, 1:514.

## Brown, Esek[[@Headword:Brown, Esek]]

             a Baptist minister, was born at Warren, R.I., September 17, 1787. He united with the Church in Hardwick, Massachusetts, in 1809; was licensed by the Church in West Sutton, February 20, 1814; and ordained pastor of the Church in Dudley, June 15, 1815. Here he remained till the fall of 1818, when he went to Lebanon, Connecticut, which was his residence during the remainder of his life. He died September 11, 1833. See Cathcart, Baptist Encyclop. page 144. (J.C.S.)

## Brown, Fountain[[@Headword:Brown, Fountain]]

             a minister in the Methodist Episcopal Church South, was born in Tennessee about 1808. There he was converted, licensed to preach, in 1830 admitted into the Tennessee Conference, and immediately transferred to the Missouri Conference. In 1863 he was arrested by the Federal authorities and sent to Alton, Illinois Penitentiary, where he remained until December 1865. He reached the neighborhood of his home about December 25, 1865, when he was suddenly attacked by disease, and in a few hours died. Mr. Brown was an earnest and faithful preacher. See Minutes of Annual Conferences of the M.E. Church South, 1866, page 80.

## Brown, Francis, D.D.[[@Headword:Brown, Francis, D.D.]]

             as born at Chester, N. H., Jan. 11, 1784. He graduated at Dartmouth College, 1806, and a year after his graduation became tutor in the college, where he remained till 1809. He was ordained pastor in North Yarmouth, Me., in 1810. In 1815 he was elected president of Dartmouth College, and remained in this position until his death, July 27, 1820. He was made D.D. 1819 by Hamilton and Williams colleges. He published Calvin and Calvinism defended against certain injurious Representations contained in a Pamphlet entitled "A Sketch of the Life and Doctrine of the celebrated John Calvin" (1815); A Reply to the Rev. Martin Ruter's Letter relating to Calvin and Calvinism (1815); and several occasional sermons.-Sprague, Annals, ii, 516.

## Brown, Francis, D.D. (2)[[@Headword:Brown, Francis, D.D. (2)]]

             as born at Chester, N. H., Jan. 11, 1784. He graduated at Dartmouth College, 1806, and a year after his graduation became tutor in the college, where he remained till 1809. He was ordained pastor in North Yarmouth, Me., in 1810. In 1815 he was elected president of Dartmouth College, and remained in this position until his death, July 27, 1820. He was made D.D. 1819 by Hamilton and Williams colleges. He published Calvin and Calvinism defended against certain injurious Representations contained in a Pamphlet entitled "A Sketch of the Life and Doctrine of the celebrated John Calvin" (1815); A Reply to the Rev. Martin Ruter's Letter relating to Calvin and Calvinism (1815); and several occasional sermons.-Sprague, Annals, ii, 516.

## Brown, Frank[[@Headword:Brown, Frank]]

             a Methodist Episcopal minister, was born in Warren County, Pennsylvania, January 30, 1837. He was converted at fifteen; graduated at Allegheny College at eighteen; served four years as professor in the university at Athens, Ohio, two years as superintendent of schools in Allegheny City, Pennsylvania, one year as tutor in Allegheny College, and in 1863 entered the Erie Conference. When the Conference was divided, he fell into the East Ohio. His appointments were, Delaware Grove, Sheakleyville, Conneautville, Girard, Bristol, Jefferson, Tidioute; Scoville Avenue, Cleveland; and New Philadelphia. At the close of this last pastorate ill- health compelled him to take a supernumerary relation, which he held until his death at Chautauqua, N.Y., August 3, 1881. He lived a pure and blameless life, approaching the ideal as a minister of the Gospel. See Minutes of Annual Conferences, 1881, page 319.

## Brown, Frederick H[[@Headword:Brown, Frederick H]]

             a Presbyterian minister, was born at Stockbridge, Massachusetts, November 1, 1806. He united with the First Presbyterian Church in Auburn in 1826; was educated at Auburn Theological Seminary, N.Y. (1832-35); was licensed by Cayuga Presbytery in 1836, and installed pastor of the Presbyterian Church at Ludlowville, where he remained over a year. His subsequent fields of labor were Brownhelm, Ohio, (six years), Medina (seven years), Cleveland (as chaplain, a year and a half), Youngstown (three years and a half), and finally as chaplain again until 1858. He died July 31, 1861. See Wilson, Presb. Hist. Almanac, 1862, page 178; Gen. Cat. of Auburn Theol. Sem. 1883, page 220.

## Brown, Garrett Garnsey[[@Headword:Brown, Garrett Garnsey]]

             a Congregational minister, was born at Bethlehem, Connecticut, in 1784. He prepared for college partly with a private instructor, and partly at Morris Academy, Litchfield; and entered college in the sophomore year. After graduating he taught in Milford, Connecticut, for one term, and then became a student in Andover Theological Seminary. He remained there until licensed to preach by the New Haven East Association in 1811. The next fifty years of his life were spent in the Southern and South-western States, where he taught in private families and in select schools; preaching also as opportunity offered, though not ordained. During these years he had no fixed residence, and scarcely remained for a year in any one place. In 1854 he visited the Sandwich Islands and opened a private school, but returned the next year to the South. After the war broke out he came back to his native town. The closing part of his life was spent in Woodbury, Connecticut where he died, October 1, 1878. See Obituary Record of Yale College, 1871.

## Brown, George (1)[[@Headword:Brown, George (1)]]

             a Scottish prelate, was chancellor of Aberdeen, and rector of Tinningham in East Lothian, and was consecrated bishop of Dunkeld in 1484. He was witness to the charter of regality granted to the abbey of Paisley by king James IV, August 19, 1488. He died January 12, 1515. See Keith, Scottish Bishops, page 91.

## Brown, George (2)[[@Headword:Brown, George (2)]]

             an Irish Wesleyan minister, was born in 1750. He was converted at the age of twenty-two, entered the travelling connection in 1776, preached thirty years, and died in 1822. He lived as he preached. See Minutes of the British Conference, 1822.

## Brown, George (3)[[@Headword:Brown, George (3)]]

             a Methodist Episcopal minister, was born in Halifax County, Virginia, about 1771. He experienced conversion. in his twenty-first year, and, after discharging the duties of a local preacher for twelve years, was in 1818 admitted into the Kentucky Conference, wherein he served until his death, Dec. 12, 1823. See Minutes of Annual Conferences, 1825, page 474; Meth. Magazine, 8:166.

## Brown, George (4)[[@Headword:Brown, George (4)]]

             an English Baptist minister, was born in 1777. He seems to have commenced his ministry in Sabden, Lancashire, where he remained two years, and then removed to Kington, in Herefordshire, where he was pastor eight years. About 1822 he was invited to take charge of the Church in South Shields, Durham. Here he remained during the rest of his life. He is said to have experienced heavy trials, through all of which the Lord carried him. He died August 26, 1842. See (Lond.) Baptist Hand-book, 1843, page 21. (J.C.S.)

## Brown, George (5)[[@Headword:Brown, George (5)]]

             a Methodist Protestant minister, was born in West Pennsylvania, January 29, 1792. He was converted in 1813, began the Methodist Episcopal itinerant life in 1815, and after one year under the presiding elder, entered the Baltimore Conference, which then included West Pennsylvania. In 1825 he became a member of the Pittsburgh Conference, and so continued, filling some of its principal stations, and serving four years as presiding elder, until 1829, when he took a prominent part in the organization of the Methodist Protestant Church, and commenced his first pastorate in that body in the same year. In 1831 Mr. Brown was elected president of his Conference, and served in this relation three years. In 1838 he was placed in charge of the Ohio Circuit, in 1839 elected president of his Conference, in 1840 stationed at Pittsburgh, in 1842 again elected president in 1845 appointed Conference missionary, in 1846 again president, and thus continued to vibrate between the presidency and pastoral office until 1860, when he was elected editor of the Western Methodist Protestant at Springfield, Ohio, in which office he served two years, producing many useful theological and ecclesiastical articles. He then took a superannuated relation at his home in Springfield, Where he died, October 25, 1871. Mr. Brown was a prodigious worker, a finely educated man, and a devoted Christian. After retiring from the editorial service, he published his Recollections of Itinerant Life (8vo, 456 pages), and an autobiography of great interest, full of incident, and details of travel, Gospel labors, and experiences. See Bassett, Hist. of the Meth. Prot. Church, page 369.

## Brown, George F[[@Headword:Brown, George F]]

             a Methodist Episcopal minister, was born in New Jersey, March 13, 1809. He was converted at sixteen years of age, licensed to preach in 1828, and  joined the Philadelphia Conference in 1829. He was a pastor nineteen years, a presiding elder fourteen years, chaplain of New Jersey state prison two years, and supernumerary eighteen years. In 1848, 1852, 1856, and 1860, he was a delegate to the General Conference. He died of paralysis, in Cincinnati, March 20, 1881. He was a man of excellent mind, fervent piety, and intense loyalty to the Church and his Master. See Minutes of Annual Conferences, 1882, page 80.

## Brown, George Jay[[@Headword:Brown, George Jay]]

             a Methodist Episcopal minister, was born in Brainard, N.Y., November 12, 1839. He was admitted to the bar in Albany, N.Y., at the age of twenty. Soon after he received a divine call, and commenced studying for the ministry. He prepared for college at Fort Edward Institute, and entered the Wesleyan University, at Middletown, Connecticut, in 1865. While in college he supplied vacant pulpits as he had opportunity, and under the pressure of over-work his mind became deranged. After two years spent in an asylum reason was restored, and, returning to the university, he graduated with honor in 1873. Entering Drew Theological Seminary, he studied (1873-75), preached, and taught, gaining a reputation for critical scholarship, deep religious experience, and pulpit ability far beyond his years. He had joined the Troy Conference in 1868, and, after completing his education, he now occupied two of its most prominent appointments, Schenectady and State Street, Troy. At his second appointment symptoms of his former malady returned, and although he sought relief by rest and travel, reason again left her seat, and he was removed to the Utica Asylum, where he died, December 2, 1880. To do the will of God was "his meat and drink." The Bible was "the man of his counsel." He possessed wonderful power of mental abstraction and concentration of thought. He could study anywhere. Although stricken down in middle life, he lived longer by living better than most men. See Minutes of Annual Conferences, 1881, page 93.

## Brown, George L[[@Headword:Brown, George L]]

             a Methodist Episcopal minister, was born in Baltimore, Maryland, in January 1809. He was converted in 1830, and in 1834 joined the Baltimore Conference, from which time, until 1841, he was, on account of ill-health, obliged to hold a supernumerary relation. He then assumed the active relation, and labored faithfully and successfully until his sudden death, in  1843. Mr. Brown possessed ordinary ministerial talents, deep piety, and much patience. See Minutes of Annual Conferences, 1843, page 412.

## Brown, George R. (1)[[@Headword:Brown, George R. (1)]]

             a native of Western Africa, became an assistant missionary of the Wesleyan Society in 1850. He died at Cape Coast, August 17, 1854, aged forty-five years, and was followed to the grave by the governor and staff, with a multitude of people, making great lamentation. Mr. Brown was a man of excellent spirit and acceptable talents. See Minutes of the British Conference, 1855.

## Brown, George R. (2)[[@Headword:Brown, George R. (2)]]

             a Universalist minister, was born at Watertown, N.Y., October 6, 1806. He removed with his parents to Peru, Ohio, in 1823, where for some years he worked on the farm summers and attended the district school winters. He was ordained to the Universalist ministry in 1837, and labored in Northern Ohio and Indiana, and Southern Michigan, serving largely as a pioneer. He died May 9, 1873, Mr. Brown possessed a special gift as counsellor and comforter to the afflicted, was mighty in the Scriptures, a firm and zealous advocate of temperance, and his life was above reproach. See Universalist Register, 1874, page 127.

## Brown, Hartwell Harwell[[@Headword:Brown, Hartwell Harwell]]

             a minister in the Methodist Episcopal Church South, was born in Virginia. He was well educated, experienced conversion in 1818, and later in the same year entered the Tennessee Conference. He soon rose to eminence, but after filling several of the first appointments, of the Conference, located on his farm, and soon began merchandising. He possessed a large fortune, which soon was lost in business failures, and he was again brought into the active ranks of the ministry. For two or three years previous to his death he sustained a superannuated relation, and to a large degree became insane. He died in 1868. Mr. Brown was of robust form, had a fine voice. and an agreeable manner. In his better days his sermons were full of thought, and delivered with much power. See Minutes of Annual Conferences of the M.E. Church South, 1868, page 251.

## Brown, Harvey[[@Headword:Brown, Harvey]]

             a Methodist Episcopal minister, was born in New England in 1793. He served as a soldier in the war of 1812, experienced religion in 1820, and in 1829 joined the New York Conference. In 1851 and 1852 he labored in the Illinois Conference, in the following year located, and in 1866 re-entered the New York Conference as a superannuate, and continued to sustain that relation until his death, in Harleih, N.Y., December 15, 1870. Mr. Brown was a man of strong convictions, deep, positive, and unintermittent piety, and great faith. See Minutes of Annual Conferences, 1871, page 108.

## Brown, Henry[[@Headword:Brown, Henry]]

             a Presbyterian minister, was born in Rockbridge County, Virginia, November 28, 1804. He received his early education at home, and graduated at Washington College, Virginia, in 1827. After leaving college he taught for a few months, and entered Princeton Theological Seminary, but in consequence of severe illness was obliged to leave. He next entered Union Seminary, but did not remain long, for the same cause. He was licensed by Lexington Presbytery, and ordained by the same an evangelist in 1831. He commenced his labors at Tygart's Valley, extending his missionary labors to Kanawha County, preaching at Beverly, Huttonville, Mingo Flats, and Woodstock. His next field of labor was Augusta County, and subsequently he was a supply at Briery Church, Prince Edward County. He then removed to Wilmington, N.C., where, and in neighboring churches, he labored with great success. In 1840 he returned to the valley of Virginia, supplied Black River and Rock Fish churches, and afterwards the Church of Harrisonburg. His first pastoral charge was Goshen Church at Crab Bottom, where he was installed, which relation was dissolved in 1857, and at the same time he was also pastor of Pisgah Church. Compelled to seek a milder climate, he removed to Alligator (now Lake City), Florida, where he was duly installed. He next labored as a missionary in the Cherokee Presbytery, residing at Lafayette, Georgia. A sunstroke compelled him to lay aside work for a time. Returning to Virginia, he taught school for six months, and was afterwards missionary to the sick and wounded soldiers in the hospitals at Richmond, and for a while post- chaplain of the Confederate army. At the close of the war he made a pedestrian journey of two hundred miles in south-western Virginia, preaching nearly every day. For one year he supplied Lafayette an'd Harmony churches, Alabama. They were twelve miles apart, and he visited  them on foot, calling on every family on his way. He then went to Tennessee, and labored five years as an evangelist in Knoxville Presbytery. Another sunstroke led him. again to Florida, where he preached at Pilatka, Enterprise, and Cedar Keys. He finally went to Marlin, Texas, where he died, January 14, 1881. See Princeton Necrolog. Report, 1881, page 25. (W.P.S.)

## Brown, Henry Bell[[@Headword:Brown, Henry Bell]]

             an English Wesleyan minister, was born at Chester-le-Street, Durham, June 8, 1808. He was converted in his thirteenth year, while at school at Houghton-le-Spring. In 1832 he received his first appointment. In 1846 he was laid aside by affliction. He died at Workingtoll, Cumberland, February 11, 1856. He was studious and devoted. See Minutes of the British Conference, 1856.

## Brown, Henry C[[@Headword:Brown, Henry C]]

             a Methodist Episcopal minister, was born at Springfield, Bradford County, Pennsylvania, November 3, 1833. He grew up a wayward youth, though reared by Christian parents, but experienced conversion when about twenty, and in 1856 entered the East Genesee Conference. In the latter part of 1859 he was attacked by illness, became superannuated early next year, and died Sept. 22,1860. Mr. Brown was an able minister, though only possessing a partial education. He was characterized by great earnestness, fidelity, and strong faith. See Minutes of Annual Conferences, 1861, page 140.

## Brown, Horace[[@Headword:Brown, Horace]]

             a minister in the Methodist Episcopal Church South, was born in Kennebec County, Maine, November 11, 1799. He removed to Indiana with his parents while quite young, joined the Church when about eighteen, and subsequently became a member of the Missouri Conference, and in it labored many years with great distinction. He died January 1, 1872. Mr. Brown, in his ministerial and domestic life, was an exemplary man. See Minutes of Annual Conferences of the M.E. Church South, 1872, page 737.

## Brown, Isaac[[@Headword:Brown, Isaac]]

             an English Wesleyan minister. whom Wesley was wont to call "Honest Isaac Brown," was born at Hawkesworth, near Otley. He commenced his ministry in 1760, and continued it until infirmities forced him to desist, in 1803. He settled at Pontefract, and died in 1815. He was a man of child- like innocence, was greatly beloved by John Wesley, and worked hard and long and well. See Minutes of the British Conference, 1815.

## Brown, Isaac V., D.D.[[@Headword:Brown, Isaac V., D.D.]]

             a Presbyterian minister, was born in Somerset Co., N. J., Nov. 4, 1784; graduated at Nassau Hall, Princeton, and studied theology with Dr. Woodhull, of Freehold; was ordained by the New Brunswick Presbytery as pastor at Lawrenceville, N. J., where he established the now celebrated Lawrenceville Classical and Commercial Boardingschool. He remained at its head until 1833, when he removed to Mount Holly. He passed the remainder of his life in that vicinity, preaching, but especially devoted to literary labors. He died April 19, 1861. He was one of the founders of the American Colonization Society, and labored for it earnestly. He published Life of Robert Finley, D.D., a work on The Unity of the Human Race, and A Historical Vindication of the Abrogartion of the Plan of Union by the Presbyterian Church in the U. S. A .-Wilson, Presbyterian Almanac, 1862.

## Brown, Isaac V., D.D. (2)[[@Headword:Brown, Isaac V., D.D. (2)]]

             a Presbyterian minister, was born in Somerset Co., N. J., Nov. 4, 1784; graduated at Nassau Hall, Princeton, and studied theology with Dr. Woodhull, of Freehold; was ordained by the New Brunswick Presbytery as pastor at Lawrenceville, N. J., where he established the now celebrated Lawrenceville Classical and Commercial Boardingschool. He remained at its head until 1833, when he removed to Mount Holly. He passed the remainder of his life in that vicinity, preaching, but especially devoted to literary labors. He died April 19, 1861. He was one of the founders of the American Colonization Society, and labored for it earnestly. He published Life of Robert Finley, D.D., a work on The Unity of the Human Race, and A Historical Vindication of the Abrogartion of the Plan of Union by the Presbyterian Church in the U. S. A .-Wilson, Presbyterian Almanac, 1862.

## Brown, J. Fearon[[@Headword:Brown, J. Fearon]]

             a Methodist Episcopal minister, was born in Bald Eagle Township, Clinton County, Pennsylvania; July 19, 1832. He was converted at thirteen. When quite young he entered Dickinson Seminary (Williamsport), and by farming and teaching, to obtain money, struggled hard for an education. In 1859 he joined the East Baltimore Conference. He served faithfully fourteen charges within its boundaries. He died at Montgomery, Pennsylvania, December 8, 1880. He was a scriptural, practical, evangelical preacher, and a man of cheerful humor, pure life, and chaste conversation. See Minutes of Annual Conferences, 1881, page 77.

## Brown, Jacob A[[@Headword:Brown, Jacob A]]

             a Methodist Episcopal minister, was born at Morristown, N.J., September 15, 1810. He became a Christian in early manhood, in due time was licensed to exhort and to preach, and in 1834 entered the Ohio Conference. On the formation of the North Ohio Conference he became a member of it. During his later years he sustained a superannuated relation, retired to Delaware, Ohio, and engaged in mercantile business, where, by his integrity, fair dealing, and genuine piety, he won the high respect of all. He died Jan. 26, 1879. As a preacher Mr. Brown was clear, tender, and scriptural. He was an affectionate man and a faithful Christian. See Minutes of Annual Conferences, 1879, page 39.

## Brown, James (1)[[@Headword:Brown, James (1)]]

             a Presbyterian minister, was born in Connecticut. He was licensed by Suffolk Presbytery, and was called to Bridgehampton, and ordained in June 1748. The loss of health compelled him to lay aside his pastoral work in March 1775, and he died April 22, 1788. He was a judicious, spiritual preacher, laborious and successful. See Webster, Hist. of the Presb. Church in America, 1857.

## Brown, James (3)[[@Headword:Brown, James (3)]]

             a preacher of the United Methodist Free Church, was born in April 1828, at Rochester, Kent, of Wesleyan parents. He was converted under the ministry of Reverend Joseph New, who, when he went as a missionary to  Africa, sent for his young friend as a teacher in the African school, and Brown soon became a school inspector there. His health failed, and he returned home, and travelled in six English circuits. He died February 6, 1878. See Minutes of 22d Annual Association.

## Brown, James Allen, D.D., Ll.D[[@Headword:Brown, James Allen, D.D., Ll.D]]

             a Lutheran theologian, was born in Lancaster County, Pennsylvania. He was of Quaker descent, but reared under Presbyterian influences. In 1811 he entered the senior class of Pennsylvania College, from which he graduated in 1842. Having become acquainted with the doctrines of the Lutheran Church, he united with that body, and resolved to devote himself to the work of the ministry. He studied at Baltimore under Drs. J.G. Morris and B. Kurtz. Having completed his studies, he was licensed by the Maryland Synod, and became pastor of Luther Chapel in Baltimore. He subsequently was called to York, Pennsylvania, and from thence to Reading. In 1860 he was elected professor of theology of the Theological Seminary of the South, at Newberry, S.C. On the breaking-out of hostilities in 1861, he withdrew and returned to the North, and became chaplain of the hospital and military post established at York. In 1865 he was elected professor of theology of the Gettysburg Seminary, in which he labored with distinguished ability and success until December 1879, when he was stricken with paralysis, which deprived him of his speech. He resigned his position in June 1880, and died at Lancaster, June 19, 1882. (B.P.)

## Brown, James Baldwin, B.A[[@Headword:Brown, James Baldwin, B.A]]

             and English Congregational minister, was born in the Inner Temple, London, August 19, 1820. After graduating at University College in 1839, he studied law for two years, and then theology at Highbury College. He became an Independent minister, serving two churches, London Road Chapel, Derby, and Claylands Chapel, Clapham Road, London. Afterwards the latter congregation moved to a new church in Brixton, and he was pastor there until his death, June 23, 1884. He published, Studies of First Principles (1849): — The Divine Life in Man (1859): — The Doctrine of the Divine Fatherhood in Relation to the Atonement (1860): — The Soul's Exodus and Pilgrimage (1862): — Aids to the Development of the Divine Life (eod.): — Divine Mystery of Peace (1863): — Divine Treatment of Sin (1864): — The Home Life in the Light of its Divine Idea (1866; 5th ed. 1870): — Idolatries, Old and New: their Cause and Cure (1867): Misread Passages of Scripture (1869; 2d series, 1871): — The Christian Policy of Life (1870): — The First Principles of Ecclesiastical Truth: Essays on the Church and Society (1871): — The Sunday Afternoon (eod.): — Buying and Selling and Getting Gain (eod.): — Young Men and Maidens (eod.): — The Higher Life (1874; 8th ed. 1878): — The Battle and the Burden of Life (1875): — The Doctrine of Annihilation in the Light Jofthe Gospel of Love (eod.): — Church and State (1876): Home: Its Relation to Man and Society (1883; 3d ed. 1884). See In Memoriam: James Baldwin Brown, by his wife (Lond. 1884).

## Brown, James Caldwell, D.D.[[@Headword:Brown, James Caldwell, D.D.]]

             a Presbyterian minister (0. S.), was born at St. Clairsville, Ohio, in Oct. 1815. In his 16th year he entered Jefferson College, Pa., as a freshman, and while there he united with the Church. From Jefferson College he passed to the Western Theological Seminary at Alleghany, Pa., where he remained two years, and finally graduated at the. Theological Seminary at Columbia, S. C. He was licensed to preach by the Presbytery of Harmony, S. C. He went in 1839 to Indiana, to do missionary work in the wild counties lying along the southern end of Lake Michigan. He settled at Valparaiso, Porter County, where he preached for twenty-one years, and built up the largest Presbyterian Church in Northern Indiana. In fact, nearly every Presbyterian Church within a circuit of thirty miles was organized by him. In 1859 he received the degree of D.D. simultaneously from Jefferson and Hanover colleges. In 1860 he resigned his charge in Valparaiso to become the general agent of the Theological Seminary of the Northwest at Chicago, Illinois. Before resigning his charge, he initiated measures which resulted in the establishment of a Presbyterian institution. The outbreak of the rebellion hindered him from accomplishing any thing as general airent of the Theological Seminary. In the winter of 1861 he preached as a supply to the church in South Bend, Ind., and while there he was elected chaplain of the 48th Indiana Volunteers. He joined his regiment in May, 1862, and was with it in Tennessee, Mississippi, and Alabama. Being attacked with camp diarrhea, he was ordered home to recruit his health, but was only able to reach Paducah, Ky., where he died July .4, 1862.-Wilson, Presbyterian Almanac, 1863, p. 132.

## Brown, James Caldwell, D.D. (2)[[@Headword:Brown, James Caldwell, D.D. (2)]]

             a Presbyterian minister (0. S.), was born at St. Clairsville, Ohio, in Oct. 1815. In his 16th year he entered Jefferson College, Pa., as a freshman, and while there he united with the Church. From Jefferson College he passed to the Western Theological Seminary at Alleghany, Pa., where he remained two years, and finally graduated at the. Theological Seminary at Columbia, S. C. He was licensed to preach by the Presbytery of Harmony, S. C. He went in 1839 to Indiana, to do missionary work in the wild counties lying along the southern end of Lake Michigan. He settled at Valparaiso, Porter County, where he preached for twenty-one years, and built up the largest Presbyterian Church in Northern Indiana. In fact, nearly every Presbyterian Church within a circuit of thirty miles was organized by him. In 1859 he received the degree of D.D. simultaneously from Jefferson and Hanover colleges. In 1860 he resigned his charge in Valparaiso to become the general agent of the Theological Seminary of the Northwest at Chicago, Illinois. Before resigning his charge, he initiated measures which resulted in the establishment of a Presbyterian institution. The outbreak of the rebellion hindered him from accomplishing any thing as general airent of the Theological Seminary. In the winter of 1861 he preached as a supply to the church in South Bend, Ind., and while there he was elected chaplain of the 48th Indiana Volunteers. He joined his regiment in May, 1862, and was with it in Tennessee, Mississippi, and Alabama. Being attacked with camp diarrhea, he was ordered home to recruit his health, but was only able to reach Paducah, Ky., where he died July .4, 1862.-Wilson, Presbyterian Almanac, 1863, p. 132.

## Brown, James Francis[[@Headword:Brown, James Francis]]

             a Congregational minister, was born in 1820, and graduated from Cambridge Theological School in 1848. In November of the same year he accepted a call from the First Congregational Church, West Cambridge, Massachusetts, where he labored earnestly and successfully till his death, June 14, 1853. Mr. Brown was a sincere Christian man, full of kind sympathies, and eminently faithful in all the duties of his sacred office. See The Christian Examiner (Boston), 1853, page 312.

## Brown, James Moore, D.D.[[@Headword:Brown, James Moore, D.D.]]

             a clergyman of the Old School Presbyterian Church, was born in the Valley of Virginia, Sept. 13,1799. He was educated at Washington College, Lexington, Va., where he also studied theology under Dr. Geo. A. Baxter. He was licensed by Lexington Presbytery at Mossy Creek Church, Rockingham County, Va., April 13, 1824. On Sept. 30, 1826, he was ordained and installed pastor over the churches of Gerardstown, Tuscarora, and Falling Waters, in Berkeley County, Va., within the bounds of Westchester Presbytery. The bounds of his congregation extended about thirty miles along the base of North Mountain, and there he labored, like an apostle, faithfully and successfully, exploring and establishing preaching places in destitute places around him, until, in 1835, at the earnest solicitation of the synods of Virginia and North Carolina, he undertook an agency for the cause of missions, and removed to Prince Edward County as a more central location for his work. In April, 1837, he received and accepted a call to the church of Kanawha, West Virginia, where he labored for twenty-five years. On a journey home from Frankfort, Va., where he had attended the deathbed of his daughter, he was taken sick at Lewisburg, and there died, June 8, 1862.-Wilson, Presbyterian Almanac, 1863, p. 135.

## Brown, James Moore, D.D. (2)[[@Headword:Brown, James Moore, D.D. (2)]]

             a clergyman of the Old School Presbyterian Church, was born in the Valley of Virginia, Sept. 13,1799. He was educated at Washington College, Lexington, Va., where he also studied theology under Dr. Geo. A. Baxter. He was licensed by Lexington Presbytery at Mossy Creek Church, Rockingham County, Va., April 13, 1824. On Sept. 30, 1826, he was ordained and installed pastor over the churches of Gerardstown, Tuscarora, and Falling Waters, in Berkeley County, Va., within the bounds of Westchester Presbytery. The bounds of his congregation extended about thirty miles along the base of North Mountain, and there he labored, like an apostle, faithfully and successfully, exploring and establishing preaching places in destitute places around him, until, in 1835, at the earnest solicitation of the synods of Virginia and North Carolina, he undertook an agency for the cause of missions, and removed to Prince Edward County as a more central location for his work. In April, 1837, he received and accepted a call to the church of Kanawha, West Virginia, where he labored for twenty-five years. On a journey home from Frankfort, Va., where he had attended the deathbed of his daughter, he was taken sick at Lewisburg, and there died, June 8, 1862.-Wilson, Presbyterian Almanac, 1863, p. 135.

## Brown, James Willis[[@Headword:Brown, James Willis]]

             a Methodist Episcopal minister, son of Reverend Nathaniel Brown, was born in Fairview, Indiana, in 1850. He joined the Church in 1859; was converted at his father's family altar a few years later; received license to  exhort in 1869, to preach in 1870; and in the same year entered the North Indiana Conference. In 1872 he entered the North-western University to complete his education, but had studied but a short time when failing health obliged him to return home. He continued to preach until prostrated with consumption, of which he died, September 21, 1873. Mr. Brown was. possessed of a clear and logical mind, studious in habit, earnest as a speaker, warm in his attachments, cheerful in disposition, and devoted to his calling. See Minutes of Annual Conferences, 1874. page 53.

## Brown, James, (2)[[@Headword:Brown, James, (2)]]

             an English missionary in the province of Georgia during the latter part of the last century, published, The Restitution of All Things (1785): and Civil Government (1792). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brown, Jesse[[@Headword:Brown, Jesse]]

             a Methodist Episcopal minister, was born in Amherst County, Virginia, July 17, 1782. He received a pious training; joined the Church in 1806; received license to preach in 1808; and in 1809 entered the North Carolina Conference, wherein he served until his death, November 8, 1812. Mr. Brown's life was pious, zealous, and full of good works. See Minutes of Annual Conferences, 1813, page 222.

## Brown, John (1)[[@Headword:Brown, John (1)]]

             an English martyr, was miserably treated because he rebuked the priest, and was burned at Ashford in 1517. See Fox, Acts and Monuments, 4:181.

## Brown, John (10)[[@Headword:Brown, John (10)]]

             an English Congregational minister, was born at Denny, Stirling, April 24, 1811. He was early converted, and began to labor in the Christian cause. In 1833 he entered Blackburn Academy, and in 1837 he became the pastor of the churches of Wirksworth and Middleton, in Derbyshire, where he remained nineteen years. In 1857, after a brief period of rest, he accepted the pastorate of the churches of Hambledon and Skirment, near Henley-on- Thames, where he continued for eleven years. In 1868 symptoms of failing health led him to remove into Shropshire, and after two years, the entire  failure of his health induced him to retire to Matlock, where he died, March 22, 1880. See (Lond.) Cong. Year-book, 1881, page 359.

## Brown, John (11)[[@Headword:Brown, John (11)]]

             an English Wesleyan minister, father of Reverend John Brown, who began his ministry in 1822, commenced his long career in the sacred office in 1807. He preached in England until 1816, when he mid James Catts were sent to commence a Wesleyan mission in Hayti, W.I., being the first Protestant missionaries to enter the French-speaking part of St. Domingo. After two years' effort they were compelled to leave Port au Prince in consequence of the riotous opposition of the natives, stimulated by the Roman Catholic priesthood, the feeble republican government being unable to afford them protection (this mission was re-established in 1834 by John Tindall). Resuming his labors at home, he was appointed to several of the most important circuits, until, through failing strength, he retired from the activities of the travelling ministry, and settled in Chelsea, London. He died August 11, 1867, in his eighty-second year. Mr. Brown's habits were retiring, his spirit peaceful and benevolent, his pastorate vigilant and kind, his sermons instructive and serious. He was a sound theologian, an upright man, beloved by his brethren. A few of his sermons were published, and he translated a memoir from the French. See Minutes of the British Conference, 1868, page 10.

## Brown, John (12)[[@Headword:Brown, John (12)]]

             an English Wesleyan missionary, received his first appointment in 1841 to St. Christopher, W.L., after having attended the theological institution. He labored successfully until removed by a short affliction to his eternal rest, September 17, 1843, aged twenty-four years. He was distinguished for piety, love of souls, and discretion. See Minutes of the British Conference, 1844.

## Brown, John (2)[[@Headword:Brown, John (2)]]

             an English minister of the Society of Friends, was born at Laleham, Middlesex, June 1, 1639. He was among the first who, in his native county, embraced the doctrines and followed the practices of the Friends. He became a member of the monthly meeting of Kingston-upon-Thames, where the meeting-house was built, and continued a member thereof forty- eight years. After he became a minister he "was very zealous, not fearing the trials and persecutions that came upon him." He was in prison at the time of the great fire in London in 1666, and was obliged to carry his bed out on his back when the prison was burned. He remained steadfast in the truth to the last, and died at the house of his son-in-law, in Blackman street, Southwark, May 6,1723. See Piety Prormoted, 2:362. (J.C.S.)

## Brown, John (3)[[@Headword:Brown, John (3)]]

             was the first settled pastor of the first Church in New Jersey, founded at Middletown in 1688, and he gave the lot on which the first meetinghouse in that place was built. See Sprague, Annals of the Amer. Pulpit, 6:12.

## Brown, John (4)[[@Headword:Brown, John (4)]]

             a minister of the Scotch Church at Rotterdam, died in 1679. He published, Christ the Way, the Truth, and the Life (1677): — Quakerism the Pathway to Paganism, in answer to R. Barclay's Apology (1678): — An Explanation of the Epistle to the Romans (1679). In theology he was a Calvinist of the old school, and a man of learning and piety. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brown, John (5)[[@Headword:Brown, John (5)]]

             a Unitarian minister of Haverhill, Massachusetts, was born in 1706, and died in 1752. He published a Sermon on the Death of Thomas Symmes (1726).

## Brown, John (6)[[@Headword:Brown, John (6)]]

             a Unitarian minister, was born at Haverhill, Massachusetts, in 1724, and graduated at Harvard College in 1741; He was ordained and installed pastor of the Church in Cohasset, September 2, 1747. He died October 22. 1791. He published a sermon entitled, In what Sense the Heart is Deceitful. See Sprague, Annals of the Amer. Pulpit, 8:6.

## Brown, John (7)[[@Headword:Brown, John (7)]]

             a Presbyterian minister, was born in Ireland in 1728. He graduated at Nassau Hall in 1749, was licensed by the New Castle Presbytery, and sent to the valley of Virginia. He received a call from Timber Ridge and Providence, and was ordained and installed October 11, 1753. He resigned his charge after a pastorate of twenty-three years, and removed to Kentucky. He died in 1803. See Index to Princeton Review. (W.P.S.)

## Brown, John (8)[[@Headword:Brown, John (8)]]

             an English Weslevan minister, was born in Helmsley Black-moor, Yorkshire, in 1782. He was converted in his sixteenth year, and, three years after, he left the farm for the ministry. He preached at Berwick-upon- Tweed, Howden (1803), Liverpool, Manchester, and Wakefield. While attending the Conference at Sheffield (1811), he was seized with catarrhal fever; this was aggravated by his journey, first to his native place, and then to London, to which city he was appointed by the Conference, so that he died soon after his arrival, September 17, 1811. "In mental vigor, moral  worth, studious diligence, ministerial ability and spiritual usefulness, he excelled most of his contemporaries." See Minutes of the British Conference, 1812; Wesl. Meth. Magazine, 1819, page 241.

## Brown, John (9)[[@Headword:Brown, John (9)]]

             (of Ossawatomie), a fanatical reformer, was born at Torrington, Connecticut, May 9, 1800. He removed to Ohio in early youth, and became a tanner and currier. In 1839 he conceived the idea of liberating the southern slaves, and retained it during the rest of his life. In 1846 he removed to Springfield, Massachusetts, and engaged in the wool trade, and afterwards visited Europe. In 1855 he emigrated to Kansas, where he took an active part in the anti-slavery struggle. In May 1859, he called a secret convention of the friends of freedom, which met at Chatham, Canada, organized an invasion of Virginia for the purpose of liberating the slaves, and adopted a constitution. In July of that year he rented a farm-house about six miles from Harper's Ferry, and collected there a supply of pikes, guns, and munitions. On the night of October 16, with the aid of about twenty men, he surprised Harper's Ferry, captured the arsenal and armory, and took over forty prisoners. About noon the next day his party was attacked and defeated by the Virginia militia, and himself wounded and taken prisoner. He was tried in November, and hung at Charlestown, Virginia, December 2, 1859. He was a devout member of the Congregational Church, and a man of strict moral character, unflinching courage, and intense earnestness. He met his death with the composure of a hero. See Redpath, Life of Captain John Brown (1860); Webb, Life and Letters of Captain John Brown (Lond. 1861); Greeley, Amer. Conflict, volume 1.

## Brown, John C[[@Headword:Brown, John C]]

             a Protestant Episcopal clergyman of the diocese of New Jersey, was born in New York city in 1828. He was ordained deacon in 1846; became rector of Christ Church, Walton, from 1847 to 1860; of St. Paul's, Trenton, from 1862 to 1877; and died in Trenton, March 28, 1877. See Prot. Episc. Almanac, 1878, page 168.

## Brown, John D[[@Headword:Brown, John D]]

             a Methodist Episcopal minister, was born in Kishacoquillas Valley, Pennsylvania, November 8, 1834, and was left dependent on his own resources very early in life by the decease of his father. After receiving a common-school education he studied at Tuscarora Academy and Jefferson College; and in 1859 entered the East Baltimore Conference. In 1861 le volunteered as a missionary to India, sailed in August of that year, and about one year after his arrival was preaching to thit people in their native language. While in India his fields of labor were Moradabad, February to November 1862; Shahjehanpoor, December 1862, to December 1864; and Seetapoor, January 1865, to 1870, when the failing health of his wife obliged him to return to America. While in Seetapoor Mr. Brown translated into the native language, Church Polity, by bishop Morris; Evidences of Christianity; Mitchell's Letters to Indian Youth; Whirlpool of Intemperance, and many valuable works. He was also the author and publisher of Inquirer after Truth, and many other valuable Sunday-school books. On his arrival home he immediately began a diligent representation, among various churches, of the foreign mission work. In 1871 he was given charge of First Church, Carlisle, Pennsylvania. At the end of the year, his wife's health having recovered, he sailed again for India. He first settled in Shahjehanpoor, where he served as a member of the publishing committee in addition to teaching and preaching. Thence he went to Bareilly, where for nearly three years he devoted his time to ministerial duties, the translation of the Berean Sunday-school lessons. and devising Sunday-school picture-books for the natives. His health then becoming too feeble for the severity of the climate, he again returned to the home of his childhood in 1876. In 1877 he applied to his home Conference for work, and was appointed to traverse it as Sunday school and tract agent. He made Harrisburg his home, and died there February 17, 1878. Mr. Brown's love and zeal for the missionary cause were unbounded. He was a man of strong faith. See Minutes of Annual Conferences, 1878, page 36.

## Brown, John Howe, D.D[[@Headword:Brown, John Howe, D.D]]

             a Presbyterian minister, was born in Kentucky, and spent the greater part of his ministerial life there. He was a pastor in Richmond, and afterwards in Lexington. In 1854 he was stated supply at Jacksonville, Illinois; in 1855 he removed to Springfield, where he ministered to the First and Second Presbyterian Churches. His last field of labor was in Chicago, where he  spent two years, and died February 23, 1872, aged seventy-seven years. He was a man of power in the pulpit. See (N.Y.) Presbyterian, March 9, 1872.

## Brown, John M[[@Headword:Brown, John M]]

             a Methodist Episcopal minister, was born at Mayfield, N.Y., August 12, 1835. He removed to Steuben County, Indiana, about 1853; served as a soldier in the Federal army over three years; in 1870 began preaching, and at the close of that year entered the North Indiana Conference, wherein he labored with zeal and fidelity until his sudden death, January 18, 1878. See Minutes of Annual Conferences, 1878, page 53.

## Brown, John Newton, D.D[[@Headword:Brown, John Newton, D.D]]

             a Baptist minister, was born at New London, Connecticut, June 29,1803. When quite young his parents removed to Hudson, N.Y. He pursued his studies at the Hamilton Literary and Theological Institution (now Madison University), and graduated with an honorable standing in 1823. Shortly afterwards he was settled as pastor of the Church in Buffalo, and then at Maiden, Mass., and Exeter, N.H. In 1833 he took up his residence in Boston, in order to prepare his Encyclopaedia of Religious Knowledge. SEE DICTIONARIES, ECCLESIASTICAL.

He returned to Exeter to resume the pastorate, and remained there until, in 1838, he was chosen professor of theology in the Literary and Theological Institution at New Hampton. This position he filled for six years with rare fidelity and success, until his health failed. He then took up his residence in Georgia, and at the end of a year was able to take the pastoral care of a Church in Lexington, Virginia. He was elected in 1849 editorial secretary of the American Baptist Publication Society. In connection with his duties, he also did a large amount of editorial work for the Christian Chronicle and the National Baptist. For many years he was engaged in the preparation of an elaborate history of the Baptist denomination, which he did not live to finish. He died at Germantown, Pennsylvania, May 15, 1868. See the National Baptist, May 17, 1868; Appleton's Annual Cyclopaedia, 8:89. (J.C.S.)

## Brown, John Snowden[[@Headword:Brown, John Snowden]]

             an English Congregational minister, was born at Birmingham in 1831. His earliest religious experience was among the Wesleyan Methodists, and he spent some time in preaching under the direction of that denomination,  particularly in Cornwall. He afterwards entered Western College, Plymouth, with the design of preparing himself to preach among the Congregationalists. In 1874 he accepted an invitation to the'pastorate at Market Weighton, Yorkshire, where he labored with eminent success until his death, near the close of January 1879. See (Lond.) Cong. Year-book, 1880, page 312.

## Brown, John Walker[[@Headword:Brown, John Walker]]

             a minister of the Protestant Episcopal Church, was born August 21, 1814, in Schenectady, N.Y. At the age of fourteen he entered Union College, and graduated in 1832 with distinguished honor. In the following year he entered the General Theological Seminary, and, having completed his course, was ordained deacon in 1836, and immediately began his ministry at Astoria, L.I.; serving at the same time as assistant to Reverend Dr. Lyell of Christ Church, New York city. He was ordained priest in 1838, and in May of that year he established the Astoria Female Institute, with which he was connected for seven years, when he became editor of the Protestant Churchman. A bronchial affection became so threatening in the latter part of 1848 that he took a voyage to Europe. His editorial correspondence while abroad is written in his graceful and vigorous style. He reached Malta about the middle of March, and died there, April 9, 1849. He was singularly modest, and was a writer of no ordinary ability. See Amer. Quar. Church Rev. 1849, page 445; Sprague, Annals of the Amer. Pulpit, 5:739.

## Brown, John, D.D[[@Headword:Brown, John, D.D]]

             a Presbyterian minister, was born in Co. Antrim, Ireland, June 16, 1763. His father emigrated to South Carolina, and the son's early education was limited. At 16 he entered the Revolutionary army as a volunteer. After the war he studied theology, and in 1783 was licensed to preach, and became pastor of Waxhaw Church, S. C. In 1809 he was appointed professor of Moral Philosophy in the College of S. C., and in 1811 president of the University of Georgia. He was made D.D. at Princeton 1811: His services in the university were faithfully discharged for many years, and on retiring he devoted himself again to pastoral work in Georgia. He died Dec. 11, 1842.-Sprague, Annals, 3:536.

## Brown, John, D.D (2)[[@Headword:Brown, John, D.D (2)]]

             a Presbyterian minister, was born in Co. Antrim, Ireland, June 16, 1763. His father emigrated to South Carolina, and the son's early education was limited. At 16 he entered the Revolutionary army as a volunteer. After the war he studied theology, and in 1783 was licensed to preach, and became pastor of Waxhaw Church, S. C. In 1809 he was appointed professor of Moral Philosophy in the College of S. C., and in 1811 president of the University of Georgia. He was made D.D. at Princeton 1811: His services in the university were faithfully discharged for many years, and on retiring he devoted himself again to pastoral work in Georgia. He died Dec. 11, 1842.-Sprague, Annals, 3:536.

## Brown, John, D.D (3)[[@Headword:Brown, John, D.D (3)]]

             a Protestant Episcopal clergyman, was born in New York city, May 19, 1791. He graduated from Columbia College in 1811, was ordained deacon in 1812, and was rector of St. George's Church Newburgh, from 1815 until his death, August 15, 1884.

## Brown, John, D.D. (2)[[@Headword:Brown, John, D.D. (2)]]

             a minister of the German Reformed Church, was born near Bremen, July 21st, 1771. He was early pious, and from boyhood had a strong desire to go to America, and emigrated in 1797. He studied theology with Rev. Philip Stoeck, in Chamlersburg, Penn., was licensed by the Synod of the German Reformed Church in 1800, and ordained in 1803. He took charge of long-neglected and scattered congregations in the Valley of Virginia. His labors extended over a wide field, including six counties, and in the earlier part of his ministry he travelled to his appointments on foot, staff in hand. Though often tempted by calls from abroad, he labored in the same field-having been relieved of parts of it from time for time by other ministers coming to his assistance up to the time of his death, Jan. 26th, 1850, almost half a century. In 1818 he published, in the German language, a volume of 400 pages, being a kind of Pastoral Address to the Germans of Virginia, which exerted a happy influence on the minds and hearts of those for whose good it was intended. Dr. Brown was possessed of fine talents, earnestly pious, mild, affectionate, and patriarchal in his spirit, widely useful and greatly beloved wherever he was known. He preached only in the German language.

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## Brown, John, D.D. (3)[[@Headword:Brown, John, D.D. (3)]]

             (grandson of Brown of Haddington), one of the most eminent of modern Scottish divines, was born July 12,1784, at Whitburn, Scotland, and educated in literature and theology in the " Secession School." Soon after he was licensed as a probationer, and he received a call from the Burgher congregation at Biggar, to the pastoral charge of which he was ordained in 1806. In 1821 he became pastor of the United Secession Church, Rose Street, Edinburgh, and, on the death of Dr. James Hall, he succeeded that minister as pastor of Broughton Place Church, Edinburgh. 'he Burgher and Anti-burgher Seceders having united in 1820 under the name of the United Associate Synod, Dr. Brown was chosen one of their professors of divinity in 1835. The body to which he belonged was merged in 1849 in the United Presbyterian Church (q.v.). He held his post as professor, with the pastoral charge of the United Presbyterian Church, Broughton Place, Edinburgh, till his death, Oct. 13th, 1858. Dr. Brown was greatly respected and loved as an eminent pulpit orator, and his sterling Christian character and amiable and warm piety commended him to the esteem and affection of all the people of God who knew him, however separated among men by different names.

What Dr. Chalmers was in the Free Church, what Dr. Wardlaw was among Congregationalists, what Dr. Bunting was among Wesleyans, that was Dr. Brown among United Presbyterians. All these great men belonged, in one sense, specially to their respective denominations, but in another and far higher sense they belonged to the Christian world, and were equally esteemed and beloved by Christians of all denominations. He was a very voluminous writer, as he was in the habit of publishing his Divinity Lectures, and also many of his congregational lectures. In theology he is probably to be classed with moderate Calvinists or Baxterians, and this type of doctrine prevails in the United Presbyterian Church. His writings include The Law of Christ respecting Civil Obedience (Lend. -1839, 3d ed. 8vo) :-Expository Lectures on 1 Peter (Edinb. 2d ed. 1849, 2 vols. 8vo; N. Y. 8vo):-Discourses and Sayings of our Lord Jesus Christ (Edinb. 1850, 3 vols. 8vo; N.Y. 1854, 2 vols 8vo) --Exposition of Lord's Prayer (Lond. 1850, 8vo):-Sufferings and Glories of Messiah (N. Y. 8vo, 1855), besides a number of practical treatises.-Darling, Cyclop. Bibliog. p. 454; Meth. Qu. Rev. 1854, p. 464; N. Brit. Rev. Aug. 1860.

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## Brown, John, D.D. (4)[[@Headword:Brown, John, D.D. (4)]]

             a Congregational minister, was born in Brooklyn, Conn., July 4, 1786, and graduated in Dartmouth in 1809. In 1811 he was appointed tutor in Dartmouth, where he remained two years. On Dec. 8, 1813, he was ordained pastor in Cazenovia, N.Y. He was made D.D. by Union College 1827. In 1829 he was ordained pastor of Pine Street Church, Boston. He removed to Hadley, Mass., 1831, and labored there as pastor until his death, March 22, 1890. Two sermons on baptism are his only publications. Sprague, Annals, ii, 589.

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## Brown, John, D.D., Vicar Of Newcastle[[@Headword:Brown, John, D.D., Vicar Of Newcastle]]

             born in Northumberland 1715, and educated at Cambridge, was made rector of Great Horkeseley, Essex, 1715, and vicar of St. Nicholas, Newcastle, 1758. He committed suicide, in a fit of insanity, 1766. He was an ingenious writer, of more talent than learning. He wrote An Estimate of the Manners and Principles of the Times (Lond. 1757-58, 2 vols. 8vo), which was very popular; Sermons on Various Subjects (Lond. 1764, 8vo); Essays on Shaftesbury's Characteristics (Lond. 1784, 5th ed.); and other minor works.

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## Brown, John, Of Haddington[[@Headword:Brown, John, Of Haddington]]

             was born at Kerpoo, Perthshire, Scotland, 1722. His early education was neglected, and he taught school to support himself during his preparatory studies. In the Burgher (q.v.) schism in the Secession Church he joined the moderate party; and, after studying under Ebenezer Erskine, he was licensed in 1750. His parochial duties being limited, he adopted a plan of daily study to which he kept rigidly through life. By patient industry he became acquainted with the Oriental languages, as well as the classical and modern: but he applied all his learning to divinity and Biblical literature. In 1768 he became professor of divinity to the Associate Symiod, and held the office till his death, June 19, 1787. His chief works are Dictionary of the Bible (Lond. 1769, 2 vols. 8vo; often reprinted) :-Self-interpreting Bible (Lond. 4to; often reprinted):-Compendious History of the British Churches (Edinb. 1823, new ed. 2 vols. 8vo)-- Concordance to Scripture (Lond. 1816, 18mo):-Harmony of Prophecies (Lond. 1800, 12mo, new ed.); besides minor writings.-Jamieson, Relig. Biog. p. 71; Allibone, Diet. of Authors, i, 257.

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## Brown, Jonathan (1)[[@Headword:Brown, Jonathan (1)]]

             an English Wesleyan minister, was born near Stanhope, in Weardale, about 1750. He was converted at the age of twenty-two, and was admitted into the Connection in 1778. His first field was the Isle of Man; he labored six years in Ireland, and the rest of his ministerial life was. spent in the northern part of England. He became a supernumerary in 1817, and died at Hull, August 2, 1825. He labored on twenty-four circuits, on seventeen of which he gathered in many new members. He was diligent, mightily in earnest, and frequently spent whole nights in prayer. See Wesl. Meth. Magazine, 1826, page 505; Minutes of the British Conference, 1826.

## Brown, Jonathan (2)[[@Headword:Brown, Jonathan (2)]]

             a Presbyterian minister, was born at Pittsfield, N.H., in 1757. He graduated at Dartmouth College in 1789; was ordained and installed as minister of the  East parish in Londonderry in 1795; was dismissed at his own request in September 1804; and died in the place where he had exercised his ministry, in February 1838. See Sprague, Annals of the Amer. Pulpit, 4:411.

## Brown, Jonathan (3)[[@Headword:Brown, Jonathan (3)]]

             an English Wesleyan minister, was born at Weardale, September 26, 1785. He was converted at the age of sixteen, and in 1805 was appointed to the Inverness circuit. He labored in the itinerancy for thirteen years, one of his circuits being Keighley, in 1808, and his last, Salford. In 1818 he became a supernumerary, and settled in Bury. He died December 14, 1819. See Minutes of the British Conference, 1820; Wesl. Meth. Magazine, 1820, page 561 sq.

## Brown, Jonathan (4)[[@Headword:Brown, Jonathan (4)]]

             a Baptist minister, was born at Marblehead, Massachusetts, January 21, 1790. His early life was spent in hard struggles with poverty. At the age of twenty-eight he united with the Church, and soon yielded to a conviction that it was his duty to preach the Gospel. About 1827 he moved to Adams County, Illinois, and was ordained in 1851. He was pastor of the churches in Centreville and Hodley Creek, in Brown County. He found great delight in preaching as an evangelist among feeble churches and destitute neighborhoods, for which service he neither asked nor received compensation. In 1856 he removed to Quincy, where he died, March 25, 1875. See Minutes of Illinois Anniversaries, 1875, pages 9, 10. (J.C.S.)

## Brown, Joseph (1)[[@Headword:Brown, Joseph (1)]]

             an English Baptist minister, was born in Coventry, in June 1730. He was educated under Dr. Doddridge, at Northampton, who appointed him as his assistant in his lectures on experimental philosophy. For all branches of natural sciences he had a special aptitude, and throughout life cultivated his taste for the mechanic arts. He afterwards became a Baptist and was ordained, his first settlement being at Downton, in Wiltshire, and his second at Fair Street, Horsley Down. After several removals he finally accepted a call to the Church at Deptford. For many years Mr. Brown was secretary to the General Assembly of the Baptists. He died May 21,1803. See Wilson, Hist. of the Dissenting Churches, 4:262, 263. (J.C.S.)  an English minister of the Society of Friends, was born at Lothersdale, West Riding, Yorkshire, in 1751. His occupation, for many years, was that of constructing dry stone fences. With his utmost efforts, he found it hard to earn enough to support his large family. In the thirty-first year of his age "he came forth in the ministry," and labored to the best of his ability, chiefly in his own immediate vicinity. In 1795 he was committed to York castle, and subsequently was thrown into prison because of his refusal to pay tithes for the support of the Established Church. He was discharged at the end of two years, and was able afterwards to comfort others in like circumstances "with the comfort wherewith he had been comforted of God." He died a peaceful death, June 28, 1803. See Piety Promoted, 3:318-20. (J.C.S.).

## Brown, Joseph (3)[[@Headword:Brown, Joseph (3)]]

             a Presbyterian minister, was born in Robeson County, N.C., August 17, 1795. He was educated at Philadelphus, N.C., and at the Union Theological Seminary of Virginia, and was licensed by the Fayetteville Presbytery in 1830. In 1838 he was installed pastor of Hopewell Church, S.C., in Harmony Presbytery, and died there, May 19, 1859. See Wilson, Presb. Hist. Almanac, 1860, page 67.

## Brown, Joseph (4)[[@Headword:Brown, Joseph (4)]]

             a Congregational minister, was born in Chester, England, and' preached in that country. After arriving in America, he was settled as pastor of the Second Church in Exeter, N.H., November 20, 1792, and remained in that position until 1795. In January 1796, he was installed pastor in Shapleigh, Maine, and remained there until May, 1804. The following year he was installed pastor in Alfred, November 13, and was dismissed in 1809. In the same year he was installed pastor at Deer Isle; and he died in September 1819. See Sprague, Annals of the Amer. Pulpit, 2:211.

## Brown, Joseph (5)[[@Headword:Brown, Joseph (5)]]

             an English Wesleyan minister, was born in 1802. He was converted at the age of twenty, soon after became a zealous local preacher, and entered the itinerancy in 1828. He died December 31, 1832. He was a young man of  studious habits, modesty, piety, faithfulness in labor, and resignation in affliction. See Minutes of the British Conference, 1833.

## Brown, Joseph (6)[[@Headword:Brown, Joseph (6)]]

             a Presbyterian minister, was born in Rockbridge County, Virginia, September 24, 1809. He was licensed by Lexington Presbytery, October 17, 1835; and ordained by the same at Augusta Church, Oct. 28, 1836. He graduated at Washington College in 1830, after which he spent two years in teaching; entered Princeton Seminary in 1832, and graduated in 1835. He accepted calls, September 7, 1837, from the two churches Spring Creek and Oak Grove, and was installed as their pastor by the Presbytery of Greenbrier. Here he labored until 1847. This was his first and only pastorate. Most of his ministerial work was of a missionary character, usually in frontier settlements and among the colored population. He spent six years in preaching to the colored people in Mississippi. He taught in Little Levels Academy and Lewisburg Academy, and as assistant in a parochial school, Memphis, Tennessee; a grammar-school near Natchez, Mississippi; and as principal of Locust-lawn School for Females. From 1868 to 1879 he resided in Florida at Clearwater Harbor, where he gradually gathered, watched over, and supplied the Andrews Memorial Church. He, in 1879, removed to Bryan, Texas, where he died, February 14, 1880. Mr. Brown was a devout, self-sacrificing man, clear in his convictions and a thorough-going Presbyterian. See Necrological Report of Princeton Theol. Seminary, 1880, page 19.

## Brown, Joseph (7)[[@Headword:Brown, Joseph (7)]]

             a Baptist minister, was born at Wickford, R.I., and graduated from Yale College in 1841. For some time he was a teacher in the Pittsburgh Female Seminary, and subsequently was ordained at Gallipolis, Ohio, over a Church organized by himself. For ten years he had charge of a Church in Springfield, Ohio, and in 1860 he became pastor of the Church in Terre Haute, Ind. He removed, in 1870, to Indianapolis, and for five years was the corresponding secretary of the Indiana State Convention. After a protracted illness, he died August 11, 1878. See Cathcart, Baptist Encyclop. page 146. (J.C.S.)  a Cumberland Presbyterian minister, was born in Surry County, N.C., August 2, 1772. In 1788, his father, colonel James Brown, attempted to move his family from North Carolina to the Cumberland country by boat. Young Joseph was in the company. The boat was attacked by Indians, his father was killed, he was taken prisoner, and it was determined to kill him also, but he was spared for the sake of an expected ransom. After remaining a captive eleven months an exchange of prisoners restored him to freedom.

In 1794 he was guide to an expedition against the Indians, which resulted in the destruction of their towns. During the Creek War of 1812 he accompanied general Jackson as aide-de-camp and interpreter, with the rank of colonel. He subsequently had an opportunity to avenge his father's death by the capture of his murderer, Cuttey Otoy, but mercifully spared his life. In 1796, after the close of the Indian war in which he suffered his captivity, he settled on White's Creek, near Nashville, Tennessee, and became a ruling elder in the Presbyterian Church. Occasionally, through life, he had paroxysms of bodily jerking, while engaged in prayer — one of the remarkable phenomena of the revival of 1800, in which he was an active participant. In 1806 he settled on Lytle's Creek, Maury County, Tennessee. Until about 1823 he was a successful business man, but in that year became connected with the Elk Presbytery as a minister, and was a member of that body until 1835, when he assisted in the organization of the Richland Presbytery. He travelled extensively: throughout the Southern States, preaching the Gospel. He died February 4, 1868. See Beard, Biographical Sketches, 2d series, page 217.

## Brown, Joseph A[[@Headword:Brown, Joseph A]]

             a minister in the Methodist Episcopal Church South, was born in Bedford County, Virginia, July 27, 1807. He was converted at the age of twelve, and in 1830 admitted into the Virginia Conference. Loss of health obliged him to become superannuate in 1837. Six years later he again became effective, and labored for two years. He then became again superannuated, and remained such until his decease, February 20, 1846. Mr. Brown was an excellent preacher, and highly successful. See Minutes of Annual Conferences of the M.E. Church South, 1846, page 71.

## Brown, Joshua Rogers[[@Headword:Brown, Joshua Rogers]]

             a Congregational minister, was born at Stonington, Connecticut, June 14, 1812. He was converted in the great revival of 1831; graduated from Yale College, and studied theology at Yale and Andover, graduating at the latter seminary in 1841; and was ordained over the Second Congregational Church in Lebanon, Connecticut, in 1845, where he labored with universal acceptance for eight years. In 1854 he was installed pastor of the Church in East Longmeadow, Massachusetts, where he remained until his death, September 7, 1858. See Cong. Quarterly, 1859, page 99.

## Brown, Josiah H[[@Headword:Brown, Josiah H]]

             a Methodist Episcopal minister, was born about 1810. He began his, itinerant career in 1832 in the Troy Conference, and continued eleven years, when he became superannuated, and established himself as physician at Sandy Hill, and there resided until his death, January 7, 1855. Mr. Brown was ardent in temperament, excitable, warm andtrue in friendship, but often given to melancholy. See Minutes of Annual Conferences, 1855, page 540.

## Brown, Matthew, D.D., Ll.D.[[@Headword:Brown, Matthew, D.D., Ll.D.]]

             a Presbyterian minister, was born in Northumberland Co., Pa., in 1776. He graduated at Dickinson College, Carlisle, in 1794, commenced the study of theology about 1796, and was licensed by the presbytery of Carlisle Oct. 3, 1799. After having for some time had the charge of the congregation ,of Mifflin and Lost Creek, he became in 1805 pastor of the congregation of Washington, Pa., and principal of the Washington Academy, the latter being in 1806 merged in the Washington College. Mr. Brown was elected first president of the college, which situation he filled until Dec., 1816, still remaining pastor of his congregation. After leaving Washington College, he declined the presidency of Centre College, Danville, Ky.; yet in 1822 he accepted that of Jefferson College at Cannonsburg, which office he filled with distinguished success for twenty-three years. In 1823 he was made D.D. by the College of N. J., and subsequently LL.D. by Lafayette and Jefferson colleges. After a time he became also pastor of the congregation at Cannonsburg, and continued as such until his health compelled him to tender his resignation of the presidency of the college in 1845; yet his labors in the pulpit did not wholly cease till near the close of life. He died at Pittsburg July 29, 1853. He published A Memoir of the Rev. Obadiah Jennings, D.D. (1832):-Extracts from Lectures by Dr. Chas. Nisbet, President of Dickinson College, with Remarks from other Writers (1840), with a number of occasional sermons and addresses.-Sprague, Annals, 4:256.

## Brown, Matthew, D.D., Ll.D. (2)[[@Headword:Brown, Matthew, D.D., Ll.D. (2)]]

             a Presbyterian minister, was born in Northumberland Co., Pa., in 1776. He graduated at Dickinson College, Carlisle, in 1794, commenced the study of theology about 1796, and was licensed by the presbytery of Carlisle Oct. 3, 1799. After having for some time had the charge of the congregation ,of Mifflin and Lost Creek, he became in 1805 pastor of the congregation of Washington, Pa., and principal of the Washington Academy, the latter being in 1806 merged in the Washington College. Mr. Brown was elected first president of the college, which situation he filled until Dec., 1816, still remaining pastor of his congregation. After leaving Washington College, he declined the presidency of Centre College, Danville, Ky.; yet in 1822 he accepted that of Jefferson College at Cannonsburg, which office he filled with distinguished success for twenty-three years. In 1823 he was made D.D. by the College of N. J., and subsequently LL.D. by Lafayette and Jefferson colleges. After a time he became also pastor of the congregation at Cannonsburg, and continued as such until his health compelled him to tender his resignation of the presidency of the college in 1845; yet his labors in the pulpit did not wholly cease till near the close of life. He died at Pittsburg July 29, 1853. He published A Memoir of the Rev. Obadiah Jennings, D.D. (1832):-Extracts from Lectures by Dr. Chas. Nisbet, President of Dickinson College, with Remarks from other Writers (1840), with a number of occasional sermons and addresses.-Sprague, Annals, 4:256.

## Brown, Mrs. Phoebe Hinsdale[[@Headword:Brown, Mrs. Phoebe Hinsdale]]

             (her maiden name), a poetess, was born at Canaan, N.Y., January 1, 1773. She had no early education; married a painter of Ellington, Connecticut; lived a humble and painful, but Christian life, and died at Marshall, Illinois. October 10, 1861. Among her hymns the most noted is "I love to steal awhile away," written in 1818, and included with others in Nettleton's Village Hymns (1824). She also wrote for the newspapers, and was the  author of several tracts and a series of tales, entitled The Tree and its Fruits (N.Y. 1836). See (N.Y.) Independent, January 6, 1881.

## Brown, Nehemiah[[@Headword:Brown, Nehemiah]]

             a Presbyterian minister, was born at Canterbury, Connecticut, June 11, 1791. After leaving college he studied divinity. He was for a time principal of Clinton Academy, in East Hampton, L.I. He was ordained and installed eighth pastor of the First Presbyterian Church in Huntington, October 18, 1824. In consequence of failing health he resigned this charge, June 25, 1832, and removed to New York city. Here he was for several years principal of the Pickett School, and he afterwards taught a collegiate school in Washington, D.C., but returned to New York to pass his later years. He died January 5, 1876. See Obituary Record of Yale College, 1876.

## Brown, Nicholas, Hon[[@Headword:Brown, Nicholas, Hon]]

             an eminent merchant and philanthropist, was born in Providence, R.I., April 4, 1769. He was descended from Mr. Chad Brown, a companion of Roger Williams. At thirteen years of age he entered what was then Rhode Island College, graduated in 1786, and at once entered upon a mercantile career. Through a long life he was the far-seeing, large-hearted, benevolent merchant, forecasting results with great sagacity, and laying the foundation of institutions, the beneficent influences of which were to extend to coming ages. His private charities were unstinted. He did not make a public profession of religion, but the acts of his life furnished the best proof that he was a Christian at heart. At his own expense, he published some of the most impressive sermons of president Edwards, and several religious works of a practical character, for gratuitous distribution. He was a warm friend of the American Tract Society, and a liberal contributor to its funds so long as he lived.

He united with some other gentlemen in procuring stereotype plates of Doddridge's Rise and Progress of Religion and Baxter's Saints' Rest, which were given to the society for their use in the publication of these excellent works. Mr. Brown was also one of the most munificent founders of the Providence Athenseum. His benefactions to the university which has since borne his name commenced in 1792 by his giving $500 towards the purchase of a law library. In 1804 he gave $5000  as a foundation for a professorship of oratory and belles-lettres. In 1822 he built at his own expense "Hope College," so named in honor of his sister, Mrs. Hope Ives. In 1835 he erected and presented to the corporation “Manning Hall," thus called to keep alive the memory of the first president of the college, Reverend Dr. James Manning. It is estimated that the value of all his gifts to the university could not have been less than $160,000. Mr. Brown died September 27, 1841. (J.C.S.)

## Brown, Obadiah B[[@Headword:Brown, Obadiah B]]

             a Baptist minister, was born in Newark, N.J., July 20, 1779. He was licensed in 1806, and first preached at Salem. In February 1807, he removed to Washington city, and in May following was called to the pastorate of the First Baptist Church there. During his stay in Washington he became chief clerk under the postmaster-general. He died May 2, 1852. See Sprague, Annals of the Amer. Pulpit, 6:538.

## Brown, Oliver Eldridge[[@Headword:Brown, Oliver Eldridge]]

             a Methodist Episcopal minister, was born at Huntington, L.I., in 1813. He received a careful religious training from his devout widowed mother, experienced religion at the age of seventeen, graduated at Wesleyan University in 1839, and in 1844 entered the New York Conference, in the active ranks of which he continued until his death, July 28, 1857. Mr. Brown was distinguished for his consistent life, deep piety, and faithful ministry. See Minutes of Annual Conferences, 1858, page 147.

## Brown, Orsemus P[[@Headword:Brown, Orsemus P]]

             a Methodist Episcopal minister, was born in 1809. He was converted in 1830, licensed to preach in 1838, and in 1842 entered the Erie Conference. In 1855 he was transferred to the Wisconsin Conference, and died near Janesville, January 24, 1857. Mr. Brown was true to his calling, indefatigable in labors, faithful in all his life-duties, a warm friend, and a devoted Christian. See Minutes of Annual Conferences, 1857, page 375.

## Brown, Paul R[[@Headword:Brown, Paul R]]

             a Methodist Episcopal minister, was born at Cornwall, N.Y., March 4, 1801. He was converted in early life. In 1828 he entered the New York Conference, and received for his first field of labor Delaware Circuit, having thirty-three appointments, and requiring four weeks' travel of two  hundred and fifty miles to visit them. His subsequent stations were, Jefferson, New York East, Newburgh, Middletown, and New Rochelle. In 1838 he was tried and severely censured for his abolition principles, and appointed junior preacher on Huntington Circuit. He afterwards served Redding, Stratford, and Hartford, Connecticut; Williamsburgh, Green Street (N.Y. city), White Plains, Yonkers, Peekskill, and Pleasantville, N.Y.; in 1856, Monticello district; in 1860, Prattsville district; in 1864, New Paltz Landing; in 1865-66, Ellenville; in 186770, Rhinebeclk district; in 1871-72, Tremont; and in 1873 he became superannuated. He died at Tarrytown, October 1, 1879. Mr. Brown was a loyal, judicious, and kind presiding officer; a thoughtful, able, and effective preacher; an excellent pastor, and a devoted friend. See Minutes of Annual Conferences, 1880, page 43.

## Brown, Peter (1)[[@Headword:Brown, Peter (1)]]

             an. Irishman, was bishop of Cork and Ross, to which sees he was promoted in 1709, and died August 25, 1735. He left many works, among them A Reply to the Infidel Toland (Dublin, 1697, 8vo): — On the Custom of Drinking to the Memory of the Dead, in reply to a divine who justified the practice (ibid. 1715, 12mo): — On the Evil qf Drinking Healths (1716, 1722). He also wrote remarks on a work of the bishop of Raphoe, entitled A Clear and Easy Method, by means of which a man of moderate capacity may attain to a satisfactory knowledge of the things which belong to his eternal salvation (ibid. 1716). See Ware, Irish Bishops (ed. Harris). Landon, Eccles. Dict. s.v.

## Brown, Peter (2)[[@Headword:Brown, Peter (2)]]

             a colored Methodist Episcopal minister, was born a slave at Norfolk, Virginia, in 1821. He was taught to sing hymns by his first master, who was a minister; experienced conversion at the age of sixteen; was sold twice, and finally liberated by the declaration of emancipation; became a member of the Louisiana Conference, and in it labored faithfully and successfully for many years, dying. at his post in 1879. See Minutes of Annual Conferences, 1880, page 8.

## Brown, Philip P[[@Headword:Brown, Philip P]]

             a Baptist minister, was born at Bennington,Vermont, September 17, 1790. He was ordained October 17, 1821, as pastor of the Church at Smithfield,  N.Y., where he remained for more than eight years. His second pastorate was with the Church at Augusta, Oneida County, where he had a most fruitful ministry for fifteen years. He was pastor of six different churches between the years 1830 and 1850. During all this period he assisted in revivals, and his labors were greatly blessed. He died September 23, 1876. See (N.Y.) Examiner and Chronicle. (J.C.S.)

## Brown, Richard (1), D.D[[@Headword:Brown, Richard (1), D.D]]

             an English clergyman, was a canon of Christ Church, and became regius professor of Hebrew at Oxford University, November 12, 1774. He died March 20, 1780. He published, Job's Expectation of a Resurrection (1747): — and The Case of Naaman Considered (1750). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brown, Richard (2), D.D[[@Headword:Brown, Richard (2), D.D]]

             a Presbyterian minister, was born at Wellsburg, West Virginia, February 1, 1796. He graduated at Jefferson College, Pennsylvania, in 1822. He entered Princeton Seminary the same year, and graduated in 1826. During 1824-25 he was agent for the Western Missionary Society. He was licensed to preach December 29, 1824, by the Washington Presbytery, and ordained by the same in 1827 at Wheeling, Virginia. His first settlement was over the united charge of Congress, Mount Hope, and Rehoboth; he afterwards changed to Jeromeville, Ohio, where he was installed by the Presbytery of Richland in 1829, In 1832 he was made pastor of Three Springs Church, Virginia. In 1836 he was installed pastor at New Hagerstown, Ohio, where he worked twenty-two years. He then went to Oak Ridge, and remained until 1861. In 1862 he returned to New Hagerstown, where he supplied different churches until his death. He made a missionary trip to the Indians at Maumee, and another along the New York and Pennsylvania line for the Ladies' Missionary Society of Princeton, N.J. He was appointed agent of the American Board of Commissioners for Foreign Missions. He died April 12, 1879. Dr. Brown led a blameless and consistent life. He was a model pastor, excellent in counsel, and fondly loved by all classes. See Necrological Report of Princeton Theol. Seminary, 1880, page 13.

## Brown, Richard (3)[[@Headword:Brown, Richard (3)]]

             a Methodist Episcopal minister, was born near Friendship, Anne Arundel County, Maryland, May 30, 1799. He experienced conversion when about  nineteen, and was doing a flourishing mercantile business when he entered the itinerancy in 1827. His labors were confined to the Baltimore and East Baltimore Conferences. He died at his home in Howard County, Maryland, August 5, 1859. Mr. Brown's ministry was solid, instructing, and soul- converting. He excelled as a manager of camp-meetings; was highly esteemed for his genial spirit, sincerity, and steadfastness. See Minutes of Annual Conferences, 1860, page 21.

## Brown, Robert[[@Headword:Brown, Robert]]

             SEE BROWNISTS.

## Brown, Robert (2)[[@Headword:Brown, Robert (2)]]

             SEE BROWNISTS.

## Brown, Robert Alexander[[@Headword:Brown, Robert Alexander]]

             a Presbyterian minister, was born at Montreal, Canada, December 13, 1830. He pursued his studies in Wilmington, Delaware, and in 1853 entered the Princeton Theological Seminary, where he remained two years. He was licensed to preach by the Presbytery of Philadelphia in April, 1856. During the summer of that year he supplied the Second and Arch Street churches. In the same year he was received into the Presbytery of Chicago, and accepted a call to become pastor of the North Church in that city. This relation was dissolved July 21, 1857. Soon after he accepted a call to Hagerstown, Maryland, and was installed by the Presbytery of Carlisle, October 17, 1858. His pastoral relation was dissolved in 1861, but he continued to labor at Hagerstown as a stated supply till 1862. He served from 1864 to 1868 the Church of Columbia, Pennsylvania. In 1870 he became pastor of Trinity Church, Philadelphia. In 1874-75 he supplied the Church at Smyrna, Delaware. He died November 21, 1875. See Necrological Report of Princeton Theol. Seminary, 1876, page 32.

## Brown, Rowland Hill[[@Headword:Brown, Rowland Hill]]

             a Protestant Episcopal clergyman of the diocese of Central Pennsylvania, was assistant minister of St. David's Church, Manavunk, Pennsylvania, in 1860. The following year he was rector of the Memorial Church of St. John, Ashland; in 1864 he was employed as a missionary at Lewisburg and Derry; the following year he was rector of three churches, viz., Trinity Church in Lewisburg, Christ Church in Milton, and St. James's in Anthony. In 1867 he was rector of St. John's Church in Salem, and Zion's Church in Stirling. He died at Salem, March 3, 1880, aged fifty-one years. See Prot. Episc. Almanac, 1881, page 172.

## Brown, Samuel (1)[[@Headword:Brown, Samuel (1)]]

             a Presbyterian minister was born in Bedford County, Virginia, November 18, 1766. He was educated at Washington College; was licensed by the Hanover Presbytery in April 1793, and labored as a missionary in Eastern Virginia until 1796, at which time he accepted a call to become the pastor of the Presbyterian congregation of New Providence. He here spent the remainder of his life as a faithful and zealous minister, and died in October 1818. See Sprague, Annals of the Amer. Pulpit, 3:74.

## Brown, Samuel (2)[[@Headword:Brown, Samuel (2)]]

             an English Wesleyan minister, was born in 1787 in Cheshire. He was converted in 1807; became a local preacher in 1809; was received by the Conference in 1816; labored in Sierra Leone from 1816 to 1819; in Nevis and Antigua, W.I., from 1819 to 1823; and in England from 1823 to 1851, when failing health compelled him to retire from the full work. In 1858 he returned, as a supernumerary, to the scene of his early labors in Sierra Leone, where he spent three useful years. He died in Liverpool, England, October 5, 1861. See Minutes of the British Conference, 1862, page 12.

## Brown, Samuel (3)[[@Headword:Brown, Samuel (3)]]

             an English Congregational minister, was born at Taunton in 1792. He was converted when about twenty years old, at Bristol, whither he had removed and become engaged in a banking establishment. Mr. Brown's first and only charge was at Ashton, near Bristol, where he was ordained January 28, 1827, and died June 16,1862. He was eminent for his piety, charity, and soundness in faith. Seer (Lond.) Cong. Year-book, 1863, page 213.

## Brown, Samuel (4)[[@Headword:Brown, Samuel (4)]]

             an English Congregational minister, was a descendant of one of the oldest Nonconformist families in the county of Cumberland. He was destined by his friends for mercantile life, but after his conversion at the age of twenty, he desired to become a missionary. He was, however, persuaded to study for the ministry at home, and spent four years at Highbury in that preparation. By invitation of the Irish Evangelical Society he took charge of the small Independent congregation at Tralee, Ireland, in December 1843. He labored with true missionary zeal in this field until declining  health forced him to relinquish his work. He returned to England, and died June 23, 1847. See (Lond.) Cong. Year-book, 1848, page 214.

## Brown, Samuel (5)[[@Headword:Brown, Samuel (5)]]

             a Methodist Episcopal minister, was born in Monmouth County, N.J., May 12, 1806. He was early brought under the influence of the Friends, his parents probably being members of that society, which accounts for his life-long aversion to formality and display in religious services. He joined the Methodists in his fifteenth year; was licensed to preach in early manhood, and in 1841 entered the Ohio Conference, On the division of that conference in 1852 he became a member of the Cincinnati Conference, in which he continued to the close of his life. In 1868 he became superannuated, and settled on his farm in Miami County, where he remained until his death, September 23, 1876. Mr. Brown's life was exemplary and abundantly successful. See Minutes of Annual Conferences, 1877, page 89.

## Brown, Samuel (6)[[@Headword:Brown, Samuel (6)]]

             an English Wesleyan Methodist minister, was born at Newcastle-under- Lyme, January 8, 1811. He was converted at the age of seventeen, began business in Guernsey, and entered the ministry in 1835; was very successful in the conversion of sinners; labored for souls night and day; rested for three years, 1866-69; finally retired in 1877; settled at Swaffham, and died February 19, 1879. See Minutes of the British Conference, 1879, page 19.

## Brown, Samuel Gilman, D.D., LL.D[[@Headword:Brown, Samuel Gilman, D.D., LL.D]]

             a Congregational divine, was born at North Yarmouth, Maine, January 4, 1813. He graduated from Dartmouth College in 1831, and from Andover Theological Seminary in 1837; was principal of Ellington (Connecticut) High-school in 1832 and 1833, and of Abbot Academy, Andover, from 1835 to 1838; spent two years thereafter in Europe; became professor at Dartmouth College in 1840, president of Hamilton College in 1867, instructor at Dartmouth College in 1881, at Bowdoin College in 1883, and died, November 4, 1885, at Utica, N.Y. He had been ordained in 1852, but was without charge. He was the author of numerous works of a popular character, chiefly biographies and addresses. See Cong. Year-book, 1886, page 20.

## Brown, Samuel Henry[[@Headword:Brown, Samuel Henry]]

             a Presbyterian minister,. was born in Virginia. He was the youngest son of Reverend J.B. Brown, D.D., of Charleston, Virginia. After receiving a preparatory education at home, Samuel was sent to, Washington College, where he graduated in 1849. After teaching two years in a classical academy he entered Princeton Theological Seminary, where he remained, until 1851, when, his health failing, he returned to Charleston and completed his theological course under the tuition of his father, and was licensed to preach by the Greenbrier Presbytery. He took a tour: in the bounds of the Presbytery, visiting its vacant churches and mission-fields. He was called to supply the Church of New Providence, in the Lexington Presbytery, and in 1855. he was ordained and installed pastor of the united congregations of Frankford, Spring Creek and Anthony Creek, where he  labored with great efficiency and success: until his death at Frankford, August 1, 1857. (W.P.S.)

## Brown, Samuel Robbins, D.D[[@Headword:Brown, Samuel Robbins, D.D]]

             a Presbyterian minister, was born in Scantic parish, East Windsor, Connecticut, June 16, 1810. He entered Amherst College in 1828; graduated at Yale College in .1832; and then spent three years and a half- as teacher in the New York Institute for the Deaf and Dumb. In 1835 he went to Columbia, S.C., and studied theology for two years in the Presbyterian Theological Seminary. Returning to New York, he finished his studies at the Union Seminary in 1838, and was accepted by the American Board as a foreign missionary. He was invited to go to China, in the service of the Morrison Education Society, as a teacher. He was ordained in October 1838, at New York, and sailed the same month, for his post. He taught in Macao till 1842, and then in Hong Kong until 1847, when he was obliged to return to America.

For two years and a half, 1848-51, he had charge of an academy at Rome, N.Y. In 1851 he went to the outlet of Owasco lake, near Auburn, as pastor of a very feeble Reformed Dutch Church, where he remained eight years. Early in 1859 the Reformed Dutch Church's Board of Foreign Missions determined to send a mission to Japan, and Mr. Brown was appointed one of the missionaries. He sailed for China in April, and in November established himself in Japan, which continued to be his residence until 1879, with the exception of two years. Protracted illness obliged him to return to America. He died in Monson, Massachusetts, June 20, 1880. To Dr. Brown's influence, by means of his pupils, much of the recent development of China is justly due. His work in Japan was even more strikingly useful, in connection with education and the study of the Japanese language and the translation of the Bible. See Obituary Record of Yale College, 1880.

## Brown, Samuel Watson[[@Headword:Brown, Samuel Watson]]

             a Congregational minister, was born in Winchendon, Massachusetts, April 7, 1828. He graduated at Yale College in 1850, and immediately began the study of law at Philadelphia, in the office of judge Mallory. To secure means to further prosecute his studies, he taught about a year in New Jersey, and for several years in Matagorda, Texas. In the spring of 1855 he returned to the North and resumed his law studies, but soon abandoned the profession. In the latter part of the same year he took a share in a store at  Ludlow, Vermont. He closed his business in 1858, and went to Chicago, entering the theological seminary there; but in the following year he began to study theology at the Andover Seminary. He was ordained December 31, 1861, and became the stated supply of the Church at South Coventry for two and a half years ensuing. On June 29, 1864, he was installed pastor of the Church at Groton, Massachusetts, and died there November 9, 1866. See Cong. Quarterly, 1868, page 45.

## Brown, Simeon (1)[[@Headword:Brown, Simeon (1)]]

             a Baptist minister, was born at North Stonington, Connecticut, January 31, 1722. He was converted under Whitefield's preaching in 1745, but left the "standing order," and became a Baptist in 1764. He assisted in the organization of the Second Baptist Church in North Stonington, in March, 1765, was ordained its pastor, and remained such for fifty years, having:an assistant for a part of the time. He died November 24, 1815. See Cathcart, Baptist Encyclop. page 148. (J.C.S.)

## Brown, Simeon (2)[[@Headword:Brown, Simeon (2)]]

             a Congregational minister. was born in Washington County, Pennsylvania, November 25, 1808. From the time of his conversion, in his seventeenth year, his thoughts turned towar tow s the ministry. He entered Jefferson College, Cannonsburg, Pennsylvania, in 1829; after a period of theological study, was licensed by the Presbytery of Richland, Ohio; and in June 1835, was ordained and took charge of the Church in Harmony. Having labored here two years and a half, he accepted a call to the Presbyterian Church at Frederickstown, where he remained six years. In 1844 he became pastor of the First Presbyterian Church at Zanesville; and after six years of service he spent two years as the agent of the Presbyterian Board of Publication, residing meanwhile at Oxford. Then, for several years, he was stated supply of the Church at Pleasant Ridge, near Cincinnatti. While pastor at Frederickstown, Mr. Brown established a religious monthly, called the Calvinistic Monitor.

After eight numbers were issued it became, the Family Monitor, Reverend John A. Dunlap being associated with him in the editorship; and about a year later the name was again changed to The Presbyterian of the West, when Mr. Brown ceased to act as editor. In 1853 Reverend Willis Lord, D.D., and he became editors of the same paper, which was then published in Cincinnati, and for about eighteen months he fulfilled this duty in addition to his pastoral work. In 1857 he ministered to  the Congregational Church at Lebanon, and organized the Congregational Church of Waynesville. From 1857 to 1863 he was, for the most part, in the employ of the Home Missionary Society, in southern and middle Ohio. He assumed charge of the Church at Ottumwa, Iowa, in November 1864, and at the end of his first year's pastorate this congregation dispensed with further missionary aid, and more than doubled its membership in two years. A controversy with some members of the Presbytery to which he belonged, in regard to the nature and extent of the Atonement, led him ultimately to the Congregational Church. He died in Ottumwa, February 16, 1867. He was an early and efficient advocate of the temperance reform. See Cong. Quarterly, 1868, page 47.

## Brown, Stephen D., D.D[[@Headword:Brown, Stephen D., D.D]]

             a Methodist Episcopal minister, was born in Swanton, Vermont, September 13, 1815. He was the son of Stephen S., one of the most eminent lawyers and jurists in the state, and grandson of Reverend Amasa Brown, who for more than forty years was pastor of the Baptist Church in Hartford, N.Y. Mr. Brown was naturally inclined to the practice of law. He received a thorough academic training; very early developed remarkable talents as a debater. and was admitted to practice at the bar in 1835. No young lawyer in Vermont made more rapid progress during the two following years, or bid more fairly for early eminence, than Stephen D. Brown. In 1837 he was led by his own convictions and the counsel of his pastor to devote his life to the ministry; received a license to exhort; immediately began to preach and study theology, ant in that same year entered the Troy Conference. His conversion and consecration to the Methodist ministry marked an epoch in the history of Vermont Methodism. His high social position, ripe culture, fine talents, matchless eloquence, and fervent piety gave vast impetus to the cause of religion throughout the state.

His first three years in the ministry were spent among minor appointments, after which he stood in the front rank and held the most important positions. In 1857 he was transferred to the New York Conference; was retransferred to the Troy Conference in 1862, and in 1865 was again returned to the New York Conference. He died at his residence in New York city, February 19, 1875. No man of his time or conferences was more popular than Dr. Brown. He was remarkably punctual in his attendance on all the means of grace, thoroughly devoted to all the interests of the Church, a favorite among his brethren, full of charity and encouragement. He was also a powerful platform speaker, taking a  prominent position in favor of temperance, and advocated strongly the anti-slavery cause. See Minutes of Annual Conferences, 1875, page 48; Simpson, Cyclop. of Methodism, s.v.

## Brown, T. J[[@Headword:Brown, T. J]]

             a Methodist Episcopal minister, was born in South Carolina in 1791. He was left an orphan at the age of seven, but received the guardianship of a devout class-leader, and gave his heart to God in 1809. He was licensed to preach in 1819, and in 1822 entered the Tennessee Conference. In 1830 he located, and visited Indiana; in 1831 entered the Holston Conference; in 1832 was transferred to the Illinois Conference; and in 1833, on the formation of the Indiana Conference, became a member of it, and labored as health permitted to the close of his life, June 8, 1860. Mr. Brown was deeply devoted to the Church, and highly revered by all who knew him. See Minutes of Annual Conferences, 1860, page 355.

## Brown, Thaddeus Howe[[@Headword:Brown, Thaddeus Howe]]

             a Congregational minister, was born at Billerica, Massachusetts, June 17, 1838. He was left an orphan at the age of seven, and his home was thereafter with an aunt, at Andover, where he prepared for college at Phillips Academy. He graduated from Yale College in 1860. and from Andover Theological Seminary in 1864, having spent one year during his course in Germany. Mr. Brown next preached for six months at Pittsford, Vermont, and then became pastor at North Woodstock, Connecticut, where he was ordained April 11, 1866, and continued to work there until the close of his life, October 19, 1868. See Cong. Quarterly, 1869, page 291.

## Brown, Theophilus Southwick[[@Headword:Brown, Theophilus Southwick]]

             a Congregational minister, was born in Mendham, Massachusetts, June 7, 1812. He began his ministry as a Reformed Methodist, and was subsequently pastor for thirteen years of the Old Spruce Church, South Middleborough; also preached at North Rochester, Myrickville, Wareham, and Carver. From 1854 to 1856 he was engaged in business in Ulster County, N.Y.; was similarly employed in Massachusetts until 1872, when he removed to Croton, Michigan, where he died, May 20, 1880. See Cong. Year-book, 1882, page 24.

## Brown, Thomas (1)[[@Headword:Brown, Thomas (1)]]

             an English martyr, was born in the parish of Histon, within the diocese of Ely. Because he was not prompt in his attendance at Church, he was apprehended and ordered to attend mass, which he refused to do, but instead would go into the woods, and there pray to God. For this he was brought before the bishop, and had all the articles of the Church read to him. When the bishop had finished reading, he asked Brown if he would return to the Romish Church and attend to all its services. He answered, no. He was then taken in haste to the place of execution and burned, January 27, 1556. See Fox, Acts and Monuments, 7:746.

## Brown, Thomas (2)[[@Headword:Brown, Thomas (2)]]

             SEE BROWNE, THOMAS.

## Brown, Thomas (3)[[@Headword:Brown, Thomas (3)]]

             a minister of the Society of Friends, was born in Barking, Essex, England. on September 1, 1696, he arrived in America, being then quite young. His parents resided for some time in Philadelphia, Pennsylvania, and then removed to Plumstead. While residing here Thomas entered the ministry. Subsequently he returned to Philadelphia, entering into business so far as was necessary for a simple livelihood. In regard to his preaching it is said of him that, when he rose to speak, he pronounced a few words, and then stood for a long time silent, proceeding so very deliberately that strangers formed at first unfavorable surmises as to the result; but as he proceeded he frequently became eloquent. He was not, however, a learned man, and possessed no literary acquirements. Except attendance upon neighboring meetings, he travelled but little. During a long life, he continued to exercise his ministry in the vicinity of his home. See The Friend, 8:278.

## Brown, Thomas (4)[[@Headword:Brown, Thomas (4)]]

             a missionary of the Church of England, was the only child of the Reverend G. Brown of Oxford. He graduated at St. Alban's Hall; was ordained deacon, September 23, 1754, and soon after came to America with the Twenty-seventh Regiment, it is supposed, of which he was chaplain. This regiment participated in the reduction of Martinique, in February 1762. Shortly after he must have resigned his commission. Having returned to England, he was ordained priest, and, July 8, 1764, was appointed missionary to North America. Until 1768 he was rector of St. Peter's Church, Albany, N.Y., when he went South, and, May 30, 1772, was appointed rector of Dorchester, Maryland, where he died, May 2, 1784, aged forty-nine years. See Sprague, Annals of the Amer. Pulpit, 5:135.

## Brown, Thomas (5)[[@Headword:Brown, Thomas (5)]]

             an Irish Wesleyan minister, was converted at the age of twenty; entered the ministry in 1790; travelled nineteen circuits; became a supernumerary in 1820, residing first at Newry and afterwards at Belfast; and died June 22, 1844, aged eighty. His mental and moral character is highly spoken of. See Minutes of the British Conference, 1844.

## Brown, Thomas (6)[[@Headword:Brown, Thomas (6)]]

             an English Wesleyan minister, was born at Hunslet, Yorkshire, June 7, 1799. He was converted when fifteen; was accepted by the Conference in 1825; became a supernumerary in 1867; and died at Ripon, February 25, 1875. He was kind to his colleagues, attentive and judicious in management, diligent in fulfilment of duties, and careful and impressive in preaching. See Minutes of the British Conference, 1875, page 22.

## Brown, Thomas (7)[[@Headword:Brown, Thomas (7)]]

             a Baptist minister, was born at Newark, N.J., November 1, 1779. He was brought up a Presbyterian, but early joined the Baptists; and was licensed to preach March 26, 1803. He taught school at Amboy, and studied theology. At this period he became greatly interested in foreign missions. A few months later he entered the academy at Pennepek, Pennsylvania, where he spent two years, and then took charge of a church at Salem, where he was ordained in 1806. In 1808 he was called to preach at Scotch Plains, N.J., and in 1828 at Great Valley, Pennsylvania, where he died, January 17, 1831. See Sprague, Annals of the Amer. Pulpit, 6:469.

## Brown, Valentine[[@Headword:Brown, Valentine]]

             a Methodist Episcopal minister, was born in 1805. In 1839 he was received into the Troy Conference, and in its active ranks labored with zeal and fidelity until 1852, when failing health obliged him to become superannuate. He died September 24, 1854. Mr. Brown was a good  preacher, a faithful and affectionate pastor, and a truly pious and devout man. See Minutes of Annual Conferences, 1855, page 540.

## Brown, William[[@Headword:Brown, William]]

             an Irish Wesleyan minister, was born at Castlecaulfield, county Tyrone. At an early age he removed to Belfast, where he entered the Royal Academical Institution. He commenced his ministry in 1839, at Donaghadee; his first and last (1859) circuit. He died in Dungannon, June 16, 1860, aged forty-two. See Minutes of the British Conference, 1860.

## Brown, William F[[@Headword:Brown, William F]]

             a minister in the Methodist Episcopal Church South, was born in the northern part of England in 1818. He emigrated to New York city early in life; experienced religion there, and several years later moved to Mississippi, where he was licensed to preach in 1840, and in the same year entered the Mississippi Conference. On the division of that Conference in 1846 he became a member of the Louisiana Conference, and in it toiled zealously until his death, August 30, 1848. Mr. Brown was a conscientious, irreproachable Christian. See Minutes of Annual Conferences of the M.E. Church South, 1849, page 198.

## Brown, William Lawrence, D.D[[@Headword:Brown, William Lawrence, D.D]]

             a Scotch clergyman (son of the professor of divinity and Church history at St. Andrews), was born at Utrecht, where his father was then minister, January 7, 1755. He graduated from the University of St. Andrews in 1772; was licensed to preach in 1777, ordained for the English congregation at Utrecht, and appointed professor of moral philosophy at the Utrecht University in 1788. Being threatened by the revolutionary army of France, he fled to England; was elected minister at Greyfriar's Church, Aberdeen, in 1795, and promoted to be principal of Marischal College, which lie held in conjunction; was appointed one of the chaplains in ordinary to the king in 1800, dean of the Order of the Thistle in 1803, resigned the living at Greyfriar's in 1828, and died May 11, 1830. He was a man of great talents and gifts; with warmth of temper, he was open. sincere, and generous, exercising unbounded liberality. He published, An Essay on the Folly of Scepticisn (Lond. 1788): — Oratio de Religionis et Philosophia Societate et Concordia Maxime Salutari (Utrecht, eod.): — Oratione Imaginatione in Vitae Institutione Regenda (ibid. 1790): — Essay on the Natural Equality of Man (Edinburgh, 1793): — seven single sermons (Lond. eod.): — Speech in the General Assembly on the Settlement at Kingsbairns of the Reverend Dr. Amot (Edinburgh, 1800): — Letters to the Reverend Principal Hill (Aberdeen, 1801): — Sermons (Edinburgh, 1803): — A Letter to Principal Hill (1807): — Philemon or,  The Progress of Virtue, a poem (1809, 2 volumes): — An Attempt towards a New Historical and Political Explanation of the Revelation (1812): — An Essay on the Existence of a Supreme Creator (Aberdeen, 1816, 2 volumes, for which was adjuged Bennett's prize of £1250): — A Comparative View of Christianity (Edinburgh, 1826, 2 volumes). See Fasti Eccles. Scoticanae, 3:475-476.

## Brown, William Lawrence, D.D.[[@Headword:Brown, William Lawrence, D.D.]]

             an eminent Scotch divine, born in 1755, was educated at St Andrew's, Aberdeen, and at Utrecht. In 1778 he became minister of the English Church in Utrecht; in 1795 he removed to Scotland and became professor of divinity at Aberdeen, and afterward principal of Marischal College. He died in 1830. His writings include Sermons (Edinb. 1803, 8vo):- Comparison of Christianity with other Forms of Religion (Edinb. 1826, 2 vols. 8vo):-Essay on the Existence of a Supreme Creator (Edinb. 1816, 8vo), which obtained the Burnet prize of £1250.

## Brown, William Lawrence, D.D. (2)[[@Headword:Brown, William Lawrence, D.D. (2)]]

             an eminent Scotch divine, born in 1755, was educated at St Andrew's, Aberdeen, and at Utrecht. In 1778 he became minister of the English Church in Utrecht; in 1795 he removed to Scotland and became professor of divinity at Aberdeen, and afterward principal of Marischal College. He died in 1830. His writings include Sermons (Edinb. 1803, 8vo):- Comparison of Christianity with other Forms of Religion (Edinb. 1826, 2 vols. 8vo):-Essay on the Existence of a Supreme Creator (Edinb. 1816, 8vo), which obtained the Burnet prize of £1250.

## Brown, William Lawson, M.A[[@Headword:Brown, William Lawson, M.A]]

             an English Congregational minister, was born at Kilrenny, near Anstruther, on the east coast' of Fifeshire, Scotland. He was educated at the school of St. Andrews. and the universities of Glasgow and Aberdeen. His first pastoral charge was at Lerwick, in Shetland, where he remained between two and three years from 1840. He then took charge of the Church at Liscard, in Cheshire, England, from which he removed to Bolton in 1845.  Here he labored eight years, and, after a short stay at Lynn, in Norfolk, became the pastor at Totteridge chapel, where he remained twenty-three years. He resigned his charge in July 1877, and retired to Lytham, near Preston, where he died, April 21, 1879; See (Lond.) Cong. Year-book, 1880, page 314.

## Brown, William Martin[[@Headword:Brown, William Martin]]

             a Baptist minister, was born in Halifax County, Virginia, August 18, 1794. He removed to Mercer County, Kentucky, in 1813, and in 1821 united with Bacon Creek Church, Hart County, becoming its pastor in 1826. He continued to hold this relation for thirty-two years. He also, for a part of this time, had the pastoral care of the Knox Creek and South Fork churches. He travelled very extensively over that part of the state in which he lived, and under his auspices several churches were formed. He died June 3, 1861. See Cathcart, Baptist Encyclop. page 148. (J.C.S.)

## Brown, William R[[@Headword:Brown, William R]]

             a Methodist Episcopal minister, was born near Amsterdam, N.Y., March 7. 1828. He was converted in his fifteenth year; was licensed to exhort in 1848, to preach in 1849, and in 1850 entered the Troy Conference. His educational advantages had been very limited, but by persistent effort he acquired considerable literary distinction, and in his later years ranked among the ablest ministers of his conference. From 1868 he was subject to frequent attacks of hemorrhage of the lungs, disabling him much of the time for work, and eventually causing his death, June 8, 1871. See Minutes of Annual Conferences, 1872, page 43.

## Brown, William Shrieve[[@Headword:Brown, William Shrieve]]

             an English Baptist minister, was born at Swaffham, Norfolk, September 5, 1802. He gave his heart to God and was baptized July 21, 1822, and removed to Bury St. Edmunds in the autumn of 1825. He began to preach in 1833, and labored about two years at Bardwell, in Suffolk. He was recognised as pastor of the Church at Attleborough, Norfolk, January 7, 1836, where he labored with great success for about thirty-eight years. He retired from the active work at the close of 1873, and died January 13, 1874. See (Lond.) Baptist Hand-book, 1875, page 275.

## Brown, Zina H[[@Headword:Brown, Zina H]]

             a Methodist Episcopal minister, was born in Jericho, Vermont, December 27, 1804. He was converted at the age of nineteen; licensed to exhort in 1840, to preach in 1843, and in 1846 entered the Troy Conference. In 1862 he accepted a superannuated relation, but continued to preach as health permitted to the close of his life, April 23, 1867. Mr. Brown was an oldtime Methodist, a lover of its early peculiarities and institutions; open- hearted and honest; a bold denouncer of error, and a firmr, able defender of truth. See Minutes of Annual Conferences, 1868, page 124.

## Brown,W. G. E[[@Headword:Brown,W. G. E]]

             an English Congregational minister, was born at Newbury, November 8, 1806, of pious parents. He became a Sunday-school teacher at the age of sixteen; was educated at Christ Church school, and admitted into Church fellowship in 1834. He taught school at Woolhampton, Berkshire, between 1835 and 1845, and was pastor there at the same time. Thence he removed to Summertown, near Oxford, where he devoted himself entirely to the work of the ministry for three years, and then removed to Pheasant's Hill, near Henley. After ten years he entered upon his last charge, at Eversden, Cambridgeshire, where he labored sixteen years, and died, March 22, 1873. See (Lond.) Cong. Year-book, 1874, page 313.

## Brown,William Colvin[[@Headword:Brown,William Colvin]]

             a Protestant Episcopal clergyman of the diocese of New Jersey, entered the ministry in 1854, and in 1857 was rector in Haverhill, Massachusetts; the next year was rector in Newport, R.I., having charge of Zion Church. In 1862 he was called to the rectorship of St. Stephen's Church, Milburn, N.J.; and in 1867 removed to Hanover. For several years thereafter he was not regularly employed in ministerial labor. In 1875 he went to Europe. He died at Lyringham, Massachusetts, September 8, 1880. See Prot. Episc. Almanac, 1881, page 172.

## Browne (Or Brown), Thomas, D.D[[@Headword:Browne (Or Brown), Thomas, D.D]]

             a learned divine of the Anglican Church, was born in Middlesex in 1604. In 1620 he became a student at Christ Church, Oxford, and chaplain, in 1637, to archbishop Laud. Two years after he was made a canon of Windsor, and, eventually, rector of Oddington. He suffered much during the Rebellion, and was compelled to leave his country. At the Restoration he was admitted again to his preferments, and died at Windsor in 1673, leaving many works. See Walker, Sufferings of the Clergy, page 93; Chalmers, Biog. Dict. s.v.

## Browne, Arthur[[@Headword:Browne, Arthur]]

             the only Episcopalian minister in New Hampshire till after the Revolution, was born in Drogheda, Irelald, in 1699, educated at Trinity College, Dublin, and emigrated as missionary to America in 1729, becoming rector of King's Chapel in Providence, R. I., in the following year. In 1736 he removed to Portsmouth, N. H., where he labored for 37 years. He died in 1773 much lamented.-Sprague, Annals, v, 76.

## Browne, Arthur (2)[[@Headword:Browne, Arthur (2)]]

             the only Episcopalian minister in New Hampshire till after the Revolution, was born in Drogheda, Irelald, in 1699, educated at Trinity College, Dublin, and emigrated as missionary to America in 1729, becoming rector of King's Chapel in Providence, R. I., in the following year. In 1736 he removed to Portsmouth, N. H., where he labored for 37 years. He died in 1773 much lamented.-Sprague, Annals, v, 76.

## Browne, Gardiner Shepard, M.D[[@Headword:Browne, Gardiner Shepard, M.D]]

             a Congregational minister, was born at Alstead, N.H., September 12, 1810. He prepared for college at the Kimball Union Academy, and graduated from Dartmouth College in 1834. During the two following years he was a teacher at Nashua, and then attended theological lectures at New Haven, Conn. From 1838 to 1844 he was pastor of the Church at Hinsdale, N.H. During the three succeeding years he was principal of the New England Institute. New York city. In 1847 he received his medical i diploma from the New York University, and front 1851 until the close of his life he practiced medicine, for a time in New York, and afterwards in Hartford, Conn. He became president of the Connecticut Himoeopathic Society in 1865; and died in Chicago, Illinois, December 29, 1876. See Cong. Quarterly, 1877, page 411.

## Browne, George[[@Headword:Browne, George]]

             an English Congregational minister, was born at Clapham, February 14, 1790. He received a religious training, joined the Church at Hitchen in 1807, and in 1810 entered Rotherham College. During his college course he preached occasionally for the Congregational pastor at Hull, and at its close became his assistant. In 1818 he was ordained pastor at St. Albans, and after laboring here six years, he preached at Clapham until 1840. In 1833 he was appointed secretary of the Bible Society, and, the society requiring his undivided energies, he complied with its wishes in 1840 by resigning his pastoral charge, and continuing in its employ. In 1853 he removed to Tunbridge Wells. In 1854 he began writing the history of the Bible Society, and completed it in 1857. He resigned his office in 1859, and in 1862 removed to Weston-super-Mare, where he died, September 5 1868. Mr. Browne was remarkable for his gentlemanly and courteous bearing, his amiable and kind disposition, combined with great firmness of purpose. See (Lond.) Cong. Year-book, 1869, page 239.

## Browne, George, D.D.[[@Headword:Browne, George, D.D.]]

             archbishop of Dublin, I the first prelate who embraced the Reformation in Ireland. He was originally a friar of the order of St. Augustine, took the degree of D.D. in 1534, and in 1535 was made archbishop of Dublin. When Henry the Eighth ordered the monasteries to be destroyed, Archbishop Browne immediately ordered that every vestige of superstitious relics, of which there were many in the two cathedrals of Dublin, should be removed. He afterward caused the same to be done in the other churches of his diocese, and supplied their places with the Creed, the Ten Commandments, and the Lord's Prayer. In 1545, a command having been issued that the Liturgy of King Edward the Sixth should be compiled, it was violently opposed, and only by Browne's party received. Accordingly, on Easter day following, it was read in Christ Church, Dublin, in the presence of the mayor and the bailiffs of the city; when the archbishop delivered a judicious, learned, and able sermon against keeping the Bible in the Latin tongue and the worship of images. In October, 1051, the title of primate of all Ireland was conferred on Browne. On account of his zeal in the Reformation, he was deprived of his see by Queen Mary in 1554. He died in the year 1556. - Jones, Christian Biog. p. 71; Hook, Eccl. Biog. 3:175.

## Browne, George, D.D. (2)[[@Headword:Browne, George, D.D. (2)]]

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## Browne, James[[@Headword:Browne, James]]

             an English Congregational minister, was born March 5, 1781, in Russell Street, Rotherhithe. His parents gave him a respectable education, and apprenticed him to a tradesman in the borough of Southwark. He was received into the Church when seventeen vears of age. In 1800 he removed to Shoreham, Sussex. Here he first opened a Sunday-school,. and afterwards hired a granary, in which he commenced his ministry November 16, 1800. A chapel, built chiefly through his exertions, was opened on February 22, 1801; and in the following August he entered Hoxton Academy, where he remained till 1804. The pastor at Halesworth being temporarily laid aside, Mr. Browne left college to assist in the work, and continued there about a year and a half. He next went to assist Mr. Owen at Debenham, and afterwards supplied Steeple Bumpstead for a short time. He then went to Burnham, in Norfolk, where he laid the foundation of a chapel. In 1807 he accepted the pastorate at Bradfiell; a chapel was opened in the adjoining town of North Walsham, November 29, 1808, and in the following September he was ordained pastor. He continued to preach at both places till his death, April 26, 1857. He was a man of unblemished reputation, holy and devout; he was diligent, fervent, prudent, cheerful, and firm; he was loved by his people, and respected by the community. See (Lond.) Cong. Yearbook, 1858, page 193.

## Browne, John R[[@Headword:Browne, John R]]

             an English Wesleyan minister, was converted in early life; entered the itinerancy in 1815; became a supernumerary at Chester in 1847; and died there, February 2, 1848, aged fifty-one. See Minutes of the British Conference, 1848.

## Browne, Joseph, D.D[[@Headword:Browne, Joseph, D.D]]

             an English divine and educator, was born at a place called the Tongue, in Watermillock, Cumberland, in 1700, and educated at Barton School, and at Queen's College, Oxford, where he took the degree of A.M., November 4, 1724, and was chosen one of the chaplains of the college. In April 1831, he was made a fellow of his college, and became a tutor of great eminence. He became rector of Bramshot, in Hampshire, May 1, 1746, and professor of natural philosophy in the university in 1747. While residing at Bramshot he was made chancellor and canon-residentiary of Hereford. In 1756 Dr. Browne was chosen provost of Queen's College, and in 1759 vice- chancellor of the university; in which offices he remained until disabled by a stroke of the palsy, March 25, 1765. He died June 17, 1767. His only publication was an edition of Cardinal Barberini's Latin Poems (1726). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Browne, Mary Bowles[[@Headword:Browne, Mary Bowles]]

             a minister of the Society of Friends in England and Ireland, was born in Norwich, January 3, 1794. She was a cousin of the well-known writer, "Charlotte Elizabeth," whose companionship she enjoyed for many years of her youth. She quite early in life became a follower of Christ, and in 1835 joined the Friends. She was an earnest worker among the poor, especially those of the Hebrew nation, for whose spiritual welfare she labored in connection with the Society for Promoting Christianity among the Jews. In 1846 she was recorded a minister by the Norwich Monthly Meeting. She travelled in Scotland, Ireland, and England, preaching an atoning Christ. She died November 9, 1880, at Guildford. She was of an intensely sympathetic nature, very decided in her views, with great strength of will, often carrying out her convictions at the cost of much personal sacrifice. She was very fond of linguistic studies and history, and the sciences were of great interest to her. Her preaching was characterized by "great  clearness, specially in exposition of doctrine." See (Lond.) Annual Monitor, 1882, page 160.

## Browne, Moses[[@Headword:Browne, Moses]]

             SEE BROWN, MOSES.

## Browne, Peter[[@Headword:Browne, Peter]]

             SEE BROWN, PETER.

## Browne, Robert[[@Headword:Browne, Robert]]

             SEE BROWNISTS.

## Browne, Simon[[@Headword:Browne, Simon]]

             a Dissenting minister of England, was born about 1680 at Shepton Mallet, Somersetshire. He served Dissenting congregations of Portsmouth and, afterward, of London until 1723, when grief for the loss of his wife and his son made him deranged on the subject of Christ's humanity, concerning which he maintained that the Supreme Being, though retaining the human shape and the faculty of speaking, "had all the while no more notion of what he said than a parrot." He gave up his charge, and refused to join in any act of worship. Yet while under this delusion he wrote very able works against Woolston (Remarks on the Miracles of our Saviour, 1732), and against Tindal (Defence of the Religion of Nature, 1732), besides a Greek and a Latin Dictionary, and a vol. of Hymns. He died in 1732. See Wilson, Dissenting Churches, ii, 338.

## Browne, Simon (2)[[@Headword:Browne, Simon (2)]]

             a Dissenting minister of England, was born about 1680 at Shepton Mallet, Somersetshire. He served Dissenting congregations of Portsmouth and, afterward, of London until 1723, when grief for the loss of his wife and his son made him deranged on the subject of Christ's humanity, concerning which he maintained that the Supreme Being, though retaining the human shape and the faculty of speaking, "had all the while no more notion of what he said than a parrot." He gave up his charge, and refused to join in any act of worship. Yet while under this delusion he wrote very able works against Woolston (Remarks on the Miracles of our Saviour, 1732), and against Tindal (Defence of the Religion of Nature, 1732), besides a Greek and a Latin Dictionary, and a vol. of Hymns. He died in 1732. See Wilson, Dissenting Churches, ii, 338.

## Browne, Sir Thomas, M.D.[[@Headword:Browne, Sir Thomas, M.D.]]

             the distinguished author of the Religio Mledci, was born in London 1605. His early education was received at Winchester and Oxford. He studied medicine subsequently, and took his degree at Leyden in 1633. In 1636 he settled at Norwich, where he remained as a practitioner during the rest of his life. His famous work, the Religio Medici, was first published surreptitiously 1642, but afterward given to the world in a new edition by the author himself. This work, on its first appearance, drew down upon the author many grave charges against his orthodoxy and even his Christian belief, which were triumphantly refuted by Browne, who was the most sincerely religious of men. It has been very often reprinted. The Religio Medici was followed by the Treatise on Vulgar Errors (1646), the Hydriotaphia, or a Treatise on Urn, Burials (1648), and the Garden of Cyrus (1658). His Christian Morals was published after his death by Dr. Jeffrey (1716). Browne died in 1682. The works of Sir Thomas Browne are marked with the odd conceits and errors of his age, but are -remarkable for their majestic eloquence and wealth of illustration.

His life by Dr. Johnson was prefixed in 1756 to a second edition of Christian Morals. The Anglo-Latinity of Sir Thomas Browne is believed to have had a great influence on the style of Dr. Johnson. It is a style too peculiar and idiomatic ever to be generally liked, but Browne wrote at a time when -our language was in a state of transition, and had scarcely assumed any fixed character. If it be blamed as too Latinized, it may be answered that it would be difficult to substitute adequate English words for those which he has employed, and that he by no means seeks to give false elevation to a mean idea by sounding phrases, but that he is compelled, by the remoteness of that idea from ordinary apprehensions, to adopt extraordinary modes of speech. Coleridge (Literary Remains, vol. ii) has borne strong testimony to the great intellectual power, as well as to the quaint humor, extensive learning, and striking originality of the "philosopher of Norwich." Browne was in his own day charged with scepticism, and the charge has been repeated in later times, but many passages occur in the Religio Medidi and elsewhere, which show Browne to be a firm and sincere Christian, although, perhaps, not free from certain fanciful prejudices. His Inquiry into Vulgar Errors may be almost received as an encyclopaedia of contemporary knowledge. For critical remarks on Browne, besides the writers above named, see Edinb. Rev. lxiv, 1; North Am. Rev 21:19; Meth. Qu. Revelation 2 l851, p. 280. His writings are collected in his Works, with Life and Corresp. (Lond. 1836, 4 vols. 8vo).

## Browne, Sir Thomas, M.D. (2)[[@Headword:Browne, Sir Thomas, M.D. (2)]]

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## Browne, William[[@Headword:Browne, William]]

             a minister of the Society of Friends in Great Britain, was born near Crediton, in Devonshire, in 1796. Through the influence of an older sister, who was a Wesleyan, he was led to Christ, and united with the Friends in 1823. He enjoyed the advantages of a liberal education, and during the years of his active business life was always a leader in the temperance and educational interests of the community. In 1827 he relinquished his business occupation, and opened a school, which was unsuccessful. He died in Torquay, August 8, 1880. He never travelled as a minister, but exercised his gifts among the people with whom he happened to be living. His preaching was "usually clear and weighty in its character." See (Lond.) Annual Monitor, 1881, page 4.

## Brownell, James[[@Headword:Brownell, James]]

             an English Wesleyan minister, son of the following, was born in Tortola, W.I., September 27, 1804. He was sent to the Woodhouse-grove School, near Leeds, in 1812, and after his pupilage remained there as a teacher until 1835, when he was ordained and sent by the British Conference to Derby. From the time of his ordination until his death at Todmorden, November 23, 1868, he labored uninterruptedly. His preaching was characterized by research, clear thought, and fidelity. As a pastor he was greatly valued; his kindness and courtesy never failed, and his wise counsels, imparted with modesty, were highly prized by his colleagues. See Minutes of the British Conference, 1869, page 14.

## Brownell, John[[@Headword:Brownell, John]]

             an English Wesleyan minister, was born at Altringham, Cheshire, January 22, 1771. In 1795 he went as. a missionary to 'the West Indies, and labored successfully on the islands of St. Kitts, Nevis, and Tortola; returning to England in 1806. Thereafter he travelled the Lynn, Yarmouth, Bedford, Bolton (1812), Holmfirth, Sheffield, Nottingham, and Newark Circuits. He died at Newark-upon-Trent, September 24, 1821. Mr. Brownell was a faithful and devoted missionary and minister. See Wesl. Meth. Magazine, 1823, 1:70; Minutes of the British Conference, 1822, page 295.

## Brownell, John B[[@Headword:Brownell, John B]]

             a Wesleyan Methodist minister, son of the preceding, was born in St. Kitts, W.I., October 29, 1802. He was converted at the Kingswood School, England; commenced his ministry in 1826; labored for five years in the West Indies, for five in Malta (1833 to 1838), then in the upper provinces of Canada, and finally in Bermuda (1846) and the lower provinces. He became a supernumerary in 1861, and died at Frederickton, N.B., March 27, 1864. His attainments in scholarship were respectable, and he was a good sermonizer. His piety was intelligent and decided. See Huestis, Memorials of Wesl. Meth. Preachers (Halifax, N.S., 1872), page 28.

## Brownell, Thomas C., D.D.[[@Headword:Brownell, Thomas C., D.D.]]

             bishop of the Protestant Episcopal Church in the State of Connecticut, was born at Westport, Mass., October 19, 1779. He entered the College of Rhode Island (now Brown University) in 1800; removed, with President Maxcy, to Union College in 1802, and graduated there in 1804. His mind had before this time been drawn to the study of theology, but the difficulties of the Calvinistic system perplexed and repelled him from the ministry. When the Rev. Dr. Nott, under those direction he had placed himself in his theological studies, was elevated to the presidency of Union College, he (Brownell) was made tutor in Latin and Greek. Two years later he was appointed professor of Belles-Lettres and Moral Philosophy, and after two years was transferred to the chair of Chemistry and Mineralogy. In 1809 he visited Europe, and spent a year in attending lectures and travelling over Great Britain, chiefly on foot. It was during these pedestrian peregrinations that he, with a companion, was on one occasion arrested on suspicion of being concerned in a robbery and murder-a charge ludicrously inconsistent with his harmless character. In 1810 he returned to America, and entered on the duties of his professorship. He had been bred a Congregationalist, but in 1813 he united with the Protestant Episcopal Church.

In 1816 he was ordained deacon and priest, and some time after became one of the ministers of Trinity Church, New York. In 1819 he was elected bishop of Connecticut, and was consecrated on the 27th day of October. His administration of his diocese was eminently wise and successful. In the interest of domestic missions, he made a laborious journey to survey the Mississippi country as far as New Orleans. In 1824 he was the chief instrument in founding Washington College (now Trinity College), of which he was president until 1831. When, in that year, the pressing duties of the episcopate compelled him to relinquish the presidency of the college, he was made its chancellor, and continued to occupy that dignity up to the time of his death. In 1851, when the burden of age and the sense of growing infirmities admonished him to retire from active service, an assistant bishop was chosen at his request. In 1852, the death of Bishop Chase elevated him to the dignity of presiding bishop, and he held it for thirteen years. His last years were spent in peaceful retirement, and he died at Hartford, January 13, 1865. Among his publications are, A Commentary on the Common Prayer (N. Y. 1846, and often, imp. 8vo); Consolation for the Afflicted, 18mo; Christian's Walk and Consolation, 18mo; Exhortation to Repentance, 18mo; Family Prayer-book; and some smaller practical works.-American Church Review, July, 1865, p. 261; Allibone, Dict. of Authors, i, 266.

## Brownell, Thomas C., D.D. (2)[[@Headword:Brownell, Thomas C., D.D. (2)]]

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## Brownell, Verannus[[@Headword:Brownell, Verannus]]

             a Methodist Episcopal minister, was born in Vermont, March 16, 1810. He was converted at the age of sixteen, and joined the Protestant Methodists, who licensed him to preach, and admitted him into the travelling  connection. In 1841 he united with the Methodist Episcopal Church; he was admitted into the old Genesee Conference, and in it labored with marked ability and success as preacher until 1854; then two years held a superannuated relation, after which he spent another ten years in the active ranks. In 1872 he was again obliged to retire from the effective work. He died December 11, 1874. See Minutes of Annual Conferences, 1875, page 136.

## Brownfield, William[[@Headword:Brownfield, William]]

             a Baptist minister, was born in 1773. He was converted and became a minister in early life. His life as a pastor was spent chiefly with the churches at Smithfield and Uniontown, Pennsylvania. He also organized a church at Stewartstown. His travels, in his missionary tours, extended over several counties of Pennsylvania and sections of West Virginia and Ohio. He died January 18, 1859. He was a sound divine, an able preacher, and a fearless advocate of the truth, and his efforts were greatly blessed. See Cathcart, Baptist Encyclop. page 154. (J.C.S.)

## Browning, George[[@Headword:Browning, George]]

             a Methodist Episcopal minister, was in the ministry two and a half years; was a serious, devoted man; and died in peace in 1791 or 1792. See Minutes of Annual Conferences, 1792, page 45.

## Browning, Jacob[[@Headword:Browning, Jacob]]

             a Baptist minister, was born in North Carolina, February 11, 1779, and at an early age removed to Tennessee. He was trained as a Presbyterian, but subsequently became a Baptist. From 1805 to 1824 he was "living epistle" in the association with which his Church was connected. In the latter year he emigrated to West Tennessee, taking up his residence in Benton County. At this time he commenced his labors of love in the wilds of the West, and planted many flourishing churches. From the Philadelphia Association he received a commission to act as their missionary through the region in which he lived. One of the churches which came under his special pastoral care was the Parish Church in Henry County, his last sermon being preached there. He died August 12. 1841. See Borum, Sketches of Tennessee Ministers, pages 78, 79. (J.C.S.)

## Browning, Thomas[[@Headword:Browning, Thomas]]

             a Universalist minister, was born in Rutland, Massachusetts, March 2, 1787. He removed to Barre, Vermont, with his parents at the age of eight, experienced religious among the Methodists, later became a Universalist and in 1823 began to preach that faith. Hitherto he had been a farmer and mechanic, and had but a limited education; but by diligent and persevering study became well versed in the Scriptures, and received ordination in 1827 from the old Northern Vermont Association. He removed to Waterbury in 1832, and to Richmond in 1834, where he resided until his decease, March 12, 1875. Mr. Browning was genial, dignified, courteous, earnest, decided, and liberal. See Universalist Register, 1876, page 115.

## Brownists[[@Headword:Brownists]]

             a sect of Puritans so called from their leader, ROBERT BROWN. He was born, it is supposed, at Totthorp, Rutland, and educated at Bennet College, Cambridge. His Puritanism was first of the school of Cartwright, but he soon went far beyond his master. He went about the country inveighing against the discipline and ceremonies of the Church of England, and exhorting the people by no means to comply with them. In the year 1580 the Bishop of Norwich caused him to be taken into custody, but he was soon released. In 1582 he published a book entitled The Life and Manners of true Christians, to which was prefixed, A Treatise of Reformation without tarrying for any. He was again taken into custody, but released on the intercession of his relative the lord treasurer. For years afterward he travelled through various parts of the country, preaching against bishops, ceremonies, ecclesiastical courts, ordaining of ministers, etc., for which, as he afterward boasted, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he formed a separate congregation on his own principles; but, being forced to leave the kingdom by persecution, they accompanied Brown to Middleburg in Holland.

Neal observes that “when this handful of people were delivered from the bishops, they crumbled into parties among themselves, insomuch that Brown, being weary of his office, returned into England in the year 1589, and, having renounced his principles of separation, became rector of a church in Northamptonshire. Here he lived an idle and dissolute life (according to Fuller, bk. 10, p. 263), far from that Sabbatarian strictness that his followers aspired after. He had a wife, with whom he did not live for many years, and a church in which he never preached. At length, being poor and proud, he struck the constable of his parish for demanding a rate of him; and being beloved by nobody, the officer summoned him before Sir Rowland St. John, who committed him to Northampton jail. The decrepit old man, not being able to walk, was carried thither upon a feather-bed in a cart, there he fell sick and died in the year 1630, and eighty-first year of his age.” After Brown's death his principles continued to gather strength in England. The Brownists were subsequently known both in England and Holland by the name of Independents. But the present very large and important community known as the Independents do not acknowledge Brown as the founder of the sect; they assert, on the contrary, that the distinguishing sentiments adopted by Brown and his followers had been professed in England, and churches established in accordance with their rules, before the time when Brown formed a separate congregation.

Neal enumerates the leading principles of the Brownists as follows; “The Brownists did not differ from the Church of England in any articles of faith, but they were very rigid and narrow in points of discipline. They denied the Church of England to be a true Church, and her ministers to be rightly ordained. They maintained the discipline of the Church of England to be popish and anti-Christian, and all her ordinances and sacraments invalid. They apprehended, according to Scripture, that every church ought to be confined within the limits of a single congregation, and that the government should be democratical. The whole power of admitting and excluding members, with the deciding of all controversies, was in the brotherhood. Their church officers, for preaching the word and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting and prayer, and imposition of the hands of some of the brethren. They did not allow the priesthood to be a distinct order, or to give a man an indelible character; but as the vote of the brotherhood made him an officer, and gave him authority to preach and administer the sacraments among them, so the same power could discharge him from his office, and reduce him to the state of a private brother. Every church or society of Christians meeting in one place was, according to the Brownists, a body corporate, having full power within itself to admit and exclude members, to choose and ordain officers, and, when the good of the society required it, to depose them, without being accountable to classes, convocations, synods, councils, or any jurisdiction whatsoever.” — Neal, Hist. of Puritans, 1, 245-6; Mosheim, Ch. History, 3, 181, 412. SEE CONGREGATIONALISTS; SEE INDEPENDENTS.

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             a sect of Puritans so called from their leader, ROBERT BROWN. He was born, it is supposed, at Totthorp, Rutland, and educated at Bennet College, Cambridge. His Puritanism was first of the school of Cartwright, but he soon went far beyond his master. He went about the country inveighing against the discipline and ceremonies of the Church of England, and exhorting the people by no means to comply with them. In the year 1580 the Bishop of Norwich caused him to be taken into custody, but he was soon released. In 1582 he published a book entitled The Life and Manners of true Christians, to which was prefixed, A Treatise of Reformation without tarrying for any. He was again taken into custody, but released on the intercession of his relative the lord treasurer. For years afterward he travelled through various parts of the country, preaching against bishops, ceremonies, ecclesiastical courts, ordaining of ministers, etc., for which, as he afterward boasted, he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day. At length he formed a separate congregation on his own principles; but, being forced to leave the kingdom by persecution, they accompanied Brown to Middleburg in Holland.

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## Brownlee, James[[@Headword:Brownlee, James]]

             a Scotch Presbyterian minister, was born at Torfoot, Avendale, Lanarkshire. He graduated at Edinburgh University, received a private theological education, and in 1798 was licensed to preach the Gospel. He was ordained pastor of the Church at Falkirk, May 20, 1799, where he labored until his death, May 24, 1821. Mr. Brownlee was an humble Christian, an affectionate friend, a devoted pastor, an earnest preacher, and a ripe scholar. See (N.Y.) Ref. Dutch Church Magazine, 1828-29, page 353.

## Brownlee, John[[@Headword:Brownlee, John]]

             an English Congregational minister, was born in 1791. Having labored two years, first at Bethelsdrop, and afterwards at Somerset, he set sail in 1816 as missionary to Africa. Mr. Brownlee sought to form a mission-station on the banks of the Chumie, and in order to carry out this object was compelled to resign his connection with the London Missionary Society and become an agent of the government. In 1825 he accepted an invitation to commence a mission to the Kaffres, and once more became one of the society's agents. In January 1826, he removed to Buffalo River, and formed a station at Tzatzoe's Kraal, the present King William's Town. In this sphere he labored upwards of forty years. He died December 25, 1872. Mr. Brownlee was mild, peaceable, and loving; a man of great perseverance and faith. See (Lond.) Cong. Yearbook, 1873, page 318.

## Brownlee, William C., D.D.[[@Headword:Brownlee, William C., D.D.]]

             an eminent minister of the Reformed Dutch Church, was born at Torfoot, Lanarkshire, Scotland, in 1784. He pursued his course of studies in the University of Glasgow for five years, when he took his degree of Master of Arts, and united with the Church in early life. Immediately after receiving his license to preach in 1808 he married and emigrated to America, and was first settled in two associate churches of Washington Co., Penn. Thence he was called (1813) to the Associate Church in Philadelphia. In 1815 he became rector of the grammar-school in what is now Rutgers College, New Brunswick. In 1817 he was called to the pastorate of the Presbyterian Church at Baskinridge, New Jersey. In 1826 he was installed as one of the ministers of the Collegiate Reformed Dutch Church in New York. About 1843 Dr. Brownlee was prostrated by an apoplectic stroke, which paralyzed one side of his body. From this he slowly and gradually recovered, resuming a certain degree of mental and bodily health, but was never after able to engage in active duty. He died in New York, Feb. 10, 1860. Dr. Brownlee was a very earnest opponent of Romanism, and was engaged in the controversy with Bishop Hughes and others for years. Among his publications are A Treatise an Popery (N. Y. 18mo): — The Roman Catholic Controversy (Phila. 8vo): — Lights and Shadows of Christian Life (N. York, 12mo): — Inquiry into the Principles of the Quakers (12mo): — Christian Youths' Book (18mo): — Brownlee on Baptism (24mo): — Christian Father at Home (12mo): — On the Deity of Christ (24mo), etc., and several pamphlets and premium tracts, besides editing the Dutch Church Magazine through four consecutive volumes. “Stored with knowledge, familiar with almost every department of learning, he possessed a ready facility in bringing his enlarged resources to bear on matters of practical utility with great effect and, pioneer in the Catholic controversy, he was mainly instrumental in rousing the attention of the community to a system then regarded by him, and now regarded by very many, as fraught with danger to our cherished liberties. In this cause his zeal was ardent, his courage indomitable, his efforts unmeasured, and his ability and eloquence admitted by all. His sermons and lectures were from year to year listened to by eager crowds. Dr. Brownlee usually preached without being trammelled by the use of notes, either extemporaneously, or having written and committed his discourses to memory. The general character of his preaching was argumentative, but enlivened and illustrated by flashes of fancy, brilliant and beautiful. His views of Christian doctrine were thoroughly of the Calvinistic school.” — Dr. Knox, in the Christian Intelligencer, Feb. 16, 1860; Memorial of the Rev. Dr. Brownlee (N. Y. 1860).

## Brownlee, William C., D.D. (2)[[@Headword:Brownlee, William C., D.D. (2)]]

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## Brownrig, Ralph[[@Headword:Brownrig, Ralph]]

             (Lat. Brunricus), bishop of Exeter, was born at Ipswich in 1592, and educated at Cambridge, where he became master of Catharine Hall. In 1621 he became prebendary of Ely, and in 1631 archdeacon of Coventry. In 1641 he was nominated to the see of Exeter, and elected March 31, 1642. In 1645 he was ejected from his mastership on account of a loyal sermon which he preached before the university; and having been also deprived by the Parliament of the free exercise of his episcopal powers, and of the revenues of his see, he was obliged to retire to the house of Mr. Rich, in Berkshire, where he lived in private until the year before his death, when he was permitted to preach at the Temple. He died Dec. 7, 1659. He was an excellent scholar and preacher; his sermons were edited by his successor, Bishop Gauden, with a life of Brownrig (Lond. 1665, 2 vols. fol.), reprinted with 25 other sermons (1674, 3 vols. fol.). Hook, Eccl. Biog. 3, 184; Landon, Eccl. Dict. 2, 420.

## Brownrig, Ralph (2)[[@Headword:Brownrig, Ralph (2)]]

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## Brownson, David[[@Headword:Brownson, David]]

             a Congregational minister, graduated at Yale College in 1762. He was ordained pastor of the Church at Oxford, Conn., in 1764, was dismissed in 1779, and died in 1806. See Sprague, Annals of the Aniem. Pulpit, 1:468.

## Brownson, Hector[[@Headword:Brownson, Hector]]

             a Methodist Episcopal minister, was born at Vernon, Connecticut, October 7, 1791. He belonged to a typical Puritan family, whose stern moral teachings were inwrought into his nature; experienced a genuine conversion when about twenty; enlisted in his country's service in 1812; was in several engagements, out of which he came with great credit and a lieutenant's command; and began preaching in 1825 under the auspices of the New England Conference. In 1838 he entered the service of the American Bible Society, in which he continued thirty-nine years, closing his labors and life April 30, 1877. Mr. Brownson was a happy, exemplary Christian. See Minutes of Annual Conferences, 1878, page 47.

## Brownson, Ira[[@Headword:Brownson, Ira]]

             a Methodist Episcopal minister, was received into the Genesee Conference in: 1820, and labored with self-sacrificing devotion until his death at Granger. N.Y., June 27, 1843. He was abundantly useful as a Christian and minister. See Minutes of Annual Conferences, 1843, page 453.

## Brownson, Orestes Augustus. Ll.D[[@Headword:Brownson, Orestes Augustus. Ll.D]]

             an eminent writer and lay theologian, was born at Stockbridge, Vermont, September 16, 1803. In consequence of his father's death and his mother's poverty, he was adopted at an early age by an old couple at Royaltown, who brought him up in the most rigid form of the New England orthodoxy of that period. The entire atmosphere of his youth was chilling to the last degree; and to a nature such as his — buoyant, impulsive, generous, and lighthearted — the memory of these early impressions and this cold and severe discipline hung darkly over him all his life, and had much to do, no doubt, with his later conversion to extreme and contrary principles, and his uncompromising warfare against Protestantism. In October 1822, he united with the Presbyterian Church as one claiming divine authority, his deeply religious nature asking for guidance and help out of the darkness into which his questionings had led him; but the restraint under which he there  found himself, and the surveillance to which he was subjected by a hard discipline, which has now largely passed away, at length induced him to break. loose from what he came to consider an unwarrantable tyranny.

In the rebound he became a Universalist, was accepted as a minister in that body, and at the age of twenty-two became editor of the Gospel Advocate. He was afterwards editor of the Philanthropist, a contributor to the Christian Examiner, the Democratic Review, and many other periodicals. In 1836, having advanced in his views to a grand theory of the Church of the future, "which would embody the most-advanced ideas and sentiments of the race,” he thought, to prepare for it by organizing a "society for Christian union and progress" in Boston. "He was at this time full of enthusiasm of youth, with a magnificent physique, a powerful voice, unconquerable energy, fiery, fearless, and terribly in earnest . . . While honestly preaching a religion of love of the race, he was overbearing in argument, arrogant in assertion, and crushing in denunciation, so that innumerable anecdotes were told of his impatience of contradiction" (N.Y. Catholic Almanac, 1877, page 40). In. 1838, while still preaching and writing for various periodicals, Dr. Brownson established a review of his own-the Boston Quarterly Review which he continued for five years, and then merged it in the Democratic Review. He wrote powerfully upon almost ever. literary, political, and religious subject, making a profound impression upon his readers. He also advocated his radical, political, and religious views in lectures. On October 20, 1844, Dr. Brownson was received into the Roman Catholic Church in Boston. He had become more and more rationalistic, and this sudden conversion occasioned much comment.

He was accused of inexplicable inconsistency and contradiction, and it was attempted to break the force of his conversion by representing him as eccentric and variable. There was much, of course, in the previous history of Dr. Brownson to justify these charges a man who had passed from Presbyterianism through various phases of liberal Christianity almost to the verge of atheism. But a profounder view of human nature and of the stirring history of the times will serve, we think, to justify Brownson from these charges. No one who read his essays or listened to him could doubt the honesty, the intense earnestness and conscientiousness with which he held and defended his opinions, whatever they might be. And now that, after study and struggles, he gave them over, and sought refuge to his disturbed mind in that Church which has so often proved a refuge — whether safe or not — to human questionings, doubts, and longings, and did so in the midst of derision and harsh accusations, it is not reasonable to  suppose that this earnestness and conscientiousness was wanting here. Such changes and reactions are not infrequent in the history of the human mind. It must also be remembered that the English' Catholic movement was then at its height, and the following year Newman himself received absolution.

At any rate, Brownson became an enthusiastic advocate of the Roman Catholic Church, and so continued throughout the rest of his life. The same dogmatism and fervor he had previously manifested was now transferred to an uncompromising advocacy of his new-found faith, imbittered doubtless by the remembrances of his boyhood. In 1844 he changed the title of his review into that of Brownmson's Quarterly Review, which he made the medium of his powerful pen. All sorts of questions were here discussed with a vigor acknowledged by all. In 1864, owing to impaired health, he discontinued it. He revived it in 1873, but finally gave it up in October 1875, and went to live with his son in Detroit, Mich., where he died, April 17, 1876. According to Roman Catholic authorities, his wife (Miss Sallie Healy, of Eldridge, N.Y.), although not at that time a member of the Roman Catholic Church, was always a Catholic at heart, and her assent and encouragement had much to do with his avowing himself a Catholic.

Brownson's pen was never idle. Besides his Review and his contributions to the periodicals, he wrote, The Spirit-rapper, an investigation of the question of spiritualism: — The American Republic, of which he was an ardent defender, and gave a son to its defence, who was killed at the battle of Ream's Station, Virginia, in August, 1864: — Liberalism and the Church, in which he controverted the liberalists, although he was at one time — and when a Roman Catholic — a firm defender of the liberal section in the Roman Church. When the Syllabus of 1865 was published, he questioned its propriety and effect, but afterwards accepted and defended it in the Catholic World and Tablet. He also cordially accepted the definition of infallibility. His Review was the first American periodical reprinted in England, which was done for about twelve years. An edition of his works and essays, collected by his son, is proposed to be published in Detroit (1882). Lord Brougham is reported to have called Brownson one of the first thinkers and writers of the present age. With Girres. Rossi, De Maistre, Lamorcibre, Montalembert, Dechamps; Lucas, Ward, Mallinkrodt, Maline, and others, Brownson has taken his place among the eminent laymen of this century in the Roman Catholic Church. Brownson also wrote Charles Elwood; or, The Infidel Converted (1840): — The  Convert; or, Leaves from my Experience (N.Y. 1857). He was a great admirer of the philosophy of M. Comte. Blakey, in his Hist. of the Philosophy of Mind, assigns Brownson a high place among the critics of mental philosophy. See Duyckinck. Cyclop. of Amer. Literature, 2:144; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Appleton's Amer. Cyclop. s.v.

## Browring, Edward[[@Headword:Browring, Edward]]

             a preacher of the United Methodist Free Church, was a Cornishman, born at Pencarrow, June 4, 1810. His father was a Methodist local preacher at Camelford for sixty years. Young Browring was converted at fifteen, went to London in 1832, and began to preach under the Reverend Dr. Joseph Beaumniont. In 1850 he joined the Methodist Reformers, and entered the ministry in 1852. He labored in nine circuits with much success. At Stockton illness prostrated him, and he died May 30, 1875. See Minutes of the 19th Annual Assembly.

## Bru, Moyses Vicente[[@Headword:Bru, Moyses Vicente]]

             a Spanish painter, was probably born at Valencia in 1682, and studied under Juan Conchillos. Before he was twenty-one he had painted several altar-pieces for the churches of Valencia, where he died soon after, in 1703. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bruce, A.W[[@Headword:Bruce, A.W]]

             a Universalist minister, was born at Bennington, Vermont, in 1812. He was trained by the strictest sort of Methodist parents, became a Universalist in faith at the age of eighteen, studied medicine in early manhood, and after practicing it a few years entered the ministry of the Universalist Church. He was ordained in 1843, and labored in some of the Eastern States, in Michigan, Ohio, and Indiana. He died suddenly, August 19, 1871. Mr.  Bruce was an impressive and acceptable preacher. See Universalist Register, 1872, page 152.

## Bruce, Andrew[[@Headword:Bruce, Andrew]]

             a Scottish prelate, was archdeacon of St. Andrew's, after which he was preferred to the see of Dunkeld in 1679, but was deprived in 1686 for non- compliance with the measures of the court. In 1688 he was restored to the bishopric of Orkney. He died in March 1700. See Keith, Scottish Bishops, page 229.

## Bruce, James (1)[[@Headword:Bruce, James (1)]]

             a Scottish prelate, was the son of Sir Robert Bruce of Clackmannan, and was first rector of Kilreiny, in Fife, about 1438. He was promoted to the see of Dunkeld, and consecrated in 1441. In 1444 he was made chancellor of the kingdom. He was translated to the see of Glasgow in 1446, but died before his consecration, in 1447. See Keith, Scottish Bishops, page 87.

## Bruce, James (2)[[@Headword:Bruce, James (2)]]

             an English Congregational minister, was born at Kelso, Roxburghshire, January 23, 1804. As he approached his twentieth year he entered the Glasgow University, and on completing his course he was appointed tutor to a gentleman's sons in Scotland, and afterwards usher in a school at Hinckley, Leicestershire. There he was converted. In 1827 he entered Rotherham College. His first charge was at Lofthouse, in the North Riding of York. After this he preached twelve years at Houden, ten years at Bamford, a few years at Manchester, and then, resigning active ministerial labor, he lived a short time at Liverpool, next at Leamington, and finally removed to Cubbington, where he died, September 28, 1873. See (Lond.) Cong. Year-book, 1874, page 313.

## Bruce, John[[@Headword:Bruce, John]]

             an English Congregational minister was born at Great Grimsby, July 7, 1782. At thirteen years of age he was apprenticed to a linen draper at Pontefract; when sixteen years old he wrote A Meditation on Death, published in the Evangelical Magazine; and when about eighteen he entered Homerton College. On leaving college he was ordained, and became assistant minister at Newington Chapel, Liverpool. In 1807 he accepted a call to Newport, Isle of Wight, and eventually removed to Liverpool, where he died in January 1874. Mr. Bruce published, Twenty Sermons to Aid in Private and Family Devotions: — Dorcas; or, Female Christian Benevolence Exemplified: — The Abrahamic Covenant: — and various other minor treatises. See (Lond.) Cong. Year-book, 1876, page 319.

## Bruce, John Helvey[[@Headword:Bruce, John Helvey]]

             a Methodist Episcopal minister, was born in Montgomery County, Virginia, February 2, 1817. He emigrated with his parents to Miami County, Ohio, in early life; received a careful religious training; experienced conversion at the age of fifteen; soon after received license to exhort; was licensed to preach in 1835; and in 1836 joined the Indiana Conference, in which he labored with faithfulness and success until his decease, August 23, 1854. Mr. Bruce was manly and courageous; sound and clear in theology; zealous and pathetic as a preacher; affectionate and devoted as a friend. See Minutes of Annual Conferences, 1854, page 447.

## Bruce, Joseph[[@Headword:Bruce, Joseph]]

             a Free-will Baptist minister, was born in Springfield, Vermont, in 1821. He was converted when about seventeen years of age, and united with the Methodist Protestant Church. For seventeen years (1840-57) he was a Methodist preacher. He then joined the Free-willBaptists, and was ordained a minister in that denomination in June 1858. It is said that during the year following his baptism he preached more than three hundred sermons, travelling from place to place on foot. He died in Braintree, Vermont, December 16, 1860. See Free-will Baptist Register, 1862, page 92. (J.C.S.)

## Bruce, Michael[[@Headword:Bruce, Michael]]

             an Irish Presbyterian minister, was a descendant of Robert Bruce.. He was ordained as one of the ministers of Edinburgh in 1657, and settled at Killinchy in October of the year following. A person "'singularly gifted; truly zealous and faithful, but also peaceable and orderly in his temper and conversation with his brethren,... a very Nathaniel." He was very zealous in stirring up the people against prelacy; he was thought to have been connected with the Blood plot, though this was false; yet for his zeal he was obliged to fly to Scotland. Here he was taken prisoner and sent to London, and did not return to his congregation until after some years of absence. He afterwards became an Arian, and was known as a "nonsubscriber." See Reid, Hist. of the Presb. Church in Ireland.

## Bruce, Nathaniel F., M.D[[@Headword:Bruce, Nathaniel F., M.D]]

             a Protestant Episcopal clergyman, was for many years chaplain of the state prison, Clinton, N. Y. He died in Dexter, Mich., Aug, 1,1857. See Proft. Episc. Almanac, 1858, p. 96.

## Bruce, Philip[[@Headword:Bruce, Philip]]

             a native of North Carolina, of Huguenot descent, a soldier of the Revolution, entered the Methodist ministry in 1781, and traveled extensively, filling the most important stations until he became superannuated in 1817. He closed his useful life in Tennessee, May 10, 1826, the oldest travelling preacher in his connection in the United States with one exception. While in the ministry he was very efficient as a preacher, presiding elder, and in many important positions in the Church. The Virginia Conference, of which he was one of the fathers, delighted to honor him while he lived, and delegated one of its members to build his tomb when he died. — Minutes of Conferences, 1, 541; Sprague, Annals, 7, 73.

## Bruce, Philip (2)[[@Headword:Bruce, Philip (2)]]

             a native of North Carolina, of Huguenot descent, a soldier of the Revolution, entered the Methodist ministry in 1781, and traveled extensively, filling the most important stations until he became superannuated in 1817. He closed his useful life in Tennessee, May 10, 1826, the oldest travelling preacher in his connection in the United States with one exception. While in the ministry he was very efficient as a preacher, presiding elder, and in many important positions in the Church. The Virginia Conference, of which he was one of the fathers, delighted to honor him while he lived, and delegated one of its members to build his tomb when he died. — Minutes of Conferences, 1, 541; Sprague, Annals, 7, 73.

## Bruce, Robert[[@Headword:Bruce, Robert]]

             an eminent Scotch preacher, was born 1559, and educated at St. Andrews. In 1587 he became one of the ministers of Edinburgh, where his eloquence, boldness, and piety gave him great popularity and influence. He died 1631. A collection of his sermons was printed in 1790, and has recently been reprinted for the Wodrow Society (Edinb. 1843, 8vo).

## Bruce, Robert (1), D.D[[@Headword:Bruce, Robert (1), D.D]]

             an Associate minister, was born in the parish of Scone, Perth County, Scotland, in 1776. He graduated at the university of Edinburgh in 1798, and in 1801 was admitted as a student of divinity by the Associate Presbytery of Perth, and for five years prosecuted his studies under the venerable professor A. Bruce. He was licensed by the Associate Presbytery of Perth in 1806, and was immediately sent by the Scottish Synod as a missionary to the United States. After travelling some years, he became pastor of the Associate congregation in Fort Pitt, now Pittsburgh. In 1820 he was chosen president of the Western University; here he served until 1843, when he resigned. After this he had an important agency in establishing another institution (Duquesne College), of which he became provost, and held the place till the close of his life, June 14, 1846. See Sprague, Annals of the Amer. Pulpit, IX, 3:90.

## Bruce, Robert (2)[[@Headword:Bruce, Robert (2)]]

             an eminent Scotch preacher, was born 1559, and educated at St. Andrews. In 1587 he became one of the ministers of Edinburgh, where his eloquence, boldness, and piety gave him great popularity and influence. He died 1631. A collection of his sermons was printed in 1790, and has recently been reprinted for the Wodrow Society (Edinb. 1843, 8vo).

## Bruce, Robert (2)[[@Headword:Bruce, Robert (2)]]

             an Irish Wesleyan minister, was born at Ballycastle, County Antrim, in 1785. In 1810 he was received into the ministry, and for forty-five years fulfilled his duties with unwearied zeal, courage, faithfulness, and success. He clearly apprehended and lucidly expounded the doctrines of Methodism, was well acquainted with its constitution and history, and well read in the general history of the Church. He was a man of unimpeachable integrity, firmness of purpose, and gentleness of spirit. He became a supernumerary in 1855, and died at his residence in Skibbereen, June 5, 1863. See Minutes of the British Conference, 1863, page 25.

## Bruce, Samuel[[@Headword:Bruce, Samuel]]

             a Lutheran minister, was first connected with the Methodist Episcopal Church. In his nineteenth year he began to exhort, and subsequently became a local preacher. In 1863 he was ordained as a Lutheran minister by the Franckean Synod, and for nearly twenty years he served the congregation at South Worcester, N.Y. During the last four years of his  life he was additionally employed as pastor at Centre Valley and Leesville. He died at South Worcester, April 21, 1881. See Lutheran Observer, May 6, 1881.

## Bruce, William (1)[[@Headword:Bruce, William (1)]]

             an elder of the Wood Street congregation, Dublin, in 1750 founded the "Widow's Fund." From Reid's History of the Presbyterian Church in Ireland we learn that he received a collegiate education, after which he engaged in business. Nine or ten years before his death, after having travelled somewhat in pursuit of intellectual improvement, he settled permanently in Dublin, "and distinguished himself as a most useful and public spirited citizen." In 1755 he died, in the fifty-fourth year of his age.

## Bruce, William (2), D.D[[@Headword:Bruce, William (2), D.D]]

             an Irish Presbyterian minister, grandson of Reverend Michael Bruce, was born in 1758. Originally he was connected with the synod of Ulster, as minister of Lisburn. He was afterwards pastor of the Strand Street congregation, Dublin. In 1790 he settled in Belfast, as minister of the First Congregation. For more than thirty years he presided over the Belfast Academy. He died in 1841. See Reid, Hist. of the Presb. Church in Ireland.

## Bruch, Johann Friedrich[[@Headword:Bruch, Johann Friedrich]]

             a Protestant theologian of Germany, was born in 1791 at Zweibriicken. He studied at Strasburg, where he also occupied the theological chair for more than forty years, and died July 21, 1874. He was one of the founders, and president, of the Evangelical Society, also president of the board of directors of the Lutheran Church of Alsace. His theological position was that of a rationalist. He wrote, Lehrbuch der christlichen Sittenlehre (Strasburg, 1829): — Christliche Vortrage (ibid. 1838): — Etudes Philosophiques sur le Christianisme (Paris and Strasburg, 1839; Germ. transl. by Franz Mannheim, 1847, new ed. 1850): — Die Lehre von den gottlichen Eigenschaften (Hamburg, 1842): — Betrachtungen uber Christenthum und christlichen Glauben (Strasburg, 1845): — Weisheitslehsre der Hebraer (ibid. 1851): — Das Gebet des Herrn (ibid. 1852): — Die protestantische Freiheit (ibid. 1857): — Die Lehre von der Praexistenz der menschlichen Seele (ibid. 1859). See Zuchold, Bibl. Theol.  1:193 sq.; Lichtenberger, Encyclopedie des Sciences Reliqienses, s.v.; Gerold, Joh. Fr. Bruch (Strasburg, 1874). (B.P.)

## Bruck, Moses[[@Headword:Bruck, Moses]]

             a Jewish rabbi, who died at Szegedin, Hungary, in 1849, is the author of, Rabbinische Ceremonialgebrauche, in ihrer Entstehung und geschichtlichens Entwickelung dargestellt (Breslau, 1837): — Das mosaische Judenthum oder die Ruckkehr zu denselben (Frankfort-on-the- Main, eod.): — Pharisdische Volkssitten und Ritualien in ihrer Entstehuung und Entwickelung (ibid. 1840). See Furst, Bibl. Jud. 1:133; Zuchold, Bibl. Theol. 1:194. (B.P.)

## Bruck, Mrs[[@Headword:Bruck, Mrs]]

             a Reformation martyr, was a native of Germany, and for reading the Scriptures was buried alive, May 9, 1545. See Fox, Acts and Monuments, 4:384.

## Brucker, Johann Jakob[[@Headword:Brucker, Johann Jakob]]

             a German divine, was born at Augsburg, Jan. 22, 1696, and educated at Jena. After serving as pastor at Kaufbeuren, he died minister at St. Ulric's, in his native city, in 1770. He is considered the father of the science called “the History of Philosophy,” as, before his Historia Critica Philosophiac (2d ed. Lips. 1767, 6 vols. 4to), no work of the sort existed. Dr. Enfield published an English abridgment of it. It is an elaborate and methodical work, and, though surpassed by later writers in method, it is still pre- eminent for learning. As a collection of materials it has great value. Among his other publications are, Ehrentempel der Deutschen Gelehrsamkeit (1747, 4to); Miscellanea Philosophica (1748, 8vo); Die Heilige Schrift, nebst eider Erklarung aus den England. Schriftstellern (1758, fol.). — Hoefer, Biog. Generale 7, 567; Tennemann, Hist. Phil. Introd. ch. 1.

## Brucker, Johann Jakob (2)[[@Headword:Brucker, Johann Jakob (2)]]

             a German divine, was born at Augsburg, Jan. 22, 1696, and educated at Jena. After serving as pastor at Kaufbeuren, he died minister at St. Ulric's, in his native city, in 1770. He is considered the father of the science called “the History of Philosophy,” as, before his Historia Critica Philosophiac (2d ed. Lips. 1767, 6 vols. 4to), no work of the sort existed. Dr. Enfield published an English abridgment of it. It is an elaborate and methodical work, and, though surpassed by later writers in method, it is still pre- eminent for learning. As a collection of materials it has great value. Among his other publications are, Ehrentempel der Deutschen Gelehrsamkeit (1747, 4to); Miscellanea Philosophica (1748, 8vo); Die Heilige Schrift, nebst eider Erklarung aus den England. Schriftstellern (1758, fol.). — Hoefer, Biog. Generale 7, 567; Tennemann, Hist. Phil. Introd. ch. 1.

## Brucker, Philippe Adam[[@Headword:Brucker, Philippe Adam]]

             a Swiss Protestant. theologian, was born at Kuchberg, near Basle, June 20, 1677, and died in March 1751. His principal works are, De Quarto Imperio a Daniele Descripto (Basle, 1692, 4to): — Pensees sur le Reunion des Eglises Protestantes (Heidelberg, 1723, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruckner, John[[@Headword:Bruckner, John]]

             a Lutheran divine, who settled in England, was born on the island of Cadsand, near the Belgian frontier, December 31, 1726, and was educated  in theology chiefly at the university of Franeker, whence he passed to Leyden, and then obtained a pastorship. His literary acquirements were eminent; he read Hebrew and Greek; composed correctly; and preached with applause in four languages — Latin, Dutch, French, and English. In 1753 he accepted the position of French preacher to the Walloon Church of Norwich, England, where he continued fifty-one years. In 1766 he also became minister to the Dutch Church, but the duties soon became merely nominal. He died May 12, 1804. Bruckner published, Theorie du Systmne Animal (1767): — Criticisms on the Diversions of Purley (1790): — Thoughts on Public Worship (1792), and other works. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brudo, Abraham[[@Headword:Brudo, Abraham]]

             a Jewish commentator and rabbi at Constantinople, who died at Jerusalem in 1710, wrote a commentary on Genesis entitled, Birkath Abraham (ברכת אברהם), “the blessing of Abraham" (Venice, 1696). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruecker, Peter[[@Headword:Bruecker, Peter]]

             a German Reformed minister, was born at Dusseldorf in Germany, and came to America in 1849 or 1850. He took a theological course at Mercersburg, Pennsylvania, and left soon after for the West. He was licensed to preach and ordained by the Tiffin Classis, Synod of Ohio, in 1852. About the same time he took charge of a German congregation in Sandusky, where he labored about two years, when, January 16, 1854, he died. See Harbaugh, Fathers of the Germ. Ref. Church, 4:498.

## Bruegglers[[@Headword:Bruegglers]]

             a sect of enthusiasts founded in the village of Brueggle, canton of Bern, Switzerland, in 1746, by two brothers, Christian and Jerome Koler. These impostors, while yet mere boys, succeeded in gaining many adherents among the country people. They prophesied the coming of the last day for Christmas, 1748, and then claimed to have obtained its postponement by their prayers. The disorders they occasioned by their teachings led to their being banished, and Jerome having been caught, underwent capital punishment at Bern in 1753. His followers awaited his resurrection on the third day, and the sect disappeared soon after, to be reproduced in the Buchanites (q.v.) and Millerites (q.v.) of later times.

## Bruegglers (2)[[@Headword:Bruegglers (2)]]

             a sect of enthusiasts founded in the village of Brueggle, canton of Bern, Switzerland, in 1746, by two brothers, Christian and Jerome Koler. These impostors, while yet mere boys, succeeded in gaining many adherents among the country people. They prophesied the coming of the last day for Christmas, 1748, and then claimed to have obtained its postponement by their prayers. The disorders they occasioned by their teachings led to their being banished, and Jerome having been caught, underwent capital punishment at Bern in 1753. His followers awaited his resurrection on the third day, and the sect disappeared soon after, to be reproduced in the Buchanites (q.v.) and Millerites (q.v.) of later times.

## Bruel (Lat. Brulims), Joachim[[@Headword:Bruel (Lat. Brulims), Joachim]]

             a Flemish theologian of the Augustinian order, was born at Vorst, in Brabant. Having taught philosophy and theology he was twice elected provincial of his order in Flanders. He died June 29, 1653. Bruel wrote, Breves Resolutiones Casuum apud Regulares Reservatorum (Cologne, 1640): — Les Confessions du Bienheureux P. Alphonse d'Arasco, traduites de Espagnol en Francais (ibid. 1610): — Vita B. Joannis Chisii (Antwerp, 1645): — Historiae Peruanae Ordinis Eremitarun S.P. Augustini Libri Octodecira (ibid. 1651): — De Sequestratione Religiosorum, (1653). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruen, Barnabas[[@Headword:Bruen, Barnabas]]

             a Presbyterian minister, was born at Bottle Hill (now Madison), N.J. He graduated with the highest honors from Union College, Schenectady, N.Y., in 1816; proceeded to Newburgh, where he engaged in the work of teaching, devoting his leisure hours to theological study, with a view to the ministry, and in the year following was recalled to his alma mater as a tutor. On June 30, 1819, he was ordained pastor of the Presbyterian Church in Ogdensburg, to which he had been unanimously called. He died November 18, 1820. Mr. Bruen was a man of deep piety, brilliant gifts, and of untiring devotion to duty. See The Christian Herald (N.Y.), 1820-21, page 737.

## Bruen, James Mcwhorter[[@Headword:Bruen, James Mcwhorter]]

             a Presbyterian minister, was born in Newark, N.J., July 30, 1818. He graduated from the University of Pennsylvania in 1839, and from the Union Theological Seminary in 1842. He was ordained July 1, 1845, and became pastor of the Presbyterian Church of New Windsor, N.Y. His pastorate of three years in that Church (1845-48), and another of equal length in the Reformed Dutch Church at Clintonville, N.J. (1849-52), were his only terms of continuous ministry. For the last twenty-nine or thirty years of his life he resided in Irvington, N.J., where he led a quiet and scholarly life. He died at Clayton, in February 1881. See Presbyterian, February 12, 1881. (W.P.S.)

## Bruen, Matthias[[@Headword:Bruen, Matthias]]

             a Presbyterian minister, was born in Newark, N. J., April 11, 1793. After an excellent religious and academical education, he graduated at Columbia College 1812. In 1816 he was licensed to preach, but, on account of ill health, he went to Europe, where he remained nearly three years, during six months of which he preached at “the American Chapel of the Oratory” in Paris. Returning in 1819, he again visited Europe in 1821. In 1822 he entered on home missionary work in New York, and under his labors a church grew up in Bleecker Street, of which he became pastor in 1825. He died Sept. 6, 1829, after a short illness. He published Essays descriptive of Scenes in Italy and France (Edinburgh), and contributed to various periodicals. A memoir of him by Mrs. Duncan, of Scotland, was published in 1831. — Sprague, Annals, 4, 544.

## Bruen, Matthias (2)[[@Headword:Bruen, Matthias (2)]]

             a Presbyterian minister, was born in Newark, N. J., April 11, 1793. After an excellent religious and academical education, he graduated at Columbia College 1812. In 1816 he was licensed to preach, but, on account of ill health, he went to Europe, where he remained nearly three years, during six months of which he preached at “the American Chapel of the Oratory” in Paris. Returning in 1819, he again visited Europe in 1821. In 1822 he entered on home missionary work in New York, and under his labors a church grew up in Bleecker Street, of which he became pastor in 1825. He died Sept. 6, 1829, after a short illness. He published Essays descriptive of Scenes in Italy and France (Edinburgh), and contributed to various periodicals. A memoir of him by Mrs. Duncan, of Scotland, was published in 1831. — Sprague, Annals, 4, 544.

## Brueys, David Augustin De[[@Headword:Brueys, David Augustin De]]

             a French theologian, was born of Protestant parents at Aix in 1640. He was brought up for the bar, but after the death of his wife took orders. He died. November 25, 1723. He at first wrote against Bossuet's Exposition de la Doctrine de Eglise, but was afterwards converted by that prelate. He wrote, Examen des Raisons qui ont donne lieu a la Separation des Protestants (1683): — Defense du Culte Exterieur de 'Eglise Catholique (Paris, 1685, 12mo): — Traite de l'Euchariste (ibid. 1686), where he endeavors to prove the Roman doctrine by truths admitted by both parties: — Traite de lEglise, ou l'on Montre que les Principes des Calvinistes se Contredisent (1687): — L'Histoire du Fanatisme de Natre Temps (1692): — Traite de la Sainte Messe (1700), etc. He also wrote many dramas. See Hoefer, Nouv. Biog. Generale, s.v.

## Bruganza, Gaetano[[@Headword:Bruganza, Gaetano]]

             an Italian theologian and scholar, was born at Mantua in 1732. He taught rhetoric and classics in several colleges, and philosophy at Perugia. Being a Jesuit, he retired to his native place during the time of the suppression of his order, and devoted himself to the performance of literary labor and of his priestly functions. He died about 1800. He wrote, De Modo Conscribendo Inscriptiones (Mantua, 1779): — La Poesia in Aiuto alla Prosa (ibid. 1781). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruges (Satin)[[@Headword:Bruges (Satin)]]

             often spelled Bridges, the English mediaeval form of the town of Bruges, is rich material of tissue from Flanders, used for vestments.

## Brughach[[@Headword:Brughach]]

             an early Irish prelate, was bishop of Rath-mighe-Aenigh, a church situated in Tirenna, in Tyrconnel, probably the church of Rath, near Manor Cunningham, County Donegal. But Dr. Reeves says (S. Adamnan, page 192, n) it is what is now called Ravmochy, in the barony of Raphoe. He is said to have been of the race of Colla da-Chrioch; and, perhaps, was the son of Sedna and disciple of St. Degaidh. His dedication is given on November 1. He was consecrated by St. Patrick for Rath-Mugeaonaich, and afterwards himself consecrated St. Cairpre (November 11). But Lanigan (Eccl. Hist. Ireland, 2:77, 79) points out that Brughach must have been bishop there after St. Bolcan, and the latter could scarcely have been a bishop till after St. Patrick's death.

## Brughi, Giovanni Battista[[@Headword:Brughi, Giovanni Battista]]

             an Italian painter, was a pupil of Gaulli, and painted in oil several fine pictures for the churches of Rome. He died about 1730. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Brugiere, Pierre[[@Headword:Brugiere, Pierre]]

             a French theologian, was born at Thiers, October 3, 1740. He became collegiate of that city, preacher successively at Clermont, Riom, Brionde, and (in 1768) at Paris, where he remained for ten years in the convent of St. Roch. He died in 1803, leaving several discourses and practical treatises, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Brugieri, Giovanni Domenico[[@Headword:Brugieri, Giovanni Domenico]]

             a Florentine painter, was born at Lucca in 1678, and first studied under Baldi, and afterwards Carlo Maratti. His works are to be seen in the Chapel of the Sacrament at the Servi, and in other edifices at Lucca. He died in 1744.

## Brugman (Or Brugmans), John[[@Headword:Brugman (Or Brugmans), John]]

             a Flemish preacher, was a member of the Franciscan order of the diocese of Cologne, and obtained a great reputation for his eloquence. He taught theology in the convent of St. Omer, was afterwards provincial, and died at Nimeguen in 1473. He wrote, Vita S. Lidvinae Virginis (Schiedam, 1498). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruguier, Jean[[@Headword:Bruguier, Jean]]

             a French Protestant theologian, was born at Nismes, and died at Geneva in 1634, leaving Discours sur le Chant des Psaunmes (1663, 12mo), in which the writer asserts the propriety of singing the Psalms in public worship, a theory for which the book was condemned, and the author banished: — Reponse au Livie de M. Arnauld, etc. (Quevilly, 1673, 12mo), in defence of the Calvinists: — Idea Totius Philosophies, etc. (1676, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruguiere Du Gard, J.T[[@Headword:Bruguiere Du Gard, J.T]]

             a French ecclesiastic, was born at Sommibres, near Nismes, in 1765. He was educated at Brienne, and was vicar at St. Julien-du-Saut, near Sens, until 1792, when he went to Paris, married, and turned his attention to civil affairs. He died in 1834, leaving several works of a public character, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bruhn, David[[@Headword:Bruhn, David]]

             a Lutheran theologian of Germany, was born at Memel, September 30, 1727. He studied at Konigsberg and Halle, was in 1750 con-rector at the Cilnische Gymnasium in Berlin, in 1752 preacher at the military school, in 1754 dean at St. Mary's, and in 1756 arch-dean. He died April 27, 1782. He is the author of some hymns, one of which has been translated into English — Der du uns als Vater liebest, "Thou who lovest us as a father," in Sacred Hymns fromt the German, page 30. See Koch, Gesch. d. deutschen Kirchenliedes, 6: 231. (B.P.)

## Bruin[[@Headword:Bruin]]

             SEE BRUYN.

## Bruinsech, Cael[[@Headword:Bruinsech, Cael]]

             (the slender), daughter of Crimthan, and virgin of Magh-trea, is commemorated as an Irish saint May 29. Colgan (Acta Sanctorum, 459, c. 10; 789, c. 1) suggests that this may be Bruinecha, a favorite disciple of St. Kieran's mother, Liadania (q.v.): But instead df being the daughter of Crimthan, some account her as one of the three sisters of St. Cronan, or Mochua of Balla (March 30), and thus belonging to a different race, while others identify her with St. Buriena, who went to Cornwall. See Smith, Dict. of Christ. Biog. s.v.

## Bruis, Pierre De[[@Headword:Bruis, Pierre De]]

             SEE PETROBRUSSIANS.

## Bruis, Pierre De (2)[[@Headword:Bruis, Pierre De (2)]]

             SEE PETROBRUSSIANS.

## Bruise[[@Headword:Bruise]]

             (the rendering of several Hebrew words) is used in Scripture in a variety of significations, but implies figuratively doubts, fears, anguish on account of the prevalence of sin. Satan is said to bruise the heel of Christ (Gen 3:15). Christ is said to bruise the head of Satan when he crushes his designs, despoils him of his power, and enables his people to tread his temptations under their feet (Romans 19:20). Our Lord was bruised when he had inflicted on him the fearful punishment due to our sins (Isa 53:5). The King of Egypt is called a bruised reed, to mark the weak and broken state of his kingdom, and his inability to help such as depended on him (2Ki 18:21). Weak saints are bruised reeds which Christ will not break (Isa 42:3; Luk 4:18). SEE REED.

## Bruise (2)[[@Headword:Bruise (2)]]

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## Bruit[[@Headword:Bruit]]

             a French word signifying noise, is the rendering in Jer 10:22; Nah 3:19, of שֵׁמִעor שְׁמוּעָה, a sound.

## Bruit (2)[[@Headword:Bruit (2)]]

             a French word signifying noise, is the rendering in Jer 10:22; Nah 3:19, of שֵׁמִעor שְׁמוּעָה, a sound.

## Brulca[[@Headword:Brulca]]

             in Thibetan mythology. The religion of the Lamaites teaches that before the existence of the earth, in the place which the latter now occupies there were sixteen places, which were inhabited by heavenly spirits. One of these  places is called Brulca, and that because of the joy which the world had over the miracles there performed by the spirits.

## Brulefer, (Or Brulifer), Ttirenne[[@Headword:Brulefer, (Or Brulifer), Ttirenne]]

             a French ecclesiastic, was a native of Bretagne, a doctor of Paris, and a Minorite, who taught theology at Metz and Mentz, and died in 1483. He wrote, Reportata in D. Bonaventurce Sententias (Basle, 1501; Venice, 1504; Paris, 1507: — De Sanctissima Trinitate: — De Paupertate Jesu Christi et Apostolorum (Paris, 1500); and a few minor works, for which see Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bruley, Peter[[@Headword:Bruley, Peter]]

             a Reformation martyr, was a preacher in the French Church at Strasburg, who came down to visit the lower countries about Artois and Dornick in Flanders, where he preached the word of God to the people. Here he was taken and committed to prison, and while there wrote many beautiful letters to his friends. He remained in prison four months, and was then burned at Dornick in 1545. See Fox, Acts and Monuments, 4:386.

## Brulius[[@Headword:Brulius]]

             (Pierre Brully or Brusly), succeeded Calvin as pastor of the church in Strasburg, on the Rhine, and was much esteemed by the people. There prevailed at this time throughout the Netherlands the most earnest desire to be instructed in the Reformed religion, so that in places where the truth was not or dared not to be preached, private invitations were sent to the ministers who resided in towns where the pure Gospel was preached openly. Some people in Tournay accordingly invited Brulius from Strasburg. He complied with their request, and came to Tournay, September, 1544, and was most joyfully received. After staying some time, he made an excursion to Lille for the same object, and returned to Tournay in October. The governors of the city ordered strict search for him, and his friends let him over the wall by a rope, Nov. 2,1544. On his reaching the ground, a stone fell on his leg and broke it. He was seized, put in prison, and, notwithstanding the efforts of the senate of Strasburg and of the Protestant princes, he was put to death, Feb. 19, 1545. He suffered terribly, being burned in a slow fire! But nothing could triumph over his faith, and he testified to the truth to the very last. — Middleton, Evangelical Biog., 1, 154.

## Brulius (2)[[@Headword:Brulius (2)]]

             (Pierre Brully or Brusly), succeeded Calvin as pastor of the church in Strasburg, on the Rhine, and was much esteemed by the people. There prevailed at this time throughout the Netherlands the most earnest desire to be instructed in the Reformed religion, so that in places where the truth was not or dared not to be preached, private invitations were sent to the ministers who resided in towns where the pure Gospel was preached openly. Some people in Tournay accordingly invited Brulius from Strasburg. He complied with their request, and came to Tournay, September, 1544, and was most joyfully received. After staying some time, he made an excursion to Lille for the same object, and returned to Tournay in October. The governors of the city ordered strict search for him, and his friends let him over the wall by a rope, Nov. 2,1544. On his reaching the ground, a stone fell on his leg and broke it. He was seized, put in prison, and, notwithstanding the efforts of the senate of Strasburg and of the Protestant princes, he was put to death, Feb. 19, 1545. He suffered terribly, being burned in a slow fire! But nothing could triumph over his faith, and he testified to the truth to the very last. — Middleton, Evangelical Biog., 1, 154.

## Brulliard, Philibert[[@Headword:Brulliard, Philibert]]

             a French prelate, was born at Dijon, September 11, 1765. After having been curate of St. Eitienne-du-Mont at Paris, he was nominated bishop of Grenoble December 28, 1825, and was consecrated August 6, 1826. He became involved in a dispute concerning the genuineness of certain alleged miracles among the shepherds of the Alps in 1846, and in consequence retired, December 7, 1852, to become canon of the Imperial Chapel of St. Denis for the remainder of his 'days. See Hoefer, Nouv. Biog. Generale, s.v.

## Brumalia[[@Headword:Brumalia]]

             were heathen festivals among the ancient Romans, said to have been instituted by Romulus in honor of Bacchus. They were celebrated twice a year, on the twelfth day before the Kalends of March, and the eighteenth before the Kalends of November. Among the early Christians Brumnalia were sometimes observed, according to Tertullian, who records it to their shame; but these are by some considered the celebration of the winter solstice, from bruma, winter. By the council of Trullo (A.D. 692)  Christians were prohibited from attending the Brumalia on pain of excommunication.

## Brumauld De Beauregard, Jean[[@Headword:Brumauld De Beauregard, Jean]]

             a French prelate, was born at Poictiers, December 1, 1749. He was at first canon and grand-vicar of the diocese of Luconia. At the time of the revolution he went to England and interested himself in the success of the war of La Vendee. Having been arrested at various times, he at length returned to France and became rector of the cathedral of Poictiers in 1803, then. bishop of Montauban at the second restoration. In 1839 he was appointed canon of St. Denis. He died November 26, 1841. He wrote, Dissertation sur le Lieu ou s'est donnee la Bataille de Vauclade, etc., ohu Clovis defit Alaric II, extracts of which are inserted in the Memoires de la Societe des Antiquaires de l‘Ouest: — Notes sur les Eveques du Lupon, from Preve of Vodrie down to Borellon. See Hoefer, Nouv. Biog. Generale, s.v.

## Brumoy, Pierre[[@Headword:Brumoy, Pierre]]

             a Jesuit writer, was born at Rouen in 1688, and settled at Paris, where he took part in the Journal de Trevoux. He undertook, at the command of his superiors, a continuation of the Histoire de l'Eglise Gallicone by Longueval and Fontenay. He lived but to write two volumes (the 11th and 12th), and died April 16, 1742. He is perhaps best known by his Theatre des Grecs, containing translations of the Greek tragedians, with observations, etc. (last edit. much enlarged, Paris, 1825, 16 vols. 8vo). — Biog. Univ. 6, 99; Landon, Eccl. Dict. 2, 425.

## Brumoy, Pierre (2)[[@Headword:Brumoy, Pierre (2)]]

             a Jesuit writer, was born at Rouen in 1688, and settled at Paris, where he took part in the Journal de Trevoux. He undertook, at the command of his superiors, a continuation of the Histoire de l'Eglise Gallicone by Longueval and Fontenay. He lived but to write two volumes (the 11th and 12th), and died April 16, 1742. He is perhaps best known by his Theatre des Grecs, containing translations of the Greek tragedians, with observations, etc. (last edit. much enlarged, Paris, 1825, 16 vols. 8vo). — Biog. Univ. 6, 99; Landon, Eccl. Dict. 2, 425.

## Brumwell, Thomas[[@Headword:Brumwell, Thomas]]

             an English Wesleyan minister, was born at Newcastle-upon-Tyne in 1813. He was converted in early life, accepted by the Conference in 1838, sent to Hoxton Institution, received his last appointment (Morley) in 1873, and died March 28, 1875. He was affable, gentle, catholic, faithful to Methodist rules, and unremitting in his attention to all the obligations of his office. See Minutes of the British Conference, 1875, page 23.

## Brun[[@Headword:Brun]]

             SEE LE BRUN.

## Brun (2)[[@Headword:Brun (2)]]

             SEE LE BRUN.

## Brundage, Abraham[[@Headword:Brundage, Abraham]]

             a Methodist Episcopal minister, was born in Cornwall, Orange County, N.Y., January 19, 1820. .He was converted at the age of thirteen; licensed to preach in 1850; and in 1852 entered the New York Conference, wherein he served diligently until 1863, when his health failed and his reason became impaired, making it necessary to send him to the Utica Insane Asylum, where in a few months he was restored. In 1866 he resumed his place in the effective ranks, but the labors of the pastorate were too severe for his nervous temperament, and he was obliged to retire from all active work. He died November 22, 1868. Mr. Brundage was remarkable for his physical and mental ability, his cheerfulness, and his warm, frank spirit. See Miuttes of Annual Conferences, 1869, page 91.

## Brune, Etienne[[@Headword:Brune, Etienne]]

             a Reformation martyr, was a husbandman at Rutiers, in France. He was persecuted by Gasper Augerius and by Domicellus, a Franciscan. He was burned at Planuoll in 1540. It is said that the wind rose and blew the fire so from him, as he stood exhorting the people. that he continued speaking for an hour unharmed, and they were obliged to build a new fire. But this did not burn him, so they seized a staff and thrust it through his entrails, and took his body and threw it down upon the coals, where it burned to ashes. See Fox, Acts and Monuments, 4:398.

## Brune, John H[[@Headword:Brune, John H]]

             a Methodist Episcopal minister, was born in Prussia, October 19, 1834. He emigrated to America in early life; settled in Missouri, where he was converted; joined the South-west German Conference in 1858, and labored faithfully until his death, October 9, 1867. Mr. Brune was known and beloved as a faithful Christian minister. He was meek and gentle in deportment, decided in principle, and deep and uniform in piety. See Minutes of Annual Conferences, 1868, page 265.

## Brunelleschi, Filrppo[[@Headword:Brunelleschi, Filrppo]]

             an eminent Italian architect, was born at Florence in 1377. He was one of the first who revived the Greek practice of making the principles of geometry subservient to art, and was the first Florentine who discovered the method of bringing this to perfection, which, as Vasari says, "consisted in drawing it in outline by means of intersections, or squares." He conceived the idea of raising a cupola over the Church of Santa Maria del Fiore at Florence. He was employed by the duke Filippo Maria, and also made a number of important improvements in the cathedral. He executed a number of works for pope Eugenius IV in Rome, which gained him applause and honorable reward. He died in 1444. See Hoefer, Nouv. Biog. Ginerale, s.v.; Spooner, Biog. list. of the Fine Arts, s.v.

## Bruner, Anthony C[[@Headword:Bruner, Anthony C]]

             a minister in the Methodist Episcopal Church South, was for thirteen years a faithful preacher in the Georgia Conference, and died in 1852 or 1853. Mr. Bruner's ministry was characterized by zeal, fidelity, and success. See  Minutes of Annual Conferences of the M.E. Church South, 1853, page 469.

## Brunet[[@Headword:Brunet]]

             a French theologian and scholar, lived in the latter half of the 18th century. He was doctor of theology and curate of Bernieres, and wrote, Homelie pour tous les Dimanches, en Forme de Prones (Paris, 1776): — Ode sur la Paix (ibid. 1783). See Hoefer, Nouv. Biog. Generale, s.v.

## Brunet, Francois Florentine[[@Headword:Brunet, Francois Florentine]]

             a French theologian, was born atVitel, in Lorraine, and died at Paris, September 15, 1806. He was a monk of the Mission congregation, and taught philosophy at Toul and Chalons-surMarne. He is best known by his learned Parallele des Religions (Paris, 1792, 5 volumes, 4to). He also wrote Du Zele de la Foi dans les Femmines, et des heureux Effets qu'il peut produire dans l'Eglise, and other minor works. See Hoefer, Nouv. Biog. Generale, s.v.; Landon, Eccles. Dict. s.v.

## Brunet, Jean[[@Headword:Brunet, Jean]]

             a French theologian of the Dominican order, of the latter half of the 18th century, wrote, a translation of the Lettres de Milady Worthley Montaigu (Paris, 1763): — Abrege des Libertes de l'glise Gallicane, avec des Reflexions et des Preuves qui en demilontrent la Pratique et la Justice (Geneva and Paris. 1765). See Hoefer, Nouv. Biog. Generale, s.v.

## Brunet, Jean Louis[[@Headword:Brunet, Jean Louis]]

             a French writer, who was born at Aries in 1688, and died in 1747, was an advocate at Paris, and left several works on canon law, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Brunetti, Sebastiano[[@Headword:Brunetti, Sebastiano]]

             an Italian painter, was born at Bologna about 1618, and studied under Lucio Massari and Guido. In Santa Maria Maggiore at Bologna is a picture by him of the Guardian Angel; in Santa Marguerite, Mary Magdalene Praying in the Desert; and in San Giuseppe, a Holy Family. He died in 1649. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brunhild[[@Headword:Brunhild]]

             in ancient German mythology, was a heroic maiden of daemoniacal power and courage, queen of Isenland. Brunhild-bed is the name of a mountain of stone in Hesse, similar to a grave, under which Brunhild is said to rest.

## Bruni, Domenico[[@Headword:Bruni, Domenico]]

             a reputable Italian painter of architecture and perspective, was born at Brescia in 1591, and studied under Sandrini. He painted several works for the churches and public edifices of Brescia, and died in 1666. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bruni, Lucio[[@Headword:Bruni, Lucio]]

             a painter of the Venetian school, lived at Vicenza in 1584. There is a small altar-piece by him in the Church of San Jacopo at Vicenza, representing the Marriage of St. Catherine. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bruni, Orazio[[@Headword:Bruni, Orazio]]

             an Italian engraver, was born at Sienna about 1630. The following are some of his principal plates: The Prodigal Son; The Golden Age; and a set of the Four Seasons. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Bruni, Prancesco[[@Headword:Bruni, Prancesco]]

             an Italian engraver, was born at Genoa about 1600. Among other plates there is one by him representing the Assumption of the Virgin, after Guido. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Brunings, Christian[[@Headword:Brunings, Christian]]

             a Reformed theologian of Germany, was born at Bremen, Jan. 16, 1702. He studied at Bremen and Heidelberg, was in 1725 rector of the gymnasium at Kreutznach, in 1734 pastor at Mannheim, and in 1740 professor of theology at Heidelberg, where he died, March 6, 1763. He wrote, Disputatio de Propitiatorio (Bremen, 1723): — De Ancora Sacra Meditatio ad Heb 6:19 (ibid.): — De Liberis Abrahamo Excitandis ad Mat 3:9, in the Miscellan. Groning. volume 2: — Diss. de Cornu s. Galea Salutis ad Luk 1:69 (Heidelberg, 1741): — Diss. I, II de Christo Triumphante ad Col 2:15; 2Co 2:14 (ibid.  1742): — Orat. Inaug. de Pallii Prophetici super Elisaeum Injectione, dicta (ibid. 1741): — Primae Lineae Studii Homiletici (Frankfort, 1744): — Diss. de Agno Lucerna Hierosolyma Coelestis ad Rev 21:23 (Heidelberg, 1747): — Τὰ τῆς βασιλείας τοῦ θεοῦ, i.e. Doctrina de Deo (Frankfort, 1755): — Theses Miscell. de Excommunicatione Judaica (1753): —Compendium Antiquitatuns Hebraicarum (1763). See Neubauer, Jetztlebende Theologen; Strodtmann, Neues gelehrtes Europa; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Brunings, Gottfried Christian[[@Headword:Brunings, Gottfried Christian]]

             a German preacher, was born at Kreutznach in 1727, and died in 1793. He wrote, Sermons (Frankfort, 1770): — Principles of Homiletics, in German (Mannheim, 1776). See Hoefer, Nouv. Biog. Generale, s.v.

## Brunn (Lat. Brunus), Conrad[[@Headword:Brunn (Lat. Brunus), Conrad]]

             was a canon of Augsburg, who died in 1563, leaving a Treatise on Ceremonies, in six books; another against the Centuriators of Magdeburg;  and a collection of treatises, De Haereticis,De Seditiosis, De Legationibus, De Imaginibus, etc. (Mentz, 1561).

## Brunn, Augustinus[[@Headword:Brunn, Augustinus]]

             a Lutheran theologian of Germany, was born at Annaberg, October 4, 1538. He studied at Leipsic, was in 1559 appointed pastor at Lustnau, in Wurtemberg, and died in 1618. He wrote, Qucstiones fidei Christiance :- Libellus Synopticus Compendiosus, in quo Recensentur Praecipue Theol. Doctores et Ecclesiae Ministri, qui ab Anno 1500 usque 1615 in Germania Vixerunt: — Trostbuchlein wider alle leibliche und geistliche Noth. See Fischlin, Memoria theologorum wurtembergensium; Dietericus, De Annaeberga et Claris Viris Inde Oriundis; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brunn, Christopher[[@Headword:Brunn, Christopher]]

             a son of Augustinus, studied at Tubingen, and accompanied prince Louis Frederic to France and England. After his return, he was made deacon of the cathedral-church at Stuttgard, was called in 1614 as superintenldent to Leonberg, and died December 20, 1617. See Fischlin, Memoria theologorum wurtembergenssium; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brunn, Wilhelm Ludwig[[@Headword:Brunn, Wilhelm Ludwig]]

             a Reformed theologian of Germany, was born March 15, 1768. at Zerbst, and died January 2, 1807, as third pastor of the German Reformed Church at Magdeburg. He wrote, Disquisitio Historico-Critica de Indole, AEtatie et usu Libri Apocryphi, Vulgo Inscripti: — Evangelium Nicodemi (Berlin, 1794). See Winer, Handbuch der theol. Lit. 1:276. (B.P.)

## Brunne, Robert De[[@Headword:Brunne, Robert De]]

             (or Robert Mannyng), a canon of the Gilbertine order, was born in the latter part of the 13th century, and received into the order of'black canons at Brunne about 1288. He resided in the priory of Sempringham ten years, in the time of prior John of Camelton, and five years with John of Clyntone. In 1303 he began a metrical paraphrase of a French book, written by Robert Grosthead, bishop of Lincoln, called Manuel Peche (Manuel des Peches), a treatise on the decalogue and the seven deadly sins, illustrated with many legendary stories. It was never printed, but is preserved in the Bodleian Library. His second and more important work was a metrical chronicle of England the first part being a translation of Wace's Brut d'Anygleterre, and the second from a French chronicle written by Peter de Langtoft. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Brunnemann, Jerome[[@Headword:Brunnemann, Jerome]]

             a Protestant theologian of Germany, was born in 1563 at Ciln-on-the- Spree. He studied at Heidelberg and Strasburg, was in 1593 rector at Ruppin, in 1601 deacon of St. Peter's there, in 1631 provost, and died April 3, 1681. (B.P.)

## Brunner, Christoph Andreas[[@Headword:Brunner, Christoph Andreas]]

             a Lutheran theologian of Germany, was born February 5, 1657, at Schraplau, in Saxony. He studied at Leipsic, was in 1683 pastor at Kohra, in 1685 at Brandis, and died April 16, 1741. He wrote De Fato Theolog. Histor. (1704), to which he added in 1706 Addenda. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brunner, Johannes[[@Headword:Brunner, Johannes]]

             a Swiss Protestant theologian, was born in 1755 at Zurich, and died there April 2, 1820, as pastor of the hospital-church and professor of the school of art. He published Unterhaltungen in Predigten fur Kranke, Arme, Schwermuthige und Trostbedurftige (Zurich, 1801, 1810, 2 volumes). See Winer, Handbuch der theol. Lit. 2:196. (B.P.)

## Brunner, Johannes Casper[[@Headword:Brunner, Johannes Casper]]

             a Protestant theologian of Switzerland, was born at Zurich, December 12, 1649. He studied under the famous Hottinger, at whose death he delivered an address. After having travelled through Germany, Holland, England, and France, he was in 1676 appointed pastor at Rorbach, in 1687 deacon of the large minister church of his native place, and died there as archdeacon in 1705. He wrote a commentary on Genesis and Exodus, which, however, has not been printed. See Jocher, Allgemeines Gelehrten Lexikon, s.v. (B.P.)

## Brunner, Karl[[@Headword:Brunner, Karl]]

             a Swiss theologian and architect, was born at Hemberg, in the Toggenburg, in 1831. He studied at Zurich and Tubingen. At the latter university he became a zealous disciple of the then prevailing "Tubingen school," to which he remained faithful until his death, although throughout his life he maintained friendly intercourse with men of all parties. His first ministerial duty was at Kappel, where he served as vicar. In 1856 he was elected pastor of Henau, and in 1858 of Buhler, in Appenzell. His zeal for the schools drew him away from his clerical work, and in 1864 he was called to the cantonal school of Appenzell, at Trogen, and in 1867 invited to become rector of the gymnasium at Biel. In 1873 the government of Aargau invited him to take charge of its rich archives, a task to which he devoted the remainder of his life, without, however, attaining the great object — the complete organization of the archives of the illustrious "gau" of the Aar. He died January 26, 1881. (B.P.)

## Brunner, Martin (1)[[@Headword:Brunner, Martin (1)]]

             a German Reformed minister, was born in Philadelphia in 1797. He studied theology under the Reverend Samuel Helffenstein, D.D.; and was licensed by the Synod of the German Reformed Church which convened in New Holland, Pennsylvania, in 1816. He immediately entered upon his duties as minister of the Sunbury congregation. Here he labored twelve years, and then went to Lancaster city in 1832, and became pastor of the Reformed Church in that place. In this field he labored seven years and then resigned. From this time forward he was without any pastoral charge. He died in 1852. See Harbaugh, Fathers of the Germ. Ref. Church, 4:472.

## Brunner, Martin (2)[[@Headword:Brunner, Martin (2)]]

             a Swedish theologian, was at first professor of Greek at Upsala, and died as doctor and professor of theology in 1679. He wrote De Sensu Locorum Scripture. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brunner, Philip Joseph[[@Headword:Brunner, Philip Joseph]]

             a Roman Catholic theologian of Germany, was born May 7,1758, at Philippsburg; and died November 2, 1829, as doctor of theology at Carlsruhe. He published, Predigten und kurzere Reden (Carlsruhe, 1816, 2  parts): — Gebete und Betrachtungen uber die vom Wahrheiten und Pflichten (14th ed. Heilbronn, 1822): — Gebetbuch fur aufgeklarte katholische Christen (14th ed. ibid. 1832). See Winer, Handbuch der theol. Lit. 2:165, 346, 349. (B.P.)

## Brunnholtz, Peter[[@Headword:Brunnholtz, Peter]]

             a Lutheran minister, was born at Nubil, in the principality of Glucksburg, in the duchy of Schleswig. He was ordained April 12, 1744, by the consistorium at Wernigerode, and immediately started to America in answer to a call from Dr. Fanche of Halle. He arrived January 26, 1745. He was appointed second minister in the churches in which Dr. Muhleinberg had hitherto labored alone — namely, Philadelphia, Germantown, Providence, and New Hanover. In 1751 he resigned his charge of the Germantown Church, and gave his whole time to the congregation in Philadelphia, where he continued until he died, July 7, 1758. See Sprague, Annals of the Amer. Pulpit, IX, 1:16; Evangelical Review, 7:152.

## Bruno[[@Headword:Bruno]]

             archbishop of Cologne and duke of Lorraine, son of the Emperor Henry the Fowler and brother of Otho I, was born in 925. He was well read in classical literature, and was a patron of learned men, and of education generally. Having been employed by his brother in many important negotiations, he died at Rheims Oct. 11, 965. His life, written by Ruotger, a Benedictine who lived with him, is given in Surius, Oct. 11, and in Pertz, Monum. Germ. Hist. 4, 252. The Commentary on the Pentateuch and the Lives of the Saints, sometimes attributed to him, were probably the work of Bruno of Segni. More recently his life has been written by the Bollandists in the Acta Sanctorum, Oct., tom. 5 (Bruss. 1786), and by Pieler, Bruno I, Erzbischof von Koln (Arnsberg, 1851).

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## Bruno (2)[[@Headword:Bruno (2)]]

             called also BONIFACE, apostle of the Prussians, by extraction a Saxon nobleman, was born 970, and was called by the Emperor Otho III to his court, and appointed his chaplain about 990. Romualdus the monk (founder of the Camaldules) came to court, and Bruno, at his own request, was admitted into his order, and departed with him (A.D. 1000). Having spent some time at Monte Cassino, and at Piraeum, near Ravenna, he was sent forth to preach to the infidels, and the pope made him “Archbishop of the Heathen.” He labored incessantly, exposed to every peril and privation, among the Poles and Prussians; but, after meeting with some success and converting a prince of the country, he was martyred, together with eighteen companions, in 1009. He is mentioned in the Roman Martyrology on the 15th Oct., and again as St. Boniface on the 19th June. See his life in Mabillon, Saec. Bened. 6, 79. — Pertz, Monum. Germ. 6, 577 sq.; Butler, Lives of Saints, June 19, 2:600; Mosheim, Ch. Hist. 2, 139; Voigt, Geschichte Preussens, 1, 280 sq.

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## Bruno (3)[[@Headword:Bruno (3)]]

             founder of the order of Carthusians, was born at Cologne about 1040, of rich parents. In 1073 he became chancellor of the Church at Rheims and professor of divinity, having direction of the studies in all the great schools of the diocese. Among his pupils was Odo, afterward Urban II. About 1077 he joined in an accusation against Manasses, the simoniacal archbishop of Rheims, who deprived him of his canonry. Disgusted with the corruptions of the clergy and of the times, Bruno retired into solitude and built a hermitage, which afterward became the celebrated monastery of the Chartreuse. Bruno lived but six years at the Chartreuse; at the end of that period he was called to Rome by Urban II; and, having refused the bishopric of Reggio, retired, in 1095, into Oalabria, where he died, Oct. 6, 1101, at La Torre. He was canonized by Pope Leo X in 1514, and his festival is kept on the 6th of October. The works attributed to him were published at Paris in 1524, and again at Cologne (1611. 3 vols. fol.). — Hook, Eccl. Biog. 3, 185; Mosheim, Ch. Hist. 2, 178 note; Hoefer, Nouv. Biog. Generale, 7, 630. SEE CARTHUSIANS.

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## Bruno (Or Brunon), Saint (1)[[@Headword:Bruno (Or Brunon), Saint (1)]]

             an Italian theologian, was born at Soleria, in the diocese of Asti, in Piedmont. He became canon of the cathedral, and was engaged in a lively controversy against Berenger at Rome, in 1077, before Gregory VII, who called him to the bishopric of Segni, in Campania. In 1104 he embraced the monastic life at Mt. Cassin, where he became priest in 1107. In the meantime he resumed his episcopal see at the solicitation of pope Pascal II and of the people of Segni. He died in 1123. His works were published at Venice in 1652, by D. Marchesi, dean of Mt. Cassin, and with the notes of P. Bruni at Rome, 1789-91. These works contained one hundred and forty- five sermons and homilies. He also wrote a commentary upon the Song of Songs: — treatises upon Zechariah: — letters to pope Pascal II and to the bishop of Porto: — Expositio de Consecratione Ecclesiae, deque Vestimentis Episcopolibus, in volume 12 of the Spicilegium of D'Achery. See Hoefer, Nouv. Biog. Generale, s.v.; Lichtenberger, Encyclopedie des Sciences Religienses, s.v. (B.P.)

## Bruno (Or Brunon), Saint (2)[[@Headword:Bruno (Or Brunon), Saint (2)]]

             bishop OF RODEZ, was of Italian origin, and was monk of St. Benedict. A zealous adherent of the Catholic faith, he went as a missioniary to Prussia, where he suffered martyrdom in 1008. He wrote several remarkable  treatises, among which are two books upon Genesis. See Hoefer, Nouv. Biog. Generale, s.v.

## Bruno (Or Brunon), Saint (3)[[@Headword:Bruno (Or Brunon), Saint (3)]]

             bishop OF WURTZBURG (Bruno Herbipolensis), was first cousin of the emperor Conrad II. His exemplary life entitled him to be numbered among the saints, and he became the special patron of eastern France. He died May 17, 1045. He wrote, Commentaria in Psalterium, et in Cantica tam Novi quam Veteris Testamenti; Item, in Orationem Dominicam, in Symbolum Apostolorumn et Athanasii: which, being revised by J. Cochlaeus, are found in the Bibliotheca Patrum (Lyons, 1677), volume 18. See Hoefer, Nouv. Biog. Generale, s.v.; Cave, Historia Literaria Scriptorum Ecclesiasticorum; Possevinus, Apparatus Sacer; Trithemius, De Scriptoribus Ecclesiasticis; Hendreich, Pandectae Brandenburgicae; Diestel, Geschichte des Alten Testamentes in der christlichen Kirche (Jena, 1869), page 166 sq. (B.P.)

## Bruno Herbipolensis[[@Headword:Bruno Herbipolensis]]

             SEE BRUNO OF WURTZBURG.

## Bruno, Giordano[[@Headword:Bruno, Giordano]]

             a philosopher of great boldness and genius, was born at Nola about 1550. Having entered the Dominican order, he soon began to doubt the Romish theology, and had to quit his convent. He fled to Geneva in 1580, where he lived two years. The rigor of Calvin did not, however, suit his sceptical temper, and he departed for Paris. Here he gave lectures on philosophy, in which he openly attacked the Aristotelians. Having made himself many enemies among the professors, as well as among the clergy, he went to England in 1583, where he gained the protection of Sir Philip Sidney, to whom he dedicated his Spaccio della bestia trionfante, an allegorical work against the court of Rome, with the Cena delle Ceneri, or “Evening Conversations on Ash-Wednesday,” a dialogue between four interlocutors. He also wrote Della causa, principio ed uno, and Dell' infinito universo e mondi, in which he developed his ideas both on natural philosophy and metaphysics. His system is a form of pantheism: he asserted that the universe is infinite, and that each of the worlds contained in it is animated by the universal soul, etc. Spinoza borrowed some of his theories from Bruno. Buhle (History of Modern Philosophy) gives an exposition of Bruno's system; see also Jacobi's Preface to the Letters on the Doctrine of Spinoza. In his next work, Cabala del caval Pegaseo con l'aggiunta dell' asino Cillenico, he contends that ignorance is the mother of happiness, and that “he who promotes science increases the sources of grief.” Bruno's language is symbolic and obscure; he talks much about the constellations, and his style is harsh and inelegant. After remaining about two years in England, during which he visited Oxford, and held disputations with the doctors, he passed over to Paris, and thence to Wittemberg, and lectured there and in Frankfort till 1592, when he returned to Padua, and thence to Venice. The Inquisition arrested him, and retained him in prison for six years, vainly attempting to reduce him to recantation. On the 9th of February, 1600, he was excommunicated, and delivered to the secular magistrate. He was burnt Feb. 16, 1600. Bruno wrote very largely. His Italian writings were collected and published at Leipzig in 2 vols. 8vo, in 1830; the Latin writings at Stuttgart, under the title Jordani Bruni Scripta quae Lat. red. omnia (1834, 8vo). The best works on the life and the writings of Bruno are by Bartholmess (Par. 1846, 2 vols.), and by Clemens (Bonn. 1847). — Tennemann, Man. Hist. Phil. § 300; Eclectic Magazine, 17, 307; Saisset, in Revue des Deux Mondes, June, 1847; Cousin, in the same, Dec. 1843; Hallam, Literature of Europe, vol. 2, ch. 3; Fleson, G. Bruno (Hamburg, 1846, 8vo).

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## Bruno, Prancesco[[@Headword:Bruno, Prancesco]]

             a painter born at Porto Maurizio, in the Genoese territory, in 1648, and studied under P. da Cortona. He executed some altar-pieces and other subjects for the churches of his native country. He died in 1726. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Brunow, J.J.F[[@Headword:Brunow, J.J.F]]

             a Methodist Episcopal minister, was born in Elberfeld, Germany, March 13, 1833. He attained marked eminence as a student in his early days; fled his country's military discipline in his nineteenth year and emigrated to America; landed in New York; immediately set out for California, where he was converted, and began with fiery eloquence to proclaim the newly found Saviour. In 1856 he was transferred to the Texas Conference, where he labored faithfully until 1862, when he went to New York city, and served some time in the German mission of Newark, N.J. In 1866 he accepted a call to the pastorate of the Second German Presbyterian Church of that city; served it three years, and then returned to the Methodist  Episcopal Church and took charge of the First German Church in Philadelphia. About three years later he received a retransfer to the Texas Conference, wherein he taxed his strength too severely, and closed his life and labors August 1, 1872. See Minutes of Annual Conferences, 1873, page 8.

## Brunquell, Peter Pius[[@Headword:Brunquell, Peter Pius]]

             a Roman Catholic theologian of Germany, was born May 23, 1752, at Bamberg; and died there, as prior of the monastery of the Dominicans, August 28, 1828. He wrote Historische, dogmatische undpractische Abhandlung uber den Ablass (Bamberg, 1816). See Winer, Handbuch der theol. Lit. 1:458. (B.P.)

## Brunsmann, Johannes[[@Headword:Brunsmann, Johannes]]

             a Lutheran theologian, was born October 30, 1637, at Nidrosia, in Norway. He studied at Upsala and Copenhagen; and died in the latter place, July 25, 1707. He wrote, Phosphorus Apocalypticus: — De usu Accentuationis Ebr. in Cod. sacro contra Wasmuthum aliosque: — Ignoti Philalethis Schediasmatumn Apocalypticorum lib. 3. See Steinschneider, Bibliographisches Handbuch, s.v.; Jocher,. Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Brunson, Alfred, D.D[[@Headword:Brunson, Alfred, D.D]]

             a Methodist Episcopal minister, was born at Danbury, Connecticut, February 9, 1793. He was educated in the common-schools and trained as a shoemaker; converted July 3, 1809, while living with an uncle at Carlisle, Pennsylvania, and licensed to exhort. Returning to Connecticut the same year, he settled at Bridgeport and began to hold religious services. In 1812 he removed to Ohio, and entered the army under general Harrison. He was licensed to preach in 1815, and in 1818 formed a large circuit in Huron County, Ohio. In 1820 he became connected with the Pittsburgh Conference, formed that year. Here he labored and studied law until 1836. In July 1836, he removed to Prairie du Chien, Wisconsin, to labor in behalf of the Indians. In 1839 he relinquished his ministerial labors on account of ill-health, was admitted to the bar, and practiced for ten years, during which period he filled several secular offices. He resumed pastoral work in 1850, and served several important charges, including Prairie du Chien  district. In 1862 he was commissioned chaplain of the Thirty-first Wisconsin Volunteer Infantry, but resigned on account of failing health one year later. He remained on the superannuated list until 1869, when he again became effective. He travelled until the fall of 1872, when he was superannuated for the last time. He was four times elected a member of the General Conference, and closed his remarkable career at Prairie du Chien, August 3, 1882. He was a frequent contributor to the secular and religious journals, and especially to the Methodist Quarterly Review. He published his autobiography, in two volumes, entitled The Western Pioneer, and also a Key to the Apocalypse. See Minutes of Annual Conferences, 1882, page 308.

## Brunswick[[@Headword:Brunswick]]

             a German duchy, with an area of 72 German square miles, and a population, in 1864, of 292,708 souls. In the city the Reformation was introduced as early as 1526. but in the country districts not until 1568, after the death of duke Henry, one of the most violent opposers of Luther. The Reformed Church has 3 churches and 2 other meeting-places, with (in 1861) 993 souls. They form a synod con. jointly with several congregations of Hanover and Lippe-Schaumburgh. The Roman Catholics have 3 churches, with 2633 souls (in 1861); they belong to the diocese of Hildesheim, Hanover. The Jews count about 1000 souls, and have 4 synagogues. The rest are Lutherans. The Supreme Ecclesiastical Board of the Lutherans is the Consistory of Wolfenbuttel, consisting of one president, one clerical director, four clerical councillors, one assessor, and two councillors. Subordinate to the consistory are 7 superintendents general, 80 superintendents, 253 clergymen. The number of congregations is 224, besides which there are 260 chapels. The Preachers' Seminary at Wolfenbuttel was reorganized in 1896, and vestries established in all congregations in 1851. See Herzog; Schem, Eccl. Year-book for 1859, p. 115 sq. SEE GERMANY.

## Brunswick (2)[[@Headword:Brunswick (2)]]

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## Brunswick-Luneburg, Christian Duke Of[[@Headword:Brunswick-Luneburg, Christian Duke Of]]

             bishop of Halberstadt, was born September 10, 1599. He distinguished himself in the Thirty Years' War, and died of poison, June 9, 1626. See Hoefer, Nouv. Biog. Generale, s.v.

## Brunus. Vincentius[[@Headword:Brunus. Vincentius]]

             an Italian Jesuit of Rimini, studied philosophy and medicine at Padua, and practiced the latter for some time. Being of feeble constitution, he joined the order of the Jesuits, and died at Rome, as rector of a Jesuitical college, August 13, 1594, He wrote, Vita, Passio et Resurrectio Domini: — De Sacramento Paenitentiae: — Meditationes in Evangelia, etc. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Freheri, Theatrum Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Brus, Anton[[@Headword:Brus, Anton]]

             a Bohemian prelate, was born at Muglitz, in Moravia, February 13, 1518. He studied at Prague, where he also received holy orders. In the war against the Turks, 1542-45, he was Austrian chaplain. In 1558 the emperor, Ferdinand I, made him bishop of Vienna, and in 1562 he was raised to the archepiscopal see of Prague. He also attended the council at Trent. He died August 28, 1580. See Oesterreichische Vierteljahrsschrift fur Katholische Theologie (Vienna, 1874), where his biography is given; Borowy, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Brusch (Or Bruschel), Gaspard[[@Headword:Brusch (Or Bruschel), Gaspard]]

             a German writer, was born at Schlackenwald, in Bohemia, in August 1518. Wolfgang, bishop of Salms, gave him a residence at Passau, where he. devoted himself entirely to the ecclesiastical history of Germany. The first volume of his projected work, De Germaniae Episcopatibus Epitome, which was never finished, was published at Nuremberg, 1549, 8vo; also, at Ingolstadt (1551 fol.), as, Monasteriorum Germaniae Praecipuorum Chronologia. He was murdered in 1559. See Landon, Eccles. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bruse, Giles De[[@Headword:Bruse, Giles De]]

             an English prelate of the early part of the 13th century, son of William de Bruse, baron of Brecknock, was born at Brecknock, Wales. He became bishop of Hereford. In the civil wars he sided with the nobility against John, on which account he was banished, but returned and recovered the king's favor. The paternal inheritance devolved upon him, so he was at once bishop and baron. He died in 1216, and was buried in his cathedral, the belfry of which he probably built. See Fuller, Worthies of England (ed. Nuttall), 3:515.

## Brush, Abner[[@Headword:Brush, Abner]]

             a Presbyterian minister, was a graduate of Princeton. He studied theology, and in 1758 was ordained by the Presbytery of New York, and installed as pastor of the Presbyterian Church at Goshen, N.Y. Mr. Brush remained in this charge until 1766, in which year he died. See Alexander, Princeton College in the 18th Century.

## Brush, George W[[@Headword:Brush, George W]]

             a Methodist Episcopal minister, was converted while a student at Ohio Wesleyan University, and in 1849 entered the Ohio Conference, wherein he served faithfully to the close of his life, some time in 1867 or 1868. Mr. Brush was an admirable preacher, but, in the hour of mental depression, sought relief in death. See Minutes of Annual Conferences, 1868, page 254.

## Brush, Jacob[[@Headword:Brush, Jacob]]

             a Methodist Episcopal minister, was born on Long Island, February 4, 1769. From 1785 to his death, his name is among the workers of the Methodist itinerancy. He exerted himself greatly in his preaching, and died September 25, 1795. See Minutes of Annual Conferences, 1796, page 66.

## Brush, John C[[@Headword:Brush, John C]]

             a minister of the Reformed (Dutch) Church, studied theology under Dr. J.H. Livingston, and was licensed by the Classis of New York in 1793. He then became pastor of the Church at North and South Hampton, Bucks County, Pennsylvania, 1794 to 1796. After leaving this church he accepted the churches at Dutch Creek Cross-roads, and Dover, Delaware, Presbyterian where he remained from 1796. The time of his death is unknown. See Corwin, Manual of the Ref. Church (3d ed.), page 203.

## Brush, William W[[@Headword:Brush, William W]]

             a minister of the Reformed (Dutch) Church, and a son of William Brush, was born at Guilford, N.Y., September 25, 1843. He graduated at Rutgers College in 1862, New Brunswick Seminary in 1865, and was licensed by the Classis of Raritan in 1866. He was pastor at Farmer Village, 1866 to 1868; Marbletown, 1868 to 1872; Geneva, 1872 to 1878, when he died, March 31. He was deeply spiritual, and a friend of every good cause. See Corwin, Manual of the Ref. Church (3d ed.), page 204.

## Brusle De Monplainchamp, Jan[[@Headword:Brusle De Monplainchamp, Jan]]

             a Flemish biographer, lived in the early half of the 18th century. He was a native of Namur, and was canon of Brussels. He wrote a large number of works, among which we notice a history of Philippe Emmanuel de Lorraine: — of Jean d'Autriche: — of Emmanuel Philibert, due de Savoie: — of Alexandre Farnese, due de Parme: — and of the Archduke Albert. See Hoefer, Nouv. Biog. Generale, s.v.

## Brussel, Peter Van[[@Headword:Brussel, Peter Van]]

             a theologian of the Jesuit order, was born at Bois-le-Duc in 1612. After having taught classics, rhetoric, and philosophy, he became missionary to the duchy of Berg, and died at Hildesheim, May 7, 1664. He published a  work in German on Spiritual Resurrection, in opposition to the consistory of Duisburg (Cologne, 1664). See Hoefer, Nouv. Biog. Generale, s.v.

## Brusseri, Filippo[[@Headword:Brusseri, Filippo]]

             an Italian chronologist, a native of Savoy, lived in the early part of the 14th century. He wrote a history of the order of St. Francis, of which he was a member, entitled Sepulchrum Terrae Sanctae. See Hoefer, Nouv. Biog. Generale, s.v.

## Brusson, Claude[[@Headword:Brusson, Claude]]

             SEE BROUSSON.

## Brusson, Claude (2)[[@Headword:Brusson, Claude (2)]]

             SEE BROUSSON.

## Brute, Simon William Gabriel[[@Headword:Brute, Simon William Gabriel]]

             an eminent, dignitary of the Roman Catholic Church in America, was born at Rennes, France, March 20, 1779, his father being superintendent of the royal domains in Brittany. He studied in the college of his native city until it was broken up by the Revolution. He graduated at the famous school of Paris with the highest honors, and immediately received an appointment to one of the government dispensaries; but he had resolved to enter the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America, he taught philosophy for two years in the seminary at Baltimore, and was then sent to Emmittsburg to help father Dubois in the management of the College of Mount St. Mary.

This struggling institution owed much to Brute. His scholarship extended its studies, his organizing ability established the system upon which the college was conducted, while his gentle and devout life was an example to the young men under his charge. No one has exerted a more beneficial influence upon the Catholic religion than Brute. His humility, piety, and learning made him a model of the Christian priest. At the same time he carried on missionary labors in the country around, sometimes walking fifty miles per day, and giving away in charity his last penny. In 1834 he was appointed first bishop of the new see of Vincennes, Indiana, and consecrated at St. Louis, Missouri, October 28, 1834. The condition of his Church throughout that region was low indeed. There were only three priests in his diocese, and the episcopal residence consisted of one room and a closet. Brute visited all the stations, wrote twice a month to all the priests, sought out Roman Catholic settlers, preached to the Indians, went to Europe and obtained twenty priests and seminarians for his diocese, contributed constantly to the Catholic periodicals, established a college, seminary, orphan asylum, and free school, and built churches. He wore  himself out by such labors, and died June 26, 1839. A new edition of Memoirs of Bishop Brute, edited by archbishop Bayley, and illustrated by sketches of drawings left by Brute, was issued by the Catholic Publication Society (N.Y. 1876). See (N.Y.) Catholic Almanac, 1876, page 72; De Courcy and Shea, Hist. of the Catholic Church in the United States, pages 105, 561; Glarke, Lives of Deceased Bishops of the Catholic Church in the United States, s.v.

## Brutel De La Riviere, Jean Baptiste[[@Headword:Brutel De La Riviere, Jean Baptiste]]

             a Dutch Protestant theologian of French origin, was born at Montpellier in 1669, and died in August 1742. He wrote an anonymous translation of L'Histoire des Juifs et des Peuples Voisins, of H. Prideaux (Amsterdam, 1728): — Sermons sur divers Textes de l'Ecriture Sainte (ibid. 1746). See Hoefer, Nouv. Biog. Generale, s.v.

## Brutus, Pietro[[@Headword:Brutus, Pietro]]

             an Italian prelate and theologian, a native of Venice, lived in the latter half of the 15th century. The efforts which he put forth for the conversion of the Jews gained for him the appointment of bishop of Cattaro in Dalmatia. Among his numerous works we notice Victoria contra Judaeos (1489). See Hoefer, Nouv. Biog. Generale, s.v.

## Bruyas, Jacques[[@Headword:Bruyas, Jacques]]

             a French Jesuit missionary, was born in 1637. He arrived in Canada in August, 1666, and began to labor in the interests of the Iroquois missions, which he greatly strengthened by his labors. He died at Sault St. Louis, Canada, June 15, 1712. He made a thorough study of the Mohawk language, and wrote, several works on it. His Radical Words of the Mohawk Language was published in New York in 1862.

## Bruyn (Or Bruin), Abraham Van[[@Headword:Bruyn (Or Bruin), Abraham Van]]

             a Flemish engraver, was born at Antwerp about 1540. The following are some of his best works: Moses and the Burning Bush; The Four Evangelists; Philip Louis, Elector Palatine; Albert Frederick, Duke of Prussia. He died in 1598. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Biog. Universelle, s.v.

## Bruyn (Or Bruin), Nicholas De[[@Headword:Bruyn (Or Bruin), Nicholas De]]

             a French engraver, was born at Antwerp in 1570, and studied under his father, Abraham Bruyn. The following are some of his principal plates: Adam and Eve in Paradise; Adam and Eve Standing under the Tree of the Forbidden Fruit; David and Goliath; The Crucifixion; The Resurrection; St. Paul Preaching.

## Bruyn, Walther Van[[@Headword:Bruyn, Walther Van]]

             a Dutch Protestant theologian, was born May 6, 1618, at Amersfoort. He studied at Utrecht, was in 1641 pastor at Elagestein, and in 1644 at Utiecht. In 1652 he was appointed professor of theology, was in 1653 made doctor of theology, and died July 7, 1653. He wrote, De Malo et eo quod Invitum, quodque Spontaneum est: — De Scriptura Novi Testamenti Adversus Episcopium: — Dissertatio Inauguralis de Duobus Foederis Divinis: — Diss. II ad Historiam de Conceptionae Christi. See Burmann, Trajectum Eruditum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bruys, Frpangois[[@Headword:Bruys, Frpangois]]

             a French writer, was born at Serrieres, in the Maconnois district, February 7, 1708. He received his education among the monks of Cluny and the fathers of the Oratory of Notre-Dame-de-Grace-en-Forez. In 1727 he went to Geneva, and in the following year to the Hague, where he became a Protestant. In 1736 he returned to Paris, and having, in its turn, abjured Calvinism, he returned to his paternal faith, and died at Dijon, May 20, 1738. He wrote a Histoire des Papes (Hague, 1732-34, 5 volumes, 4to). This work was written after he had become a Protestant, and is not thought well of by writers of either communion. See Biog. Universelle, s.v.; Landon, Eccles. Dict. s.v.

## Bruys, Peter De[[@Headword:Bruys, Peter De]]

             SEE PETROBRUSSIANS.

## Bruys, Peter De (2)[[@Headword:Bruys, Peter De (2)]]

             SEE PETROBRUSSIANS.

## Bry (Or Brie), Jean Theodore De[[@Headword:Bry (Or Brie), Jean Theodore De]]

             a Flemish engraver, the son and scholar of Theodore de Bry, was born at Liege in 1561, and assisted his father in many of his works. The following prints are by him: Portrait of Daniel Specklin; The Marriage of Rebecca; The Little Village Fair; The Fountain of Youth; The Triumph of Bacchus. He died in 1620 or 1623. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Biog. Universelle, s.v.

## Bry (Or Brie), Theodore De[[@Headword:Bry (Or Brie), Theodore De]]

             an eminent Flemish engraver, was born at Liege in 1528. The following are some of his principal works: St. John in the Wilderness; A Dance of Men and Women Peasants; The Nine Muses. He died at Frankfort-on-the-Main in 1598. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bryan, Alfred MGready, D.D[[@Headword:Bryan, Alfred MGready, D.D]]

             a Cumberland Presbyterian minister, was born in Logan County, Kentucky, August 19, 1805. He professed religion at the age of seventeen, and studied under Dr. William Price. The Logan Presbytery received him as a candidate for the ministry at Pilot Knob, April 2, 1823; he was licensed April 7, 1825, and ordained at Glasgow. October 8, 1829. To the latter date he labored in different parts of Kentucky, and then was appointed to what was called the Mercer District, in the northern part of the same state. About 1830 he took charge of a congregation in Nashville, Tennessee, where he remained about two years. Then, by appointment of the General Assembly, he went as a missionary to Western Pennsylvania, and after serving eighteen months as such took charge of a church in Pittsburgh, with which he was identified until the time of his death. In December 1833, the congregation completed and occupied a house of worship on Smithfield street. When this became too small a larger church was built, and was dedicated in June 1842. The great fire which visited Pittsburgh in 1845 partially disabled the congregation, and he visited Tennessee and Kentucky to raise money for its relief. He accepted a call to Memphis, Tenn., in 1856; but in 1859 returned to Pittsburgh as pastor of his former church. While Conducting a meeting, by appointment of the presbytery, in Van Buren, Washington County, Pennsylvania; he fell back unconscious, and died the following day, Jan. 22, 1861. See Beard, Biographical Sketches, 1st series, page 292; Wilson, Presb. Hist. Almanac, 1862, page 283.

## Bryan, Andrew[[@Headword:Bryan, Andrew]]

             a colored Baptist minister, was a slave belonging to the Hon. Jonathan Bryan, a distinguished patriot of the Revolution. Andrew founded the first colored Church in Savannah, Georgia, and remained its pastor until his death, October 6, 1812. He was very highly esteemed for his piety. See Sprague, Annals of the Amer. Pulpit, 6:259.

## Bryan, James Madison[[@Headword:Bryan, James Madison]]

             a colored Methodist Episcopal minister, was born in slavery in Newbern, N.C., June 1, 1817. He was sold in his twenty-second year to a wealthy planter on Bayou Lafourche, Louisiana, in whose family he became a great favorite, and received careful religious instruction. In due time he joined the Church, and became a useful preacher. He remained with his owners until 1865, when he entered the Mississippi Mission Conference, wherein he served faithfully until his death, January 2, 1876. Mr. Bryan was an excellent man, a close student, a sound Methodist, and a diligent pastor. See Minutes of Annual Conferences, 1876, page 12; Simpson, Cyclop. of Methodism, s.v.

## Bryan, Joseph Pirth[[@Headword:Bryan, Joseph Pirth]]

             an English Congregational minister, was born in Liverpool in 1812. As a child he was a Sunday-school scholar; as a young man, first a school- teacher, and then a pastor for several years at Ravenstonedale, Westmoreland, where his labors were abundant. In 1846 he undertook "A Ragged and Industrial School," which greatly flourished under his care. During his twenty-five years in the industrial school he did not relinquish the pulpit, but was a favorite supply. He died December 11, 1871. See (Lond.) Cong. Year-book, 1873, page 319.

## Bryan, O, William[[@Headword:Bryan, O, William]]

             SEE OBRYAN.

## Bryan, Samuel Clothier[[@Headword:Bryan, Samuel Clothier]]

             an English minister of the Society of Friends, was born at Shepton-Mellet, Somersetshire, in 1713. Here he lived sixty years, and resided in Glastonbury, in the same county, for the remainder of his life. In his youthful days he was somewhat wayward in his conduct, but the grace of God subdued his evil temper, and he became not only a worthy member of the society with which he connected himself, but an approved minister. He died January 23, 1805. Mr. Bryan's preaching was plain, edifying, and scriptural, and confined chiefly within the limits of his own quarterly meeting. See Piety Promoted, 3:346, 348. (J.C.S.)

## Bryanites[[@Headword:Bryanites]]

             SEE BIBLE CHRISTIANS.

## Bryant, Alfred[[@Headword:Bryant, Alfred]]

             a Presbyterian minister, was born at Springfield, Essex County, N.J., March 12, 1807. He commenced his preparatory studies in the Academy at Princeton, continued them in the Manual Labor Institute at Germantown, Pa., and then for two years at Elizabeth, N.J.; entered Princeton Seminary in the fall of 1831, and spent three years; was licensed by the Presbytery of Elizabethtown, October 9, 1834, and ordained by the Presbytery of St. Joseph at South Bend, Indiana, April 14, 1836. Soon after completing his seminary course at Princeton, Mr. Bryant went to the West, and labored at South Bend nearly eight years (1835-43), preached also extensively through all the northern counties of Indiana and of south-western Michigan, and aided in securing the erection of at least three Presbyterian churches. His next field was Edwardsburg, Mich., where, as a missionary, he preached from 1843 to 1848. He was pastor at Niles from 1848 to 1863, having accomplished the erection of the present large church in that place. He was then missionary and stated supply at North Lansing from 1863 to 1870, preaching also in many neighboring places. He was pastor of the Second Church of North Lansing from 1870 to 1874. From 1874 to 1877 he was in very infirm health, but so far recovered that he served the Church at Dublin, afterwards that at Delhi, and then at Holt, until 1880. He died at Lansing, June 2, 1881. With one exception he never labored for any length of time in a place without building a church edifice. He was instrumental in gathering and organizing a large number of congregations. See Necrological Report of Princeton Theol. Seminary, 1882, page 26.

## Bryant, Andrew[[@Headword:Bryant, Andrew]]

             a Methodist Episcopal minister, was born in Mercer County, Kentucky, September 23, 1813. He joined the Church in 1833, was licensed to exhort in 1835, to preach in 1837, and in 1866 entered the Kentucky Conference. In 1869, on the. formation of the Lexington Conference, he became a member of it, and in its active ranks labored with great success. He died September 14, 1870. Mr. Bryant was a man of considerable ability, an impressive speaker, and a genial, generous Christian. See Minutes of Annual Conferences, 1871, page 16.

## Bryant, George. H[[@Headword:Bryant, George. H]]

             an English Methodist minister, was born in Cornwall. He was educated at the Wesleyan Training College, Westminster. He entered the ministry in Newfoundland in 1873, was stationed three years at Green Harbor, and then sent to Old Perlican, where he died, September 16, 1879, while yet young in the work. His fidelity and zeal were not without fruit. See The Wesleyan, October 3, 1879.

## Bryant, H.D[[@Headword:Bryant, H.D]]

             a Methodist Episcopal minister, was born in Pennsylvania. In 1863 he entered the California Conference, and in it served the Church as faithfully as his health would permit until his death, in May 1877. See Minutes of Annual Conferences, 1877, page 101.

## Bryant, Hilliard[[@Headword:Bryant, Hilliard]]

             a Protestant Episcopal clergyman of the diocese of Connecticut, for many years was rector of St. Peter's Church, Cheshire, but removed from that place in 1866, to become pastor of St. Peter's Church, Hebron, and died there September 11, 1880, aged seventy-two years. See Prot. Episc. Almanac, 1881, page 172.

## Bryant, Jacob[[@Headword:Bryant, Jacob]]

             was born at Plymouth in 1715, and graduated at King's College, Cambridge, 1740. The Duke of Marlborough gave him a lucrative place in the Ordnance Department. He settled at Cypenham, in Berkshire, and died Nov. 14, 1804, of a mortification in the leg, occasioned by falling from a chair in getting a book in his library. Bryant was an indefatigable and a learned writer, but fond of paradox. His writings are often acute, but at the same time eccentric and fanciful. He wrote one work to maintain the authenticity of the pseudo Rowley's poems (1781, 2 vols. 12mo), and another to prove that Troy never existed (1796, 4to). His principal production is a New System or Analysis of Ancient Mythology (Lond. 1774, 1776, 3 vols. 4to; 3d ed. Lond. 1807, 6 vols., 8vo), and among his other works are Observations relative to Ancient History (Camb. 1787, 4to): — A Treatise on the Authenticity of the Scriptures (Lond. 1792, 8vo):Observations on the Plagues of Egypt (Lond. 1794, 8vo): — and Observations on the Prophecy of Balaam, etc. Lond. 1803, 4to). — Davenport, s.v.; Darling, s.v.

## Bryant, Jacob (2)[[@Headword:Bryant, Jacob (2)]]

             was born at Plymouth in 1715, and graduated at King's College, Cambridge, 1740. The Duke of Marlborough gave him a lucrative place in the Ordnance Department. He settled at Cypenham, in Berkshire, and died Nov. 14, 1804, of a mortification in the leg, occasioned by falling from a chair in getting a book in his library. Bryant was an indefatigable and a learned writer, but fond of paradox. His writings are often acute, but at the same time eccentric and fanciful. He wrote one work to maintain the authenticity of the pseudo Rowley's poems (1781, 2 vols. 12mo), and another to prove that Troy never existed (1796, 4to). His principal production is a New System or Analysis of Ancient Mythology (Lond. 1774, 1776, 3 vols. 4to; 3d ed. Lond. 1807, 6 vols., 8vo), and among his other works are Observations relative to Ancient History (Camb. 1787, 4to): — A Treatise on the Authenticity of the Scriptures (Lond. 1792, 8vo):Observations on the Plagues of Egypt (Lond. 1794, 8vo): — and Observations on the Prophecy of Balaam, etc. Lond. 1803, 4to). — Davenport, s.v.; Darling, s.v.

## Bryant, John[[@Headword:Bryant, John]]

             an English Wesleyan minister, was born at St. Agnes, Cornwall. He joined the Methodist Church in 1799, and the Conference in 1809. He died at Exeter, July 3, 1825. For a eulogy of his character see Minutes of the British Conference, 1825, page 8.

## Bryant, Lemuel[[@Headword:Bryant, Lemuel]]

             a Unitarian minister, was born at Scituate, Massachusetts, in 1722, and was a graduate of Harvard in 1739. He was ordained at Quincy December 4, 1745, and was dismissed October 22, 1753. He died at Scituate, October 1, 1754. Mr. Bryant published several single sermons. See Sprague, Annals of the Amer. Pulpit, 8:6.

## Bryant, O.W[[@Headword:Bryant, O.W]]

             a Free-will Baptist minister. was born at New Vineyard, Maine, March 9, 1815. He was converted at the age of nineteen, moved to Illinois in 1836,  and united with the Baptist Church at Lamoille, Bureau County, and subsequently with the Free-will Baptist Church near his residence. Shortly after this he tools up his residence at Four Mile Grove, which was his home till death. Of the Church, which was established mainly through his efforts, in this place, he was ordained pastor in August 1859. Besides performing his ministerial work, he filled many offices of trust ini the county, and was once a member of the state legislature. He died August 2, 1882. See Morning Star, September 20, 1882. (J.C.S.)

## Bryant, Robert[[@Headword:Bryant, Robert]]

             an English Wesleyan minister, was born at Diss, Norfolk, in 1788. His ministry commenced in 1814; he retired from its activities in 1848, and died December 1, 1857. Although he was subjected to painful mental depression throughout life, many were turned to the Lord under his ministry. See Minutes of the British Conference, 1858.

## Bryant, Samuel S[[@Headword:Bryant, Samuel S]]

             a minister of the Methodist Episcopal Church South, was born August 4, 1809. He was converted in 1828, and joined the North Carolina Conference in 1832. In 1834 he was ordained deacon, and in 1836 elder. From 1837 to 1839 he was agent for Greensboro' Female Collegiate Institute, and from 1840 to 1844 he was presiding elder of Danville district. In 1867 he became a member of the South-west Missouri Conference. He was presiding elder of Kansas City district from 1869 to 1873, and in 1877 was appointed pastor in Kansas City. At the end of two years his health failed, and in 1879 he was granted a supernumerary relation. He was for a number of years an officer of Central College, and in 1878 was a delegate to the General Conference. His death occurred December 28, 1880. He was an able preacher, and always acceptable to the people he served. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 223.

## Bryant, William Cullen[[@Headword:Bryant, William Cullen]]

             an eminent journalist and poet, was born at Cummington, Massachusetts, November 3, 1794. When he was but ten years of age he translated from several of the Latin poets with so much accuracy and beauty that his translations were deemed worthy of publication. The Embargo, a political satire, written when he was thirteen years old, was printed in Boston in  1808. Pursuing his studies at Williams College for two years. he was especially distinguished for his attainments in the classics and belles-lettres. When but eighteen years of age (1815) he was admitted to the bar, and began the practice of his profession in Plainfield, Massachusetts, from which he shortly removed to Great Barrington. It wvas at this period of his life that he wrote his Thanatopsis, and published it in the North Amnerican Review in 1816 one of the most remarkable poems in the English language, glowing with the spirit of natural religion, and pervaded with the most devout reverence for the invisible Creator of the universe.

Four years afterwards (1821) he delivered before the Phi Beta Kappa Society, at the Commencement of Harvard University, his celebrated poem, The Ages, which, with some other of his poems made up a volume, which was published the same year. Having devoted ten years to the practice of his profession, he decided to retire from the bar and enter upon a kind of work more congenial to his tastes. Accordingly he removed to New York in 1825, and became the editor of the New York Review, which was afterwards merged into the United States Review. His connection with The Evening Post (N.Y.) commenced in 1826, and continued until his death. A full edition of his works was brought. out in 1832.

This edition, with a flattering preface written by Washington Irving, was published in England not long .after its appearance in this' country. Carey & Hart, in 1846, published his complete poetical works.' and subsequently Messrs. D. Appleton & Co. became his publishers. Mr. Bryant travelled extensively, both in-the United States and in foreign countries. The results' of his observations, both at home and abroad, he gave to the public through the columns of The Evening Post. The letters thus written were collected into book form, and are among tye most interesting and instructive volumes of travel in the language. His love for the classics, which, amid the pressure of his professional duties, was never lost, showed itself in his elegant translation of the Iliad, which was published in 1870, and of the Odyssey, published in 1871. These translations are among the best that have been made into our language, of the epics of Homer.

Mr. Bryant has written some religious poetry which is worthy of mention in a work like this. As we have seen, at the very outset of his career, a devout, serious spirit inspired those great works. of his genius which laid the foundation of his justly-earned fame. We find choice gems scattered through his works, which makes us feel that he was conscious of the purest thoughts and the most elevated emotions. Among these we may include the  hymns bearing the titles, Blessed are they that Mourn; No Man Knoweth his Sepulchre; Hymn of the Waldenses; Song of the Stars; A Forest Hymn; Hymn of the City; The Love of God; A Hymn of the Sea; The Mother's Hymn; He hath Put all Things under His Feet; and Receive thy Sight. One of his reviewers uses this language: "His poetry overflows with natural religion, with what Wordsworth calls the 'religion of the woods.'"

Mr. Bryant died at his beautiful country residence, near the village of Roslyn, Long Island (N.Y.), June 12, 1878. See Griswold, Poets and Poetry of America; Osgood, Address before the Goethe Society; Duyckinck, Cyclop. of Amer. Literature, 1:899 sq. For list of references to articles reviewing Bryant's works, see Allibone, Dict. of Brit. and Amer. Authors, s.v. (J.C.S.)

## Bryant, William F[[@Headword:Bryant, William F]]

             a minister of the Protestant Episcopal Church, was rector at different times at Locke's Mills, at Mullica Hill, and was assistant in the parish of the Church of the Atonement, Philadelphia; and finally assumed charge of Trinity Church, Covington, Kentucky. He died August 21, 1856, in Jackson, Michigan, aged thirty-three years. See Amer. Quar. Church Rev. 1856, page 464.

## Bryce, John[[@Headword:Bryce, John]]

             a Baptist minister, was born in Goochland County, Virginia, May 31, 1784, being descended from a Scotch ancestry. He was reared in the Episcopal Church, of which his parents were strict members. His conversion took place at the age of twenty-one, and he joined a Baptist Church. By profession he was a lawyer. Having been ordained about the year 1806, he preached, as he had opportunity, in Richmond and Lynchburg. He was, for a time, master in chancery under judge Marshall. In 1810 he was called to be colleague-minister with the pastor of the First Baptist Church in Richmond, and for nearly twelve years he occupied this position. He afterwards was pastor in Fredericksburg and Alexandria. For a few years he resided in Georgetown, Kentucky, afterwards for ten years (1832-42) in Crawfordsville, Ind., and for a number of years in Shreveport, Louisiana. In all these places he accomplished much for the promotion of the prosperity of his denomination. His last residence was in Henderson, Kentucky, where he died, July 26, 1864. See Cathcart, Baptist Encyclop. page 155. (J.C.S.)

## Brychan[[@Headword:Brychan]]

             king of Brecknock, in the 5th century, is said to have been the father of twenty-four sons and twenty-five (or twenty-six) daughters, who are called "the third holy family of Britain." The fact is that Brecknock was at one time a great missionary centre, and numerous inscribed gravestones are still found there; and an incised cross at Llanspyddyd is still called Brychan's stone. The connecting various members of a tribe under the form of a genealogy is not uncommon. and the lists are valuable as showing the connection of the churches .in South Wales and the opposite coast of Cornwall. The practice of making such lists prevailed in the latter section, where "Brychan's children" only means the devotees who came from Wales.

## Brydane[[@Headword:Brydane]]

             SEE BRIDAIN.

## Brydane (2)[[@Headword:Brydane (2)]]

             SEE BRIDAIN.

## Brynach, Saint[[@Headword:Brynach, Saint]]

             SEE BERNACHUS

## Brynhildur[[@Headword:Brynhildur]]

             in Norse mythology, was a captive maiden, the daughter of Budlis. She was liberated by the mighty Sigurd, when asleep. Sigurd found the maiden extraordinarily beautiful, and fell in love with her. But in Gjuki's house, at which he staved, he became inclined to forget her on drinking a magic driilk, and married Gudrun, the daughter of Grimhild. Gunnar, the brother of Gudrun, desired to possess Byrnhildur, but did not dare to fulfil a certain condition which she asked of him. He therefore persuaded the mighty Sigurd to fulfil the condition, disguised as Gunnar. Brynhildur did not discover the deceit until, when bathing with Gudrun, she discovered that the latter had the ring which she supposed she had given to Gunnar, but which she gave to Sigurd, who gave it to his wife Gudrun. Her love now turned into hate, and she sought revenge for the deceit. She instigated Glnniar and Hogni to murder Sigurd, and after killing herself she and Sigurd were burned on one funeral pile.

## Bryson, Robert C[[@Headword:Bryson, Robert C]]

             a Presbyterian minister, was born at Spring Hill, Pennsylvania, December 3, 1828. He pursued his academical studies at Danville, McEwansville, and Lewisburg, and his theological at Princeton Seminary, where he graduated in 1855. He was licensed to preach in 1859, and was ordained and installed pastor of the Church at Ashland, Pennsylvania, by the Presbytery of Northumberland. In 1868 he was called to take charge of the Pine Grove Church, Pennsylvania, where he soon won the confidence and esteem of all who knew him. On every question of reform he took no equivocal position. He died at Pine Grove Mills, April 13, 1873. See Presbyterian, April 29, 1873. (W.P.S.)

## Brytannus, Gualo[[@Headword:Brytannus, Gualo]]

             a Welsh poet of the 12th century, was from his infancy devoted to the Muses. That he might serve them the better he retired from the world and became an anchorite — not for devotion, but for his fancy. He attacked the monks, whose covetousness, wantonness, and impostures were great temptations to the satirist. He did this with such cautiousness that he incurred no danger, in fact, was commended by John of Salisbury and others. He flourished in 1170, under Henry II. See Fuller, Worthies of England (ed. Nuttall), 3:499.

## Brzekek, Bernhard De[[@Headword:Brzekek, Bernhard De]]

             a Polish Dominican of Premislay, was at first regular canon of the holy sepulchre at Jerusalem, but joined his order when already advanced in years, and died about the year 1630. He wrote, Mononacchia pro Defensione Fidei SS. Trinitatis (3 volumes fol.): — De Processione Spiritus S.S. Filio: — De Militia Christiana: — De Alienatione Arianorum a Christianismo. Of these works only the first was published, of which also an edition in Polish was edited. See Echard, De Scriptoribus Ordinis Doninicanorum; Staravolscii, Scriptorum Poloniae Centuria; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Buabin[[@Headword:Buabin]]

             in the mythology of the Tonkin-Chinese, is a deity who protects the dwellings of men. He is worshipped especially by those engaged in building houses.

## Buadmaelus[[@Headword:Buadmaelus]]

             an Irish saint, is given as one of the disciples of St. Patrick. When the latter was passing through Connaught, it is said that one called Bandmal died and was buried in the place where a church was built, and took the name of Kill-Bandhmael, which was a Patrician Church. Among the disciples of St. Benignus are included Buedanus and Buadmaelus.

## Buaidhbheo[[@Headword:Buaidhbheo]]

             an Irish saint, is given by Mart. Doneg. on November 17, as being the same with Aenghus of Cillmor, of Airther Fine, of the race of Irial. Colgan (Life of Olcan, February 20) says that Colladius, who gave St. Patrick a site for his church, had five of his children noted for sanctity, e.g., St. Buabeo, etc. In Dr. Reeve's Eccl. Antiq. Down and Connor, mention is made of Buaidh Beo, son of Lughaih.

## Buan[[@Headword:Buan]]

             a Welsh saint, the founder of Bodfuan, Carnarvonshire, in the 6th century. His festival was held August 4. See Rees, Welsh Saints, page 280.

## Buatan[[@Headword:Buatan]]

             an Irish saint of Ethais-cruimm, is commemorated January 24. Thus he is designated in the Mart. Doneg., but that of Tallaght has "Batani Methais Truim," which Kelly, Calendar of Isish Saints, 44, identifies as Mostrim. Colgan (Tr. Thluumn. page 377, note) calls him "Baitanus de Eathin Cruim, 25 Januarii."

## Buate[[@Headword:Buate]]

             in Persian mythology, is one of the evil devs who were formed by Ahriman to oppose the creations of light, produced by Ormuzd. He causes contagious diseases.

## Bubast[[@Headword:Bubast]]

             in Egyptian mythology, is synonymous with the Grecian Artemis and the Roman Disinia, being the daughter of Osiris and Isis, who are the same with Bacchus and Ceres among the Greeks and Romans. She is also the sister of Horus, who corresponds to the Greek Apollo. Isis gave her with Horus to Buto (Greek Latoia) for protection from the evil god Typhon, the  persecutor of Osiris and his generation. As to the signification of her name little is known. She appears to have been a goddess of the moon or births. But she was a highly honored goddess. In the city Bubastis she had a temple whose halls contained six immense statues, and furnished a place of worship for the innumerable throngs of people who yearly came up or down the Nile to join in the celebration of her joyous festival. The cat, the hieroglyphic symbol of the moon, was sacred to the goddess. In the city Bubastis was the place for collecting mummies of cats. These animals, after death, were brought to the temple in great solemnity, and there embalmed. SEE PASHT.

## Bubastis[[@Headword:Bubastis]]

             SEE PI-BESETH.

## Bubastis (2)[[@Headword:Bubastis (2)]]

             SEE PI-BESETH.

## Bubier, George Burden[[@Headword:Bubier, George Burden]]

             an English Congregational minister, was born at Reading, February 2, 1823. He lost both his parents while still a boy, joined the Church in 1841, and soon after entered Homerton College. In 1844 he was ordained pastor at Orsett, Essex. Between 1846 and 1864 he labored successively at Brixton, Cambridge, and at Hope Chapel, Salford. He then accepted an invitation to the chair of theology and philosophy in Spring Hill College, in conjunction with the pastorate of Acock's Green Congregational Church. Here he died, March 19, 1869. Mr. Bubier's literary powers were of an unusual order, thus ranking him high as an instructor; yet he gloried, above all things, in his office as an ambassador for Christ. For about fifteen years' he had the management of the literary department of the Nonconformist, and in his hands that journal maintained a high reputation as an organ of free and appreciative criticism. See (Lond.) Cong. Year-book, 1870, page 279.

## Buboici, John Nicholas[[@Headword:Buboici, John Nicholas]]

             historian and bishop of Sagone, Corsica, lived in the 15th century. He is the author of a work entitled De Origine et Rebus gestis Turcarum (Naples, 1496); republished in the Historiae Turcarum by Chalcacondyle (Paris, 1650). See Hoefer, Nouv. Biog. Generale, s.v.

## Bubona[[@Headword:Bubona]]

             in Roman mythology, was a goddess who was said to protect the herds, especially oxen.

## Bucelin, Gabriel[[@Headword:Bucelin, Gabriel]]

             a German Benedictine and historian, was born at Diessenhofen, near Torgau, and died in the abbey of Weingarten, Wurtemberg, in 1691. He was prior of the convents at Feldkirch and Rheinthal, and wrote a large number of works, among which we find Nucleus Historiae Universalis (1654-58): — Annales Benedictini (Augsburg, 1656, fol.): — Aquila Imperii Benedictinam (Venice, 1651): — Menolog. Benedictinum (Feldkirch, 1655, fol.). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch. der theol. Lit. 1:7, 10, 711; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Bucelin, Jean[[@Headword:Bucelin, Jean]]

             a French historian and Jesuit, was born at Cambray in 1571 and died in 1629. He wrote Gallo-Flandria Sacra et Profana (Douay, 1625). See Hoefer, Nouv. Biog. Generale, s.v.

## Bucer[[@Headword:Bucer]]

             (Butzer), MARTIN, coadjutor of Luther, was born at Schlettstadt, in Alsace, in 1491. His real name was probably Butzer, but some say that it was Kuhhorn, for which, agreeably to the taste of his age, he substituted the Greek synonym Bucer (βοῦς, κέρας). He assumed the habit of the Dominicans when only fifteen years of age, and studied at Heidelberg for several years. The writings of Erasmus first shook his faith in Romanism, and afterward, falling in with some of Luther's writings, and hearing Luther himself disputing with the Heidelberg doctors, April 26,1518, he was so impressed as to adopt the doctrines of the Reformation. To escape persecution, he took refuge, in 1519, with Franz von Sickingen; and in 1520 the elector palatine Frederick made him his chaplain. In 1520 he was freed from the obligations of the Dominican order by the archbishop of Speyer on the ground that, joining at so early an age as fifteen, he had been per vim et metum compulsus. In 1522 he became pastor at Landstuhl, in Sickingen's domain, and in the same year married Elizabeth Pallast, thus, like Luther, condemning in his own practice the unscriptural Romanist notion of clerical celibacy. In 1524 he became pastor of St. Aurelia's, in Strasburg, and for twenty years he was one of the great leaders of the Reformation in that city, and indeed throughout Germany, as preacher and professor. His great object throughout life was to promote union among the different Protestant bodies. In 1529 he was deputed by the four towns of Strasburg, Memmingen, Landau, and Constance to the conferences appointed by Philip, landgrave of Hesse, to be held at Marburg. Here Bucer exhibited all the astonishing subtilty and fertility of his mind, equalling the most refined of the scholastic theologians in subtilty and ingenuity. He succeeded in effecting a kind of conciliation between the Lutherans and Zuinglians on the question of the real presence in the Lord's Supper. He afterward attended other conferences on the same subject, and drew up the concordat of Wittemberg in 1536, but endeavored in vain to bring over the Swiss churches. In 1548, at Augsburg, he refused to sign the celebrated Interim of Charles V. This act, exposing him to many difficulties and dangers, made him the more ready to accept the invitation sent to him by Cranmer of Canterbury to come over into England, where he was appointed divinity professor at Cambridge. When Hooper, although he had accepted the bishopric of Gloucester, refused to wear the vestments ordered for the episcopal order, Bucer wrote to him a wise and moderate letter, which incidentally gives a deplorable picture of the state of the Anglican Church at this period. The services, he says, were said in so cold and unintelligible a manner that they might as well have been said in the Indian tongue; neither baptism nor marriage were celebrated with decency and propriety; there were, he says, no catechetical instructions, no private admonitions, no public censures. In 1550 he wrote his Censura, or Animadversions on the Book of Common Prayer, Cranmer having desired to have his opinion of the book, which was for that purpose translated into Latin by Ales (q.v.). Although in the beginning of his work he declares that he found nothing in the book which was not either plainly taken out of Holy Writ, or at least agreeable to it, he urges pretty large alterations to avoid Romanist perversions, many of which were happily carried into effect. Bucer died Feb. 28, 1551, at Cambridge, and was followed to the grave by 3000 persons. Five years afterward (in Mary's time) his body was dug up and publicly burned as that of a heretic. He was a very prolific writer. A full list of his works is given by Haag, La France Prot. 3, 68. A bitterly prejudiced account of him is given by Hook, Eccl. Biog. 3, 190-

218. His Scripts Anglicana, published at Basel (1577, fol.), contains a Biog. of him. An edition of his works, which was to comprise 10 volumes, was commenced by K. Hubert (Basel, 1577), but only one volume appeared. The first good Biog. of Bucer was published by Baum, Capito und Bucer; Leben und ausgewahlte Schriften (Elberf. 1860). — Procter, On Common Prayer, p. 32, 41; Burnet, Hist. of Reformation, 2, 139, 247, 538; Mosheim, Ch. Hist. 3, 162, 167; Herzog, Real-Encyklopadie, 2, 420; Landon, Eccl. Dictionary, 2, 432.

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## Bucer, Gerson[[@Headword:Bucer, Gerson]]

             a Dutch theologian, was born in the latter part of the 17th century at Veere, where he also was settled as minister and spent his life. He was well versed in Hebrew, and also in Church government, upon which he wrote a volume, De Gubernatione Ecclesiae, in opposition to Dorman, a famous English divine. This book drew upon him the hatred of James I, but found so much favor at home that it went very soon to a fourth edition. He died in 1631. He was one of the company appointed by the Synod of Dort for the translation of the Old Test. for the famous Staatenbijbel, or States' Bible. (B.P.)

## Buchan, David[[@Headword:Buchan, David]]

             a Baptist editor, was born in Glasgow, Scotland, March 3, 1807. He was educated for the legal profession, but gave it up; came to Canada in 1834, and settled near the town of Paris, where, through his efforts, a Baptist Church was formed. In 1849 he removed. to Toronto, and started a weekly Baptist newspaper, The Pioneer. Subsequently he was appointed government bursar of Toronto University and colleges, and held this position till his death. He was active in all denominational matters, and, at the time of his death, was president for the third time of the Home Mission  Convention of Ontario. He died October 17, 1877. See Cathcart, Baptist Encyclop. page 1293. (J.C.S.)

## Buchanan, Claudius[[@Headword:Buchanan, Claudius]]

             D.D., vice-provost of the College of Fort William, in Bengal, well known for his exertions in promoting an ecclesiastical establishment in India, and for his active support of missionary and philanthropic labors, was born on the 12th of March, 1766, at Cambuslang, a village near Glasgow. At the age of twenty-one he made his way to London, where he succeeded in attracting the attention of the Rev. John Newton, by whose influence he was sent to Cambridge, where he was educated at the expense of Henry Thornton, Esq., whom he afterward repaid. Buchanan went out to India in 1796 as one of the East India Company's chaplains, and, on the institution of the College of Fort William in Bengal in 1800, he was made professor of the Greek, Latin, and English classics, and vice-provost. During his residence in India he published his Christian Researches in Asia (5th ed. Lond. 1812, 8vo), a book which attracted considerable attention at the time, and which has gone through a number of editions. In 1804 and 1805 he gave various sums of money to the universities of England and Scotland, to be awarded as prizes for essays on the diffusion of Christianity in India. He returned to England in 1808, and during the remainder of his life continued, through the medium of the pulpit and the press, to enforce his views. His reply to the statements of Charles Buller, Esq., M.P., on the worship of the idol Juggernaut, which was addressed to the East India Company, was laid on the table of the House of Commons in 1813 and printed. He died at Broxbourne, Herts, February 9, 1815, being at the period of his death engaged in superintending an edition of the Scriptures for the use of the Syrian Christians who inhabit the coast of Malabar. He published also The Colonial Ecclesiastical Establishment (2d ed. Lond. 1803, 8vo): — Sermons (Edinb. 1812, 8vo);—An Apology for promoting Christianity in India (Lond. 1813, 8vo). His life, by the Rev. Hugh Pearson, was published in 1819 (Lond. 2 vols. 8vo; 5th ed. 1846).

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## Buchanan, George[[@Headword:Buchanan, George]]

             was born in 1506 at Killairn, in Dumbartonshire, and, after having studied at the University of Paris and served for a year in the army, he passed A.B. at St. Andrew's 1525. In 1532 he was appointed tutor to the Earl of Cassilis, with whom he remained in France during five years. Returning from Paris with the earl, he was made tutor to the natural son of James V. Two satires, Palinodia and Franciscanus, which he wrote on the monks, soon drew down their vengeance upon him, and he was imprisoned, but was fortunate enough to escape. Once more visiting the Continent, he successively taught at Paris, at Bordeaux, and at Coimbra, at which latter city the freedom of his opinions again caused his imprisonment. He next spent four years at Paris as tutor to the Marshal de Brissac's son.

During this Continental residence he translated the Medea and Alcestis of Euripides, and began his Latin Version of the Psalms. In 1560 he returned to his native land, and embraced Protestantism. In 1566 he was made principal of St. Leonard's College at St. Andrew's, and in 1567 was chosen as preceptor to James VI. When subsequently reproached with having made his royal pupil a pedant, Buchanan is said to have replied that “it was the best he could make of him.” Buchanan died poor, in 1582. His principal work is Historia Rerum Scoticarum (Edinb. 1582, fol.; in English, Lond. 1690, fol.). As a Latin poet, he ranks among the highest of the modern, especially for his version of the Psalms. All his writings are given in Opera omnia, historica, etc., curante Ruddimanno (Edinb. 1715, 2 vols. 4to); another complete edition was published by Burman (Lugd. Bat. 1725, 2 vols.).

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## Buchanan, George (2)[[@Headword:Buchanan, George (2)]]

             an associate Reformed minister, was born about 1783 at "the Barrens of York." He graduated at Dickinson College in 1805, and shortly after entered the Theological Seminary of the Associate Reformed Church in the city of New York. Having completed this course, he was licensed by the Presbytery of Philadelphia, December 1809. In 1810 he preached in the old court-house in Pittsburgh, and labored in the vacancies of the Monongahela Presbytery till April 1811. Soon after he accepted a call to Steubenville, Ohio., in which charge he labored for about forty-four years, until his death, October 14, 1855. See Sprague, Annals of the Amer. Pulpit, IX, 4:138.

## Buchanan, John Junkin[[@Headword:Buchanan, John Junkin]]

             an Associate Reformed minister, was born at Steubenville, Ohio, January 24, 1817. He graduated at Franklin College, New Athens, in 1838, studied theology in the Associate Reformed Seminary of Allegheny City, and was licensed by the Presbytery of Steubenville in 1841. The next year he served two congregations in Beaver County, Pennsylvania, and was ordained by the Presbytery of Monongahela. After a few years he was obliged, from failing health. to give up his charge. In June 1852, he left the congregations then under his care and retired to recruit himself, but he died. July 27 of the following year. See Sprague, Annals of the Amer. Pulpit, IX, 4:139.

## Buchanan, John, D.D[[@Headword:Buchanan, John, D.D]]

             a minister of the Protestant Episcopal Church, was born near Dumfries, Scotland, in 1748. Having graduated at the University of Edinburgh, he studied law with a view to practicing in his native country; but, having gone to Richmond, Virginia, with his eldest brother, James, a merchant, he conceived an aversion to that profession. After studying theology he returned to Great Britain, and in 1775 received orders in the Church of England. Then he went back to Virginia, preaching occasionally, and for a time was employed as a family teacher. In 1780 he took charge of Lexington parish; and in 1785 became assistant minister to the Reverend Miles Selden, rector of St. John's Church, Henries Parish, Virginia. When Mr. Selden died, Mr. Buchanan succeeded to the rectorship. About the year 1790 he began to preach at the capitol in Richmond. After the burning of the Richmond Theatre, in 1812, the Monumental Church was built, to the rectorship of which bishop Richard C. Moore was invited, and upon the duties of which he entered in 1814. Dr. Buchanan became a sort of assistant to the bishop, and served the new church during bishop Moore's diocesan visitations; but he still retained his office as rector of St. John's, assisted by Rev. William H. Hart of New York. He died in Richmond, December 19, 1822. As a preacher his manner was dignified, but lacked animation; but the chief attribute of his character was his benevolence. Possessed of large means, he ministered most liberally to the wants of the poor. See Sprague, Annals of the Amer. Pulpit, 5:324.

## Buchanan, Joseph H[[@Headword:Buchanan, Joseph H]]

             a Presbyterian minister, was born in Washington County, Pennsylvania, September 22, 1833. He was educated at Muskingum College, Ohio; was ordained by the Muskingum Presbytery in 1862, became pastor at Thornville, Ohio, and died at Rushville, September 6, 1864. See Wilson, Presb. Hist. Almanac, 1866, page 258.

## Buchanan, Robert, D.D[[@Headword:Buchanan, Robert, D.D]]

             a Presbyterian minister, was born at Stirling, Scotland, August 15, 1802. He graduated at the Edinburgh College, and was ordained to the Gospel ministry in 1827. After three brief settlements in country parishes, he was called to Glasgow, where his ministry was eminently successful, and where he was largely interested and successful in promoting measures for the amelioration of the condition of the poor, which Chalmers had inaugurated and personally carried forward with success at Edinburgh. He was moderator of the Free Church General Assembly in 1860. He was one of the foremost leaders of the movement in the disruption of the Church of Scotland, being engaged, not only in counsel at home, but in watching and shaping events in the British Parliament, and in ministerial circles in London.

More than once, when the British government was appealed to by the Church of Scotland — over which it claimed to exercise authority — for protection in the exercise of her spiritual rights and independence, and when great anxiety was felt lest heavier bonds should be placed upon her instead of those which already bound her being loosed, Dr. Buchanan was selected by his brethren as one of a deputation to visit London to enlighten cabinet ministers and. leading members of the Lords and Commons in the great principles which had already been worked out in regard to the  freedom of the Church. He was chosen historian of the movement for disruption, and he prepared a faithful record of the times, which was printed under the title of Ten Years' Conflict (Edinburgh, 1849, 2 volumes, 8vo), and which is the standard history of the measures which led to the disruption. His health giving way under his many and arduous labors, he went to Rome, in hope that the milder climate of Italy would be beneficial, but his constitution was too far undermined to recover. Sleeping peacefully-in his bed one morning, without any premonition, he was called away to his rest, in 1878. (W.P.S.)

## Buchanites[[@Headword:Buchanites]]

             a fanatical sect which arose in Scotland 1783. An ignorant but shrewd woman, named Elspeth Buchan (born 1738), gave out that she was the Spirit of God, the mysterious woman in Revelation 12 in whom the light of God was restored to men. She professed to communicate the Holy Spirit, and pretended that she had brought forth a man-child, “who was to rule with a rod of iron,” in the person of the Rev. Hugh White, minister of the Relief Presbytery at Irvine, who, though an educated man, gave himself up to this delusion. A number of persons joined them. Driven from Irvine by a popular tumult, they made a settlement at New Cample, enjoying community of goods, and living in concubinage and adultery. Mrs. Buchan promised her deluded followers “translation” instead of death, but unfortunately died herself March 29, 1791. The community held together for a while, but Mr. White left them in 1792 and went to Virginia, where he became a Universalist preacher. The establishment was removed to Crocketford, where its last survivor, Andrew Innes, died in 1845. — Train, The Buchanites from first to last (Edinb. 1846, 18mo).

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## Buchel, Jan Van[[@Headword:Buchel, Jan Van]]

             a Belgian bishop, was born at Tournay. He was first instructor in a school, then canon of St. Qusentin and dean of Notre Dame. and finally bishop in 1262. He was exceedingly jealous, of his episcopal prerogatives, yet nevertheless bore the reputation of being virtuous and a great lover of the arts. He died at Tournay in 1266. See Hoefer, Nouv. Biog. Generale, s.v.

## Buchenroder, Michael[[@Headword:Buchenroder, Michael]]

             a Protestant theologian of Germany, who died at Heldburg, July 13, 1682, wrote, De Duabis alis Gog et Magog: — Vaticinia de Irruptione Gog et Magog in Monte Israel, Horumque Finali Excidio. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bucher, Egidius[[@Headword:Bucher, Egidius]]

             a Belgian Jesuit, was born in 1576, joined the order in 1598, became its rector, and died at Dornach, March 8, 1665. He wrote, Disput. Historica de Primis Tungromrum seu Leodiensium Episcopis: — Chronographia Historiae Leodiensis: — Belgium Romanum Ecclesiasticum: — et Civile: —Doctrina Temporis. See Alegambe, Bibliotheca Scriptorum Societatis Jesu; Acta Eruditorum Latinae; Papadolphi, Historia Gymnasii Palavini; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bucher, George B[[@Headword:Bucher, George B]]

             an English Congregational minister, was born in London in 1812. He made a profession of religion at an early age, went to Canada when eighteen, and in 1836 entered the ministry as a missionary of the Methodist body in Upper Canada. In 1854 he transferred his relations to the Congregationalists, and in the following year settled at Granby, where he  died, August 31, 1866. Mr. Bucher was zealous anti faithful to the full extent of his physical ability. See (Lond.) Cong. Year-book, 1867, page 273.

## Bucher, John Conrad[[@Headword:Bucher, John Conrad]]

             a minister of the Reformed (Dutch) and German Reformed Churches, was born in Switzerland, June 10, 1730. He came to America in 1755 as a military officer — the British, from policy, choosing German officers for German troops — and was ordained in 1762. He was pastor at Carlisle, Pennsylvania, in 1763-68; also at Middletown, 1765-68; Hummelstown, 1765-67; Falling Spring, 1765-68; and at Lebanon, etc., 1768-80, where he suddenly died, August 15, 1780. He was remarkable for having acquired a rich flow of language and unprecedented copiousness and energy of thought, which rendered him useful, and attracted the attention of all who heard him. See Corwin, Manual of the Ref. Church (3d ed.), page 204; Harbaugh, Fathers of the Germ. Ref. Church, 2:109.

## Bucher, Jordan[[@Headword:Bucher, Jordan]]

             a Roman Catholic theologian of Germany, who died March 18, 1870, was the author of Leben Jesu (Stuttgard, 1857, 2 volumes): — Die heiligen Schriften des Neuen Testaments nach den besten katholischen alteren sund neuern Schriftauslegern practisch erklart (Schaffhausen, 1855-66, 4 volumes, comprising only the Gospels and the Acts of the Apostles): — Chronologie des Neuen Testaments. Mit yeschichtlichen, exegetischen u. synoptischens Erirterungen (Augsburg, 1865). (B.P.)

## Bucher, Samuel Friedrich[[@Headword:Bucher, Samuel Friedrich]]

             a Lutheran theologian of Germany, was born September 16, 1692, at Rengersdorf, in Lusatia. He studied at Wittenberg, and was appointed professor of antiquities there. In 1726 he was made rector of the public school, but in 1728 he accepted an appointment at Zittau, where he died, May 12, 1765. He wrote, Disp. de Velato Hebraeosum Synaeceo (Wittenberg, 1715): — Disp. de Conicluso Hebrceorum Synaeceo (ibid. 1716): — De Occulta Hebraeorum Sponsa (ibid. eod.): — Antiquitates de Velatis Hebraeorum et Graecorum Foeminis (1717): — Tractatus de Conclusis Hebraeorum Feminis (eod.): — Antiquitates Passionales (1721): — Grammatica Hebraea (1722): — Antiquitates Selectae in Universam Scripturam (volume 1, 1723): — Philosophia prima s.  Metaphysica Dogmatica (eod.): — Thesaurus Orientis (Frankfort, 1725): — Antiquitates Biblica ex Novo Testamento Selectae, Consuetudines, Ritus, Formulas Veterum Examinantes (Wittenberg, 1729). See Steinschneider, Bibliographisches Handbuch, p. 27, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Buchfelder, Ernst Wilhelm[[@Headword:Buchfelder, Ernst Wilhelm]]

             a Reformed theologian of Germany, was born June 5, 1645, at Bentheim, and first studied law. In 1669 he attended the preaching of Theodor Under- Eyck, court-preacher to the landgravine Hedwig Sophia of Hesse-Cassel, who impressed him so deeply that, although twenty-four years of age, he betook himself to the study of theology. For this purpose he went to Utrecht. Having finished his studies, he went to Bremen, where he remained two years, regularly attending. the sermons and devotional exercises of Under-Eyck, who, since 1670, was pastor of St. Martin's. In 1678 he received his first appointment as preacher in Gluckstadt, in Holstein, and in the following year he was elected president of the Latin school at Emden, in East Friesland. In 1684 he was called to Budingen, and in 1688 to Einden, where he died, March 8, 1711. He is the author of only one hymn, which may be regarded as a jewel of the Reformed hymnology: Erleucht mich, lerr, mein Licht (Engl. transl. in Mill's Horae Germ. page 39, "Impart, O Lord, my light?”) See Koch, Gesch. des deutschen Kirchenliedes, 6:14 sq. (B.P.)

## Buchner, Gottfried[[@Headword:Buchner, Gottfried]]

             a Protestant theologian of Germany, was born in 1701 at Riedersdorf. He studied at Jena, and died as rector at Querfurt in 1780. He is best known as the author of Biblische Real- und Verbal-Hand-Concordam (15th ed. Brunswick, 1877). He also published a number of homiletical works. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bucholtz, Andreas Henricus[[@Headword:Bucholtz, Andreas Henricus]]

             a Lutheran theologian of Germany, was born November 25, 1607, at Schiningen. He studied at Wittenberg, was in 1632 co-rector in his native city, in 1634: at Rostock, in 1636 at Helmstadt, and in 1637 rector of the gymnasium at Lemgov. In 1639 he went to Rinteln, where he lectured on philosophy. In 1645 he was made professor of theology, and in 1647 he accepted a call to Brunswick. In 1663 he was appointed first court-  preacher and superintendent at Wolffenbuttel, and he died May 20, 1671. He wrote, Philosophia Practica: — Tractatus Theologicus de Ecclesiae Romanae Pontifici Subjectae Indulgentiis: — Hans-Andachten, etc. See Witte, Memoriae Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bucholtz, Heinrich[[@Headword:Bucholtz, Heinrich]]

             a Lutheran theologian of Hamburg, where he also was appointed deacon of St. Nicholas in 1653, and died January 16, 1660, is the author of a Commentary on the Book of Ecclesiastes, which he published in rhyme. See Moller, Cimbria Literata; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Bucholtzer, Abraham[[@Headword:Bucholtzer, Abraham]]

             a Lutheran theologian of Germany, was born at Schonau, in Saxony, September 28, 1529. He studied at Frankfort and Wittenberg, was in 1556 rector at Grunberg, in Silesia, and then pastor at Sprottau, Crossen, and Freystadt. He died June 14, 1584. He wrote, Isagoge Chronologica ab Initio Mundi ad Exiliun Israelitarum in Babylone: — De Annorum serie in Sacris Bibliis: — De Idea boni Pastoris. See Adam, Vita Eruditorum; Freheri Theatrum Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Buchsenschutz, Ludwig Jacob Theodor[[@Headword:Buchsenschutz, Ludwig Jacob Theodor]]

             a Lutheran minister of Germany, was born March 20, 1814. In 1846 he entered upon his first ministerial duties, and in 1853 was appointed superintendent of the Lutzelstein diocese in Alsace. In 1859 he was removed to Weyer, the centre of his diocese, where he labored for twentythree years, zealously defending the sacred rights of evangelical faith. He died July 6, 1882. (B.P.)

## Buck, Benjamin[[@Headword:Buck, Benjamin]]

             a Baptist minister, was born in Maine in 1768. His early associations were with the Congregationalists, but he united with the Baptists in 1800. He was ordained in 1817, at which time he became pastor of the churches at Orland and Bucksport. The following year he removed to Eastport, where he remained about one year, and then became pastor of the Church at Machias Port, where he continued from 1819 to 1825. He was called to Sullivan in 1826, where he remained about three years. After brief settlements in two or three places, he took charge of the Church at Harrington in 1833, remaining there till 1840. He retired in 1843 from the active duties of the ministry, and died December 10, 1844. Mr. Buck was a good representative of a class of Baptist ministers in Maine who, without much scholarly education, did much in laving the foundations of what have since become. strong and efficient churches. See Millett, Hist. of the Baptists of Maine, page 437. (J.C.S.)

## Buck, Charles[[@Headword:Buck, Charles]]

             an English Independent minister, was born in 1771. He served the churches at Sheerness, Hackney, and London, and died in 1815. He is the author of A Theological Dictionary (Lond. 1802, 2 vols. 8vo), which has since been considerably enlarged by Dr. Henderson (Lond. 1847, 8vo), and has had a wide circulation both in England and America. Though too small to suffice as a book of reference, it displays a remarkable talent for clearness of definition and description. It has been of much use in the preparation of this Cyclopaedia. His Anecdotes, Religious, Moral, and Entertaining

(Lond. 1799, 12mo; 10th ed. 1842), has likewise gained a great popularity.

— Allibone, Dictionary of Authors, 1, 276.

## Buck, Charles (2)[[@Headword:Buck, Charles (2)]]

             an English Independent minister, was born in 1771. He served the churches at Sheerness, Hackney, and London, and died in 1815. He is the author of A Theological Dictionary (Lond. 1802, 2 vols. 8vo), which has since been considerably enlarged by Dr. Henderson (Lond. 1847, 8vo), and has had a wide circulation both in England and America. Though too small to suffice as a book of reference, it displays a remarkable talent for clearness of definition and description. It has been of much use in the preparation of this Cyclopaedia. His Anecdotes, Religious, Moral, and Entertaining

(Lond. 1799, 12mo; 10th ed. 1842), has likewise gained a great popularity.

— Allibone, Dictionary of Authors, 1, 276.

## Buck, Johann Christian[[@Headword:Buck, Johann Christian]]

             a Lutheran theologian of Germany was born April 11, 1672, at Grifenheinichen, near Wittenberg. He studied at Wittenberg and Leipsic, was in 1700 preacher, and in 1712 superintendent at Torgau; in 1715 he was made doctor of theology, and in 1723 first court-preacher at Dresden. where he died, October 19. He wrote De ἀρχοντομαχίᾷ Circa Sacra, de ποδολατρείᾷ Romani Pontificis; de anno Hebraeorum Jubilaeo. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Ranft, Lehen der chursachsischen Gottesgelehrten; Gleich, Annales Ecclesiastici. (B.P.)

## Buck, John De[[@Headword:Buck, John De]]

             a Reformation martyr, was burned for reading the Scriptures, May 10, 1545, at Gaunt, in Germany. See Fox, Acts and Monuments, 4:384.

## Buck, Minerson Erastus[[@Headword:Buck, Minerson Erastus]]

             a Protestant Episcopal clergyman of the diocese of Missouri, graduated at Nashotah Theological Seminary (Wisconsin), and was ordained in 1874. From 1874 to 1876 he was rector of Trinity Church, Three Rivers, Michigan; and from 1876 until the close of his life had charge of St. Luke's Church, Kansas City, Missouri. He died January 20, 1879. See Prot. Episc. Almanac, 1880, page 170.

## Buck, William Calmes[[@Headword:Buck, William Calmes]]

             a Baptist minister, was born in what is now Warren County, Virginia, August 23, 1790. He was ordained in 1812, served as a lieutenant in the United States army during the war of that year lived in Union County, Kentucky, a number of years, having the pastoral charge of several churches, and moved to Louisville in 1836, where he became pastor of the First Church While living there he was, for most of the time, editor of the Baptist Banner and Western Pioneer. For three years (1851-54) he was secretary of the Bible Board of the Southern Baptist Convention, and pastoi in Columbus, Mississippi, for three years (1854-57). After preaching for a short time in one or two other places he removed to Marion, Alabama, and after being engaged for a year or two in editorial work, he labored as a missionary in the Confederate army. In 1866 he removed to Texas, and died at Waco, May 18, 1872. Among his published writings are  The Baptist Hymn-book, The Philosophy of Religion, and The Science of Life. See Cathcart, Baptist Encyclop. pages 156, 157. (J.C.S.)

## Buck, William Foster[[@Headword:Buck, William Foster]]

             an English Congregational minister, was born at Chatham in 1802. He was converted in youth, and received his ministerial preparation at Hoxton College. He went, in 1827, to Burton-on-Trent, where he preached sixteen months, and then became co-pastor at Canterbury. In 1830 Mr. Buck removed to Harleston, Norfolk, and after laboring here eight years, he preached at Burton-on-Trent nine years, and then removed to Ross, where he remained until his death, September 1, 1867. Mr. Buck was an affectionate and sympathizing pastor, as well as a faithful and devoted minister. See (Lond.) Cong. Yearbook, 1868, page 356.

## Buckbridge (Buckeridge Or Buckridge), John[[@Headword:Buckbridge (Buckeridge Or Buckridge), John]]

             an English prelate of the first part of the seventeenth century, was born at Draycott, near Marlborough, Wiltshire. He was educated under Mullcaster, in Merchant Taylors' School, and at St. John's College, Oxford, where, from a fellow, he became doctor of divinity and president (1605)., He afterwards succeeded Lancelot Andrews in the vicarage of St. Giles, Cripplegate. On June 6, 1611, Buckbridge was consecrated bishop of Rochester, and afterwards set forth a learned book in opposition to Johnῥ Fisher, De Potestate Papae in Temporalibus (Lond. 1614). He was transferred to the bishopric of Ely in 1626, died May 23,1631, and was buried in the parish church of Bromley, Kent. Bishop Buckbridge also published Sermons (1618), etc. See Fuller, Worthies of England (ed. Nuttall), 3:327.

## Bucker, George[[@Headword:Bucker, George]]

             an English martyr, was apprehended by the inquisitors appointed under the Six Articles Act, and taken to London, where he was sent to prison, and remained two years in a filthy room hardly large enough for him to stand in. He was declared a heretic, and for this cause was burned in 1544. See Fox, Acts and Monuments, 5:520.

## Buckeridge, John[[@Headword:Buckeridge, John]]

             a Church of England divine and prelate, was born near Marlborough, date unknown. He was educated at Cambridge, and was made D.D. there in 1596. He was afterward rector of North Fambridge, and prebendary of Hereford; in 1604 he became archdeacon of Northampton, and vicar of St. Giles's, Cripplegate. Becoming chaplain to the king, he grew rapidly in favor; became president of St. John's College, 1605; canon of Windsor, 1606; bishop of Rochester, 1611, whence he was translated to Ely in 1626, and died May 23,1631. He was a man of great learning and piety. His writings include De potestate Papae in rebus temporalibus sive in regibus deponendis usurpata, etc. (Lond. 1614, 4to); a Discourse on kneeling at the holy Communion; and Sermons (1618). — Hook, Eccl. Biog., 2, 222; Allibone, Dictionary of Authors, 1, 277.

## Buckeridge, John (2)[[@Headword:Buckeridge, John (2)]]

             a Church of England divine and prelate, was born near Marlborough, date unknown. He was educated at Cambridge, and was made D.D. there in 1596. He was afterward rector of North Fambridge, and prebendary of Hereford; in 1604 he became archdeacon of Northampton, and vicar of St. Giles's, Cripplegate. Becoming chaplain to the king, he grew rapidly in favor; became president of St. John's College, 1605; canon of Windsor, 1606; bishop of Rochester, 1611, whence he was translated to Ely in 1626, and died May 23,1631. He was a man of great learning and piety. His writings include De potestate Papae in rebus temporalibus sive in regibus deponendis usurpata, etc. (Lond. 1614, 4to); a Discourse on kneeling at the holy Communion; and Sermons (1618). — Hook, Eccl. Biog., 2, 222; Allibone, Dictionary of Authors, 1, 277.

## Bucket[[@Headword:Bucket]]

             (דְּלי, deli', or דַּלי, doli', from hanging down), a vessel to draw water with (Isa 40:15); so ἀντλῆμα, in Joh 4:11; spoken metaphorically of a numerous issue (Num 24:7). SEE WATER.

## Bucket (2)[[@Headword:Bucket (2)]]

             (דְּלי, deli', or דַּלי, doli', from hanging down), a vessel to draw water with (Isa 40:15); so ἀντλῆμα, in Joh 4:11; spoken metaphorically of a numerous issue (Num 24:7). SEE WATER.

## Buckingham, Daniel[[@Headword:Buckingham, Daniel]]

             a Congregational minister, graduated at Yale College in 1735; was ordained pastor of the Church at Green Farms, Connecticut, March 19,  1742, and died in May 1766. See Sprague, Annals of the Amer. Pulpit 1:648.

## Buckingham, John Of[[@Headword:Buckingham, John Of]]

             an early English prelate was born in the town so named in Bucks County. He was educated in the university of Oxford, and although slandered for want of learning, was a great disputant and well-studied scholar, as his works declare. He was made bishop of Lincoln, where several contests between him and pope Boniface IX took place, and the latter inl revenge removed him from Lincoln to Lichfield, "that is, from the hall into the kitchen," says Fuller. He resigned the episcopacy in 1397, and lived and died in private at Canterbury. He indented with the prior and convent of Canterbury to build him a chantry-chapel near his sepulchre, which Fuller found not performed. See Fuller, Worthies of England (ed. Nuttall), 1:196.

## Buckingham, Thomas (1)[[@Headword:Buckingham, Thomas (1)]]

             a Congregational minister, was a native of Wales. He emigrated to America and settled in Milton, Connecticut; was ordained pastor of the Church in Saybrook in 1669 or 1670; was one of the founders and trustees of the institution that afterwards became Yale College; was moderator of the Synod of 1708 that produced the Saybrook Platform, and died in 1709. See Sprague, Annals of the Amer. Pulpit, 1:260.

## Buckingham, Thomas (2)[[@Headword:Buckingham, Thomas (2)]]

             a Congregational minister, son of the foregoing, was born in 1679. He graduated at Harvard College in 1690, was ordained pastor of the Second Church, Hartford, Connecticut, and died November 19, 1731. He published an election sermon. See Sprague, Annals of the Amer. Pulpit, 1:260.

## Buckland, Rabbi Joseph Wales, D.D[[@Headword:Buckland, Rabbi Joseph Wales, D.D]]

             a Baptist minister, was born at Deerfield, Oneida County, N.Y., December 16, 1829. His father was a Baptist minister. The son was a graduate, with valedictory honors, at Madison University in the class of 1849. His taste for historical studies was developed and matured in the excellent private library of Reverend W.R. Williams, D.D., of New York. His theological studies were pursued at the Union Theological Seminary, N.Y., where he graduated in 1855. On June 21 of the same year he was ordained pastor of the Olive Branch Baptist Church, in Madison Street, N.Y., where he remained but a short time. After serving the Church in Sing Sing for a time (1857-64), he returned, in 1865, to New York, and for five years was pastor of the Calvary Baptist Church in Twenty-third Street. In 1867 he became professor of ecclesiastical history in the Rochester Theological Seminary, and labored with the most untiring industry until his physical energies broke down, and he died January 30, 1877. See (N.Y.) Examiner and Chronicle. (J.C.S.)

## Buckland, Ralph[[@Headword:Buckland, Ralph]]

             an English divine, was born at West Harptree in Somersetshire, about 1564, and was educated at Magdalen College, Oxford. In 1579 he apostatized to the Romish Church, and, after acting as a missionary in variouis parts died in 1611. He published, among other works, a translation of some Lives of the Saints from Surius, and a Dissuasive from Attending Protestant Places of Worship, etc.

## Buckland, William D.D.[[@Headword:Buckland, William D.D.]]

             an eminent English geologist. Dr. Buckland was born at Axminster, in Devon, in the year 1784. He received his early education at Winchester, and in 1801 obtained a scholarship in Corpus Christi College, Oxford. He took his degree of B.A. in 1803, and was elected a fellow of his college in 1808. At this time Oxford was the most unpromising school in the world for natural science. The tastes of young Buckland led him to the study of mineralogy, and in 1813 we find him appointed to the readership of mineralogy, and in 1818 to the readership of geology. In these positions he succeeded in attracting attention to the departments of physical science which he thought. But as he excited interest he also excited opposition, and every onward step that he made toward giving the science of geology a position in the University, raised an opponent to its claims. Through his long life he had to fight for his science in his Alma Mater. But he gained the victory, and Strickland and Phillips, his successors, have obtained a universal recognition of the value and importance of their teachings. In 1820 Dr. Buckland delivered a lecture before the University of Oxford, which was afterward published under the title of Vindiciae Geologicae; or, the Connection of Religion with Geology explained (Lond. 1823). In this work he showed that there could be no opposition between the works and the word of God. In 1823 he published Reliquiae Diluvianae; or, Observations on the Organic Remains attesting the Action of a universal Deluge. His contributions to the Proceedings of the Geological Society were very numerous, and in the first volume of the “Bibliographia Geologiae et Zoologiae,” published by the Ray Society in 1848, we find references to sixty-one distinct works and memoirs. In 1825 Dr. Buckland accepted from his college the living of Stoke Charity, near Whitchurch, Hants; in the same year he was promoted to a canonry in the cathedral of Christ Church, and married Miss Mary Morland, of Abingdon. In 1818 he had been elected a fellow of the Royal Society; and in 1829 he was chosen a member of the council of that body, and was re-elected on each successive occasion till his illness in 1849. In 1813 he became a fellow of the Geological Society, and was twice elected president of that body. He took an active interest in the foundation of the British Association for the advancement of science, and was one of those who took the bold step of inviting this body to hold its second meeting in the University of Oxford. On this occasion he was president of the association. From that time to 1848 he was constantly present at the meetings of the body, and read many of his papers before them. In 1847 Dr. Buckland was appointed a trustee of the British Museum, and took an active part in the development of that department more especially devoted to geology and paleontology. His only contribution to any branch of theology is his Bridgewater treatise on Geology and Mineralogy considered with reference to Natural Theology (Lond. 1837, 2d ed. 2 vols. 8vo; Philadel. 1 vol. 12mo; also in Bohn's Library, 12mo). His brain gave way from excessive labor in 1850, but he lingered till Aug. 14, 1856, when he died at Clapham. — London Athenaeum, No. 1504.

## Buckland, William D.D. (2)[[@Headword:Buckland, William D.D. (2)]]

             an eminent English geologist. Dr. Buckland was born at Axminster, in Devon, in the year 1784. He received his early education at Winchester, and in 1801 obtained a scholarship in Corpus Christi College, Oxford. He took his degree of B.A. in 1803, and was elected a fellow of his college in 1808. At this time Oxford was the most unpromising school in the world for natural science. The tastes of young Buckland led him to the study of mineralogy, and in 1813 we find him appointed to the readership of mineralogy, and in 1818 to the readership of geology. In these positions he succeeded in attracting attention to the departments of physical science which he thought. But as he excited interest he also excited opposition, and every onward step that he made toward giving the science of geology a position in the University, raised an opponent to its claims. Through his long life he had to fight for his science in his Alma Mater. But he gained the victory, and Strickland and Phillips, his successors, have obtained a universal recognition of the value and importance of their teachings. In 1820 Dr. Buckland delivered a lecture before the University of Oxford, which was afterward published under the title of Vindiciae Geologicae; or, the Connection of Religion with Geology explained (Lond. 1823). In this work he showed that there could be no opposition between the works and the word of God. In 1823 he published Reliquiae Diluvianae; or, Observations on the Organic Remains attesting the Action of a universal Deluge. His contributions to the Proceedings of the Geological Society were very numerous, and in the first volume of the “Bibliographia Geologiae et Zoologiae,” published by the Ray Society in 1848, we find references to sixty-one distinct works and memoirs. In 1825 Dr. Buckland accepted from his college the living of Stoke Charity, near Whitchurch, Hants; in the same year he was promoted to a canonry in the cathedral of Christ Church, and married Miss Mary Morland, of Abingdon. In 1818 he had been elected a fellow of the Royal Society; and in 1829 he was chosen a member of the council of that body, and was re-elected on each successive occasion till his illness in 1849. In 1813 he became a fellow of the Geological Society, and was twice elected president of that body. He took an active interest in the foundation of the British Association for the advancement of science, and was one of those who took the bold step of inviting this body to hold its second meeting in the University of Oxford. On this occasion he was president of the association. From that time to 1848 he was constantly present at the meetings of the body, and read many of his papers before them. In 1847 Dr. Buckland was appointed a trustee of the British Museum, and took an active part in the development of that department more especially devoted to geology and paleontology. His only contribution to any branch of theology is his Bridgewater treatise on Geology and Mineralogy considered with reference to Natural Theology (Lond. 1837, 2d ed. 2 vols. 8vo; Philadel. 1 vol. 12mo; also in Bohn's Library, 12mo). His brain gave way from excessive labor in 1850, but he lingered till Aug. 14, 1856, when he died at Clapham. — London Athenaeum, No. 1504.

## Buckle[[@Headword:Buckle]]

             (πόρπη), a clasp or brooch, in this instance of gold, sent by Alexander Balas to Jonathan Maccabaeus a present of honor, in conformity with customs of royal courtesy (1Ma 10:89; 1Ma 11:58; comp. 14:44; so Josephus, πόρπη, Ant. 13, 4, 4; 5, 4). A similar usage is referred to by Trebellius Pollio (in Claud.), and the use of such ornaments is illustrated by Pliny (33:3); comp. Schleusner, Lex. s.v.; Smith, Dict. of Class. Ant. s.v. Fibula.

## Buckle (2)[[@Headword:Buckle (2)]]

             (πόρπη), a clasp or brooch, in this instance of gold, sent by Alexander Balas to Jonathan Maccabaeus a present of honor, in conformity with customs of royal courtesy (1Ma 10:89; 1Ma 11:58; comp. 14:44; so Josephus, πόρπη, Ant. 13, 4, 4; 5, 4). A similar usage is referred to by Trebellius Pollio (in Claud.), and the use of such ornaments is illustrated by Pliny (33:3); comp. Schleusner, Lex. s.v.; Smith, Dict. of Class. Ant. s.v. Fibula.

## Buckler[[@Headword:Buckler]]

             stands in the authorized version as the representative of the following Heb. words:

1. מגֵן, magen' (protecting), a smaller and more portable shield (2Sa 22:31; 1Ch 5:18; Job 15:26; Psa 18:2; Psa 18:30; Pro 2:7; Son 4:4; Jer 46:3; elsewhere

“shield”).

2. סֹחֵרָה, socherah' (from its surrounding the person), occurs but once figuratively Psa 91:4).

3. צִנָּה, tsinnah' (a covering), a large shield protecting the whole body (“ buckler,” Psa 35:2; Eze 23:24; Eze 26:8; Eze 38:4; Eze 39:9; elsewhere “shield” or “target;” the ἀσπίς of Sir 27:5).

4. רֹמִח, ro'mach (from its piercing), a lance or spear (as it is often rendered, improperly “buckler” in 1Ch 12:8). SEE ARMOR.

The buckler or shield was a principal piece of protective armor with ancient warriors, being worn in connection both with the spear and the bow (2Ch 14:8; 2Ch 17:17; Jer 6:23). Of the above names for this implement, the socherah, according to Jahn, designates the targe or round form (see Gesenius, Thes. p. 947). Two others of these terms (combined in Eze 39:9; Jer 46:3) appear to denote respectively the small (nagen) and the large (tsinnah) kind, the latter screening the entire person (Virg. Es. 2:227; Tyrtiei Carm. 2, 23 sq.), as is evident from 1Ki 10:16-17; 2Ch 9:16. The Mishna (Chelim, 24, 1) names three species of shield, the large (הכפו תריס), the middle, used in discipline, and the small (דיצת הערביים). The larger kind probably protected even the head (Josephus, Ant. 6, 5, 1; comp. Diod. Sic. v. 30). In like manner, among the Greeks and Romans a small shield was called θυρεός (σάκος in Homer), scutum, and a large one ἀσπίς, clypeus (comp. Josephus, War, 3, 5, 5). It is uncertain, however, whether the Heb. shields were of the same form; we only know that the later Jews in the time of the Romans carried oval shields (see Jahn, Archaeol. II, 2, pl. 11, 6, 8; those of the Egyptians being rounded only at the top, Wilkinson, 1, 298 sq.). The word שֶׁלֶט, she'let, which the old translators give very variously, designates probably the shield, and indeed those used on state occasions (Jer 51:11; Eze 27:11; Son 4:4), rather than quiver. The (larger) shields were generally of wood (comp. Pliny, 16:77; Virg. En. 7, 632), and covered with thick leather (especially hippopotamus hide, Pliny, 8:39; but the skins of other pachydermatous animals are still employed in Africa; see Ruppell, Arab. p. 34; Pallme, Beschreib. von Kordofan, p. 42) or metal. Leather shields (Iliad, v. 452; 12:425) consisted either of simple undressed ox (or elephant) hide (Herod. 7:91; Strabo, 17, p. 820, 828), or of several thicknesses of leather, sometimes also embossed with metal (Iliad, 7, 219 sq.; 12:294 sq.); hence those captured from foes might be burnt

(Eze 39:9). The leather of shields required oiling (2Sa 1:21; Isa 21:5; comp. “laeves clypei,” Virg. AEn. 7, 626), so that they should not injure by moisture; hence they gleamed in the distance; sometimes they were even smeared with blood (Nah 2:4 [?]), so as to present a frightful appearance. Copper (“brazen”) shields were, as it appears (1Sa 17:6; 1Ki 14:27); also in use (comp.

χαλκασπίδες for heavy-armed troops, in Polyb. 4:69, 4; v. 91, 7); as even gold ones in the equipment of the general (1Ma 6:39), i.e. probably studded with gold; although those named in 1Ki 10:16 sq.; 1Ki 14:26, as shields of parade (comp. the silver shields of Pliny, 8:82), borne before the king in festive processions (1Ki 14:28), may well have been of massive metal (comp. the golden shields of the Carthaginians, Pliny, 35:3; on the overlaying of shields [with gold, ivory, etc.], see Athen. 12:534; among the Romans every shield was inscribed with the soldier's name, Veget. Milit. 2, 18). The same custom appears also in the gold shields sent as gifts of honor to Rome (1Ma 14:24; 1Ma 15:18; comp. 1Ma 6:2; Josephus, Ant. 14, 8, 5; Sueton. Calig. 16). During a march the soldiers carried their shields (covered with a leather case, σάγμα

or ἔλυτρον, involuera, as a protection from dust, Isa 20:6; comp. the Schol. ad Aristoph. Acharn. 574; Plutarch, Lucull. 26; Caesar, Bell. Gall. 2, 21; Cicero, Nat. Deer. 2, 14) hanging on their shoulder (Iliad, 16, 803); but in the camp by a strap on the left arm (Iliad, 16, 802; Virg. AEn. 2:671 sq.; Pliny, 33:4; AElian, Var. Hist.; 11, 9; hence the phrase ἐπ᾿ ἀσπίδα, Xenoph. Cyrop. 7, 5, 6; Arrian, Alex. 1, 6,12, means on the shield side, or left, comp. Anab. 4, 3, 26). See generally Ortlob, De seutis et clypeis Hebr. (Lips. 1718); Caryophilus, De clypeis vett. (Lugd. Bat. 1751); Spanheim, ad Julian, p. 241; Jahn, Archaol. II, 2:401 sq.; on the Homeric shield, Kopke, Kriegswes. der Griech. p. 108 sq. The decoration of the Jewish palaces (1Ki 10:16; 1Ki 14:26; Son 4:4; comp. Philo, Opp. 2, 591) and Temple (1Ma 4:57; 1Ma 6:2; comp. Strabo, 13:600; Arrian, Alex. 6, 9, 6; Pliny, 35:3) with golden shields was a peculiar practice. In the Temple at Jerusalem the shields of David were suspended as mementos (2Ki 10:10); see Rexrath, De clypeis in loco sacro suspensis (Lips. 1737). The suspension of the shields of Tyre in Eze 27:10-11, is a military allusion, by way of ostentation, to the ensigns of foreign nations displayed as allies (see Henderson, Comment. in loc.). SEE SHIELD.

## Buckler (2)[[@Headword:Buckler (2)]]

             stands in the authorized version as the representative of the following Heb. words:

1. מגֵן, magen' (protecting), a smaller and more portable shield (2Sa 22:31; 1Ch 5:18; Job 15:26; Psa 18:2; Psa 18:30; Pro 2:7; Son 4:4; Jer 46:3; elsewhere

“shield”).

2. סֹחֵרָה, socherah' (from its surrounding the person), occurs but once figuratively Psa 91:4).

3. צִנָּה, tsinnah' (a covering), a large shield protecting the whole body (“ buckler,” Psa 35:2; Eze 23:24; Eze 26:8; Eze 38:4; Eze 39:9; elsewhere “shield” or “target;” the ἀσπίς of Sir 27:5).

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## Buckler, Benjamin, D.D[[@Headword:Buckler, Benjamin, D.D]]

             a learned English clergyman and antiquary, was born in 1716, and educated at Oriel College, Oxford, where he graduated as master of arts in 1739. He afterwards became a fellow of All Souls' College, and there took his degrees in divinity. In 1755 he was presented to the vicarage of Cumnor in Berkshire, and was also rector of Frilsham, in the same county. He died in December, 1780. For an account of his publications, see Allibone, Dict. of Brit. and Amer. Authors, s.v.; Chalmers, Biog. Dict. s.v.

## Buckley, James (1)[[@Headword:Buckley, James (1)]]

             an English Wesleyan minister, was born at Crampton, near Oldham, Lancashire, December 20, 1770. His parents were members of the  Established Church. He united with the Methodist Church in 1785, commenced his ministry in 1791. took an active part in forming the first Wesleyan Missionary Auxiliary Society, was efected Secretary of Home Missions in 1814, became a supernumerary at Llanelly, Wales, in 1832, and died while attending the Centenary Conference at Liverpool, August 24, 1839. Buckley was much esteemed by his brethren. See Minutes of the British Conference, 1842; Wesl. Meth. Mag. 1842, page 265.

## Buckley, James (2)[[@Headword:Buckley, James (2)]]

             an English Congregational minister, was born at Mossley, Lancashire, January 27, 1796. He was brought up in the Church of England. In 1819 he was converted at the Independent Chapel in Cricketslane, Ashton-under- Lyne, became a Sundayschool teacher, and began preaching at mission stations in the neighboring villages. In 1821 he entered Idle Academy, Yorkshire, and in 1825 was ordained pastor at Thirsk, in the North Riding. He accepted a. call to Peiniston, in the West Riding, in 1837, and in 1851 removed to Horbury, near Wakefield. Mr. Buckley's last charge was at Stockport, which he accepted in 1854. Here he died, March 18, 1873. His character was marked by conscientiousness and intensity. See (Lond.) Cong. Year-book, 1874, page 315.

## Buckley, John[[@Headword:Buckley, John]]

             a Methodist Episcopal minister, was born in England in 1805. He emigrated to America in 1827; settled in Bloomfield, Essex County, N.J.; joined the Church in 1828; studied during 1830 for the Wesleyan Academy, Wilbraham; received license to preach in 1831; and in the same year entered the Philadelphia Conference. In 1838 he became superannuated; and in 1840 engaged in business in Bridgeton, N.J., where he died, June 28, 1842. Mr. Buckley possessed more than ordinary ability as a preacher, a well-disciplined mind, and a remarkable aptness in putting the truth. See Minutes of Annual Conferences, 1843, pages 355, 414.

## Buckley, Theodore William Alois[[@Headword:Buckley, Theodore William Alois]]

             an English clergyman and writer, was born in 1825, and was educated at Christ Church, Oxford, where he became chaplain. Being inclined to literature rather than the pastoral work, he removed to London, where his life was chiefly spent in writing books, and in preparing editions of the classics for the booksellers, and in making translations. He also published a History of the Council of Trent (Lond. 1852, small 8vo — the best small manual on that subject extant); the Canons and Decrees of the Council of Trent (Lond. 1851, sm. 8vo). He died in 1856. See Gentleman's Magazine, March, 1856; Allibone, Dictionary of Authors, 1, 278.

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## Buckminster, Joseph[[@Headword:Buckminster, Joseph]]

             a Congregational minister, was born in 1720, settled as minister of Rutland, Massachusetts, and died in 1792. He published several Sermons.

## Buckminster, Joseph S[[@Headword:Buckminster, Joseph S]]

             D.D., son of Joseph, was born at Portsmouth, N. H., 1784. He was carefully educated, first by his father, afterward at Harvard, and studied for the ministry. In 1808 he became pastor of a Congregational Church at Boston; in 1811 he was appointed lecturer in Biblical Criticism at Harvard. His early death, June 8, 1812 (two days before his father's death), was deeply lamented throughout the country. In theology he was a Unitarian with evangelical proclivities; as a preacher, his eminent eloquence gave him great popularity; his gentle manners and faithful labors made him very useful and acceptable as a pastor. His Sermons (1826, 8vo) were reprinted in London; they were reprinted, with additions, in his Works (Boston, 1839, 2 vols. 12mo). His Life will be found in Memoirs of the Buckminsters, Father and Son, by his sister, Mrs. Lee (Boston, 1851, 12mo).

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## Buckminster, Joseph, D.D., an eminent Congregational minister, was born at Rutland, Mass.,[[@Headword:Buckminster, Joseph, D.D., an eminent Congregational minister, was born at Rutland, Mass.,]]

Oct. 14, 1751, and graduated at Yale in 1770. He spent three years in study, and was then chosen tutor in the college, which position he filled for four year, and in 1779 he was ordained pastor of the North Church, Portsmouth, N. H., which station he occupied until his death, June 10, 1812. He was made D.D. by the College of New Jersey, 1803. His publications consist of a memoir of Dr. M'Clintock and a number of occasional discourses. He had a noble spirit and a delicately organized nervous system, from disorder of which he suffered intensely at several periods of his life. His Life was written by his daughter, Mrs. Lee (Boston, 1851, 12mo). ? Sprague, Annals, 2, 108

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## Buckner, John, LL.D[[@Headword:Buckner, John, LL.D]]

             an English prelate, became prebendary of Chichester in 1768, archdeacon in 1792 and was consecrated bishop of that see March 4, 1798. He died May 2, 1824, aged ninety. He published Sermons (1798-1812): — and a Charge (1797). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Buckpitt, James[[@Headword:Buckpitt, James]]

             an English Congregational minister, was born at Trowbridge, March 9, 1800. He embraced religion in early manhood; joined the Independent Church; and in 1825 entered Hackney College for a ministerial preparation. His first charge was at Burwell, Cambridgeshire. In 1839 he removed to Castle Donington, Leicestershire, and three years later took his last charge at Torrington, North Devon, where he died, March 19, 1866. Mr. Buckpitt's perception of evangelical truth was clear his grasp of it was strong; and his enunciation of it from the pulpit was vigorous and earnest. He was indifferent to nothing with which human interests were bound up. In private life he was genial, hospitable, and hearty. See (Lond.) Cong. Year-book, 1867, page 274.

## Bucolus[[@Headword:Bucolus]]

             bishop of Smyrna, consecrated by St. John, is commemorated as "Holy Father," February 6, in the Byzantine calendar.

## Buda, Council Of[[@Headword:Buda, Council Of]]

             (Concilium Budense). Buda, or Ofen, is the capital of Lower Hungary, on the west bank of the Danube.

I. A council was held here September 14, 1279, by Philip, bishop of Fermo, legate of the holy see. Sixty-nine canons were published, containing much the same regulations as others drawn up about that time, and showing that the churches of Hungary and Poland were in great disorder. Eight of these canons relate to the dress and conduct of the clergy. The ninth forbids the clergy to sentence any olne to corporal punishment, or to be present at the trial of capital causes.  The thirteenth relates to the proper reverence. to be observed during divine service; orders all clerks, whenever they pass the altar, the image of the Virgin, or the crucifix, and whenever they enter the choir for the holy office, to bow their heads; also forbids priests to sing the hours without their surplices.

The sixteenth orders that all beneficed clergymen, having the care of souls, shall reside and discharge their duties in person, and not by a curate.

The nineteenth relates to the attendance of all persons who have been cited at synods, and the proper vestments of the prelates present there.

The twenty-second declares that it is not to be suffered that any one should serve at the altar or read the epistle without a surplice and cassock.

The twenty-eighth declares that those persons only are to be admitted to preach who have either the pope's or the bishop's license. Also treats of questors.

The fifty-eighth excommunicated those secular powers which forbade appeals to the holy see.

It is also ordered that all the faithful should hear divine service, and especially mass, every Sunday and holy-day in their own parish, and should not wander to any other Church. See Labbe, Concil. 11:1071.

II. In 1309 cardinal Gentili held a council at Buda.

## Budaeus[[@Headword:Budaeus]]

             SEE BUDE.

## Budaeus (2)[[@Headword:Budaeus (2)]]

             SEE BUDE.

## Budd, Peter[[@Headword:Budd, Peter]]

             an English Wesleyan minister, was born at Devonport, November 29, 1809. He was brought to God in youth through the instrumentality of his sister, entered the ministry in 1835, and died on his last circuit (Kingswood) February 9, 1878. Of transparent honor and fidelity, he was full of Christian kindness and courtesy. His mind was carefully disciplined and stored with knowledge, and his delight was with the Puritan divines. His sermons were vigorous, apt, evangelical. See Minutes of the British Conference, 1878, page 32.

## Budd, Thomas[[@Headword:Budd, Thomas]]

             a Methodist Episcopal minister, was born at New Mills, Burlington County, N.J., February 19, 1783. He experienced religion about 1800, and  in 1803 entered the Philadelphia Conference, in which he did zealous and faithful work until his death, July 10, 1811. Mr. Budd was a young man of good natural abilities, which he had carefully cultured, and deservedly highly esteemed wherever known. He was a stranger to dissimulation, and open-hearted and devout. See Minutes of Annual Conferences, 1811, page 192.

## Buddeus, Johann Franz[[@Headword:Buddeus, Johann Franz]]

             one of the most universally learned theologians of his time, was born at Anclam, Pomerania, June 25, 1667. After studying at Greifswald, he entered the University of Wittemberg, 1685, where he became assistant professor of philosophy in 1687. In 1689 he went to Jena, and 16.2 to Coburg as professor of Greek and Latin. In 1693 he became professor of moral and political philosophy in the new University of Halle, and professor of theology at Jena in 1705. le died Nov. 19, 1729. His vast studies ranged over the fields of law and morals as well as of theology. His theology was Biblical, tending rather toward pietism than rationalism; his philosophy was eclectic and moderate. His principal works are, Elementa philosophiae practicae (Halle, 1679): —Institut. Philosophiae Eclecticae (Halle, 1705, 2 vols.): — Historia ecclesiastica Vet. Test. (Halle, 1726 -29, 2 vols. 4to): — Isagoge ad Theologiam (Lips. 1730, 2 vols. 4to): — Institutiones Theologiae (Lips. 1724, 4to): — Institt. Theol. Moralis (Lips. 1711, 4to): — Miscellanea Sacra (Jen. 1727, 2 vols. 4to): — Theses de Atheismo et Superstitione (Jena, 1716): — Hist. Grit. theolog. dogm. et. mor. (Frkft. 1725, 4to): — Compendium Historice Philosophicae (Halle, 1731, 8vo). He was a distinguished contributor to the Acta Eruditoruns of Leipzig. His writings in the way of disputations, etc., are very voluminous, and may be counted by the hundred. — Hoefer, Biog. Generale, 7, 718; Brucker, Hist. Phil. vol. v; Herzog, Real-Encyklopadie, 2, 428.

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## Buddha, Buddhism[[@Headword:Buddha, Buddhism]]

             Buddha, the “sage,” the “enlightened” (from the Sanscrit buddh, to know), is the title of honor given to the hermit Gotama (Gautama) or Sakyamuni (the “hermit of Sakya”), the founder of Buddhism, the prevailing form of religion in Eastern Asia.

I. His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of various Buddhist nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much new light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incorporation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others as only twenty two. The founder of Buddhism is counted as the fourth. According to the traditions of the Tibetans, he left the divine residence Damba Togar, and came into the kingdom of Magadha, in Southern Behar, where, in the following year, he entered as a five-colored ray the womb of Maha-Maya, the virgin wife of Ssodadani, and was born in the grove of Lomba, through the right armpit of his mother. According to others he was from Ceylon, according to others from an unknown country. From his seventh (according to others, tenth) year he received instruction in all sorts of knowledge; at the age of sixteen (others say twenty) he married a noble virgin, by whom he had two children, a son, Raholi, and a daughter. In the twenty-ninth year of his life the four great spirit kings carried him off to the most holy temple, where he consecrated himself to a clerical life. Then he lived six years as a penitent hermit, and obtained, under the name of Sakyamuni (i.e. the devotee of the house of Sakya), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakadja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B.C. 2214 to 2134; according to the Japanese, he was born B.C. 1027; according to other statements, he died B.C. 543. The last statement is the one now generally adopted.

The main facts which the recent investigations, after comparing the discrepant traditions, have established as highly probable, are the following: Sakyamuni was the son of an Indian king, in the 6th century B.C., educated in the luxury of an Oriental court. Yet he ignored the pleasures of life, and preferred to wander about as a beggar, in order to get the instruction of the Brahmins. He assumed the preaching of a new religion as the great task of his life, and carried it through with great perseverance, notwithstanding the incessant persecution of the Brahmins. He combated principally against the hierarchy and the dogmatic formulas of Brahmaism, in the place of which he made a simple ethical principle the central doctrine of his system, while at the same time he recognised the equal rights of all men, without distinction of birth, rank, and sex. He addressed the people in the language of the people, and taught that the suppression of passion was the only road to a union with the world soul. The aim of life, according to him, is to remove from one's own life, as well as from the lives of others, the obstacles to a suppression of passions, and by love and meekness to assist others in the work of self-deliverance. When he died his bones were scattered all over India, and a religious worship rendered to them. His teachings and rules of wisdom were collected in writing at first in India (Nepaul), in Sanscrit, and afterward in Ceylon, in the Pali language. His disciples and successors have given to his teachings more and more of a dogmatic shape, in which the original simplicity is lost. Gotama, or the Buddha, is generally represented in statues as seated, with his legs crossed, as if in contemplation, as contemplative thought is one of the highest virtues in the system, and is one of the best means of obtaining nirvana (see below), the Buddhist heaven.

II. System of Buddhism. (a) Theology. — Buddhism rejected Brahma as the ruling spirit of the world, and admits no Almighty creator. “It admits no beings with greater supernatural power than man can reach by virtue and knowledge; in fact, several of the Buddhist nations have no word in their languages to express the idea of God.” Buddha takes the place of God, for all practical purposes, in the worship and life of the people. “In India, Buddhism is so mixed with Brahmaism that it is hard to discern the truth, but wherever it is pure it recognizes no God, no Supreme Intelligence — the primary idea of Gotama being that to predicate any Self, any Ego, is an absurdity — no soul, no future life, except as one among a myriad stages of terminable existence. It is not revealed, but discovered by man, any human being who can so far conquer his natural self — his affections, desires, fears, and wants — as to attain to perfect calm, being capable of ‘intuitions' which are absolute truth; wherefore Gotama, though he argued against other creeds, never proved his own by argument, simply asserting ‘I know.' Its sole motors are upadan, the ‘attachment to sensuous objects,' as Mr. Hardy calls it; or, as we should describe it, nature, and karmma, literally, work, the aggregate action which everything in existence must by virtue of its existence produce, and which ex rerum natura cannot die. For example: fruit comes because there is a tree; not because the tree wills it, but because its karmma, its inherent aggregate of qualities, necessitates fruit, and its fruit another tree in infinite continuity. There is a final cause, but it is not sentient. All existences are the result of some cause, but in no instance is this formative cause the working of a power inherent in any being that can be exercised at will. All beings are produced from the upadana, attachment to existence, of some previous being; the manner of its exercise, the character of its consequences, being controlled, directed, or apportioned by karmma; and all sentient existences are produced from the same causes, or from some cause dependent on the results of these causes; so that upadana and karmma, mediately or immediately, are the cause of all causes, and the source whence all beings have originated in their present form.” Buddhism recognizes most of the lower gods of the Indian religions, especially the incarnation of Vishnu, without, however, rendering them a particular worship.

(b) Cosmology, Pneumatology, and Anthropology. — The world-mass, Loga, has arisen from the empty space according to unchangeable natural laws. The precipitate of it forms matter, an evil, from which springs a constant change of birth, according to unalterable laws grounded in that evil. Thus the germs of good and evil were developed. Each found its reward or punishment in a circular course of innumerable births, which, according to the present state of development, are divided into six realms or degrees of birth, viz., those of the pure spirits (whose head is Khormoorda), of impure (the greatest of which is Beematchee Dahree), of men, animals, limbo-monsters, and hellish creatures. Each of these six divisions has again subdivisions, through which all beings have to wander until their reunion with the divine essence (migration of souls). The seventh highest degree is the dignity of a Buddha, who is above all change of birth. The aim of the appearance of Buddha is to restore the unity of the empty space which has been disturbed by this development, and gradually to raise the beings of all classes to the Buddha degree. Then all that is now separate will be united, and even Buddha be dissolved in the great unity, which, however, will only take place after many millions of years. Those who are elevated above the earth are called Nat, in three divisions: 1. Jama, who have coarse bodies, with sexual distinction and propagation; 2. Rupa, with finer bodies, without sexual distinction and propagation; and, 3. Arupa, bodiless beings. Above the earth are twenty-six heavens, corresponding to the orb of the earth and of equal size. Six of these heavens belong to Jama. The lowest of them is inhabited by the Nat Zatamaharit, the duration of whose lives is nine millions of years. Their heaven is divided into four realms, each of which has a king. These four kings are the tutelary gods of the world. The life of the inhabitants of each of the succeeding heavens is as long again and as happy again as that of the preceding. The Rupa have sixteen, the Arupa four heavens. Men who observe the moral law are received into the lowest heaven, and can continue to ascend until they attain the final goal of Buddhistic salvation, i.e. until they pass into nirvana. The signification of this term became early a source of hot controversy among the various schools of Buddhists. It comes from the Sanscrit root vi' (to blow), and nir (out, away from); and all agree that it means the highest enfranchisement from evil; but the schools disagree whether this liberation of the soul takes place by absorption into God or into naught. The prevalent view seems to be that nirvana is not only an emancipation from suffering, but also cessation of existence. “‘Penetrated with the idea that existence, though a natural consequence of a natural law, is mere misery — that the natural man is wretched as well as evil — Gotama declared that if man, by subduing all the natural affections, could, as it were, break the chain, kill the upadana, or attachment to sensuous things, he would, as a reward, pass out of existence — would either cease to be, or — for this is doubtful — cease to be conscious of being. The popular notion that nirvana is absorption is incorrect, for there is nothing to be absorbed into, no supreme spirit, no supreme universe, nothing,, and into this nothing the man who has attained nirvana necessarily passes. To attain it he may have to pass through a myriad states or forms, each less attached to sense than the last, hence transmigration; but when it is reached the perfect result is simply annihilation, or, rather, the loss of being, for the components of being, if we understand Buddha, could not die. A drearier system of thought was never devised, and we can account for its rapid spread only by assuming what we believe to be the fact, that the Asiatic who was below philosophy understood by nirvana not annihilation, but that state of suspended being in which one exists, but neither hopes, fears, thinks, nor feels” (Spectator, March 10, 1866).

(c) Ethics. — The prominent characteristic which distinguished primitive Buddhism from Brahmaism was the importance attributed to morality. The main object of a Buddhist was to acquire merit. For the great germinating power (karmma), which determines whether the new being to be produced shall be an insect or a worm, a fowl, a beast, a man, or a deva (the highest of sentient beings), is the sum of merit and demerit. Each soul inherits the fruits of the karmma, and the office of liberating and purifying its predecessors. As evil was considered to be connected with all passing phenomena, asceticism (celibacy, poverty, mortification of the senses) was inculcated as indispensable for salvation. The Five Commandments of Buddhism are, not to kill any living being; not to steal; not to commit adultery; not to lie, slander, or swear; to avoid drunkenness. These five commandments are obligatory upon all men; there: are other five, specially binding upon sramanas (i.e. upon persons who give themselves up to a religious life in order to a direct attainment of nirvana), viz., “to abstain from food out of season — that is, after midday; to abstain from dances, theatrical representations, songs, and music; to abstain from personal ornaments and perfumes; to abstain from a lofty and luxurious couch; to abstain from taking gold and silver. For the regular ascetics or monks there are a number of special observances of a very severe kind. They are to dress only in rags, sewed together with their own hands, and to have a yellow cloak thrown over the rags. They are to eat only the simplest food, and to possess nothing except what they get by collecting alms from door to door in their wooden bowl. They are allowed only one meal, and that must be eaten before midday. For a part of the year they are to live in forests, with no other shelter except the shadow of a tree, and there they must sit on their carpet even during sleep, to lie down being forbidden. They are allowed to enter the nearest village or town to beg food, but they must return to their forests before night.” (Chambers's Encyclopaedia, s.v.) As to the nature and tendency of the Buddhist system of ethics, the Spectator (March 10,1866) has the following just remarks: “Strictly speaking, the Buddhist creed, by reducing every thing to the natural law of cause and effect, should kill morals, but it does not. Of sin, in the sense in which the Scriptures speak of it, the Buddhist knows nothing. There is no authoritative lawgiver, nor can there possibly be one; so that the transgression of the precepts is not an iniquity, and brings no guilt. It is right that we should try to get free from its consequences, in the same way in which it is right for us to appease hunger or overcome disease, but no repentance is required; and if we are taught the necessity of being tranquil, subdued, and humble, it is that our minds may go out with the less eagerness after those things that unsettle their tranquillity. If we injure no one by our acts, no wrong has been done; and if they are an inconvenience to ourselves only, no one else has any right to regard us as transgressors. Nevertheless self-denial is the sum of practical ethics, and Gotama, having set up the killing of attachment to sense as the object, and self-denial as the means, has produced a noble theoretic system of ethics. No act is in the Buddhist system sin — the very idea is unknown — but then a bad act produces a bad consequence, just as a rotten substance will produce stench, and bad acts are therefore to be avoided. As to what is good, everything is good, because in se everything is indifferent; but, nevertheless, that is bad relatively to its consequence which produces injury to another. If it produces injury to one's self, no matter, because each existence is its own irresponsible lord; but if to another, then nirvana is by that injurious act postponed, and he who commits it is lower than he who does not. There is no sin, but there is unkindness, and unkindness produces fruit just as a tamarind produces fruit. It would be a crime to hurt any living thing, and strict Buddhists still refuse to swallow animalculae; but it would not be a crime to commit adultery if the husband consented, a deduction formally drawn and acted on in Ceylon, because no one is injured. In practice the idea works in two ways: the really devout pass lives of the monastic kind, absorbed in themselves, and apart from the world; and the worldly follow their own inclinations, thinking the reward of virtue a great deal too distant and too shadowy — a hunt after nothing. So keenly, indeed, is this felt, that in most Buddhist countries there is a sub- creed, not supposed to be at variance with the Established Church, but to work in a less refined but quicker way. When a Singhalese, for example, feels the need of supernatural help, he worships a devil to get it, not as disbelieving Buddhism, but as supposing that devils may exist as well as any thing else, and may, if kindly treated, be as useful as any other allies. Of course the race which holds such a system has, as a race, rather a better chance of being decent than a really pagan one, for it only half understands its own creed, and the stock texts being all very benevolent and philosophical, it takes them for a theoretic rule of life, and, though it does not fully obey the rule, it is decidedly better than if the rule were a bad one. The Burmese, for example, are on the whole distinctly a better people than the Hindoos, more especially because, as human affairs must go on, they make rules for holding society together, which are quite independent of any divine rule at all, and which happen in Burmah to be decently wise.” The commandments enjoin upon man to refrain from ten deadly sins, which are again divided into three classes. Five deadly sins (patricide, matricide, the murder of an arhat [“venerable priest”], wounding the person of Buddha, and causing a schism among the priesthood) shut a man forever out of nirvana. Charity or self-sacrifice for the good of others is specially inculcated.

III. Worship. — The Buddhists retain many of the ceremonies, of Brahmaism, but do not recognize the precepts of the Vedas. The sanctuary in their tem. pies, which contains the relic of a saint, is called dagop. Prayers are directed to Buddha, to the hermit Gotama, and, in general, to those who have attained the dignity of a Buddha. Sacrifices, consisting of flowers, fruits, and slaughtered animals, are offered to the Buddhas and the, lower gods. “The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. The centres of the worship are the temples containing statues, and the topes or tumuli erected over the relics of the Buddha or of his distinguished apostles, or on spots consecrated as the scenes of the Buddha's acts. The central object in a Buddhist temple, corresponding to the altar in a Roman Catholic church, is an image of the Buddha, or a dagoba or shrine containing his relics.”

Sacred is the mystic word Om. The priests are called lamas among the Mongols, bonzes in China and Japan, rahans in Burmah, talapoins in Siam. They wear the tonsure, live in celibacy, and frequently in monastic communities. The visible head of Buddhism lived formerly in China, but since the fourteenth century in Tibet, where he is called Dalai Lama (see LAMAISM). The sacred books of Buddhism treat of cosmogony, dogmatics, ethics, asceticism, and liturgy, and are very numerous. Buddha is said to have preached 84,000 sermons. The Ganjour (tradition) consists of 116 volumes, and with the commentaries (Dandsour), of 238 volumes. They were originally composed in Sanscrit, but were later translated into the languages of the other Buddhist nations. The form of religious worship contains many points (veneration of relics, auricular confession, beads, processions, etc.) which bear a striking resemblance to practices of the Roman Church, acknowledged by all, but explained differently. The fullest information on these points will be found in Hardy, Eastern Monachism (London, 1850).

IV. History. — St. Hilaire (Du Bouddhisme, Paris, 1855, 8vo), following principally M. Eugene Burnouf, fixes a minimum date for the birth of the Buddha in the 7th century B.C. It is true that the contents of the Buddhist works themselves supply no dates, and the inferences are uncertain by which any date of the lifetime of Sakyamuni himself can be deduced. If the indications of the Singhalese documents be followed, the death of the Buddha is placed in B.C. 543. According to deductions from Chinese authorities, it might have taken place much earlier; and if the Buddhist character of the rock inscriptions at Guirnar, Delhi, and Bhabra be acknowledged, the spread of the religion in those countries from 200 to 400 years before the Christian era is established. Megasthenes met with Buddhists on the banks of the Ganges; and time must be allowed for the rise of Buddhism in its original seat in Central India, for its expulsion as a heresy from the bosom of Brahmaism, its development as a specific religion, and its distribution, not in a line, but on an immense are of countries conterminous with India proper. The creed of Buddhism was fixed and developed by oecumenical councils, the first of which was held by Casyapa, a disciple of Buddha, and largely attended. “The Buddha had written nothing himself; but his chief followers, assembled in council immediately after his death, proceeded to reduce his teaching to writing. These canonical writings are divided into three classes, forming the Tripitaka, or ‘triple basket.' The first class consist of the Soutras, or discourses of the Buddha; the second contains the Vinaya, or discipline; and the third the Abhidharma, or metaphysics. The first is evidently the fundamental text out of which all the subsequent writings have been elaborated. The other two councils probably revised and expanded the writings agreed upon at the first, adding voluminous commentaries. As to the dates of the other two councils there are irreconcilable discrepancies in the accounts; but, at all events, the third was not later than 240 B.C., so that the Buddhist canonical Scriptures, as they now exist, were fixed two centuries and a half before the Christian era. The Buddhist religion early manifested a zealous missionary spirit, and princes and even princesses became devoted propagandists.” It also established foreign missions, most of which were highly successful. In consequence of its great extension, Buddhism split into a northern and a southern branch, the former of which, embracing the Buddhist churches of Nepaul; China, Corea, Japan, Tartary, Mongolia, and Tibet, admitted much of the former mythologies of these countries into their creed; the southern Church extended from Ceylon over the whole of Farther India. In the land of its birth, India, Buddhism had to endure a long-continued persecution, and was at last entirely driven out, after it had flourished there about twelve hundred years. The time of its introduction into the other countries is as uncertain as its early history in general. It is said to have made its first appearance in China about B.C. 217, but it was not actually established before about A.D. 60. It suffered several persecutions, in the third of which, in 845, 4600 monasteries were destroyed, together with 40,000 smaller edifices. A census, taken in the thirteenth century, stated the number of temples at 42,318, of priests and monks at 213,418. In Japan it spread in the fifth or sixth century after Christ. Into Tibet it was introduced in the fifth century, and, after several persecutions, re-established in the tenth. Among the Mongols it gained a firm footing in the thirteenth century. It was also adopted by several tribes in Asiatic Russia. It has for many centuries become stationary in most countries, only in Russia it is visibly on the decline. It still counts about 300,000,000 of adherents.

V. Monuments and Remains. — Scattered through India are numerous remains of caves, funereal monuments, and Topes, or religious edifices, none of which last are believed to be of later date than the third century B.C. The cave temples were probably constructed during the persecutions of the first eight centuries of our era. These remains are found in Afghanistan, near the Indus and the Ganges, and around Bhilsa, in Central India. These last are described in The Bhilsa Topes, or Buddhist Monuments of Central India, by Major Cunningham (Lond. 1853). A general idea of one of these singular monuments may be gained from the following extract from Cunningham: “The great Sanchi Tope is situated on the western edge of the hill. The ground has once been carefully leveled by cutting away the surface rock on the east, and by building up a retaining wall on the west. The court (as it now exists) averages one hundred and fifty yards in length, and is exactly one hundred yards in breadth. In the midst stands the Great Chaitya, surrounded by a massive colonnade. The bald appearance of the solid dome is relieved by the lightness and elegance of the highly picturesque gateways. On all sides are ruined temples, fallen columns, and broken sculptures; and even the tope itself, which had withstood the destructive rancor of the fiery Saivas and the bigoted Mussulmans, has been half ruined by the blundering excavations of amateur antiquaries... The great tope itself is a solid dome of stone and brick, 106 feet in diameter, and 42 feet in height, springing from a plinth of 14 feet, with a projection of 5.5 feet from the base of the building, and a slope of 2.5 feet. The plinth or basement formed a terrace for the perambulation of worshippers of the enshrined relic; for, on the right pillar of the north gateway there is a representation of a tope and of two worshippers walking round it, with garlands in their hands. The terrace was reached by a double flight of steps to the south, connected by a landing 10 feet square. The apex of the dome was flattened into a terrace 34 feet in diameter, surrounded by a stone railing of that style so peculiar to Buddha monuments that I will venture to call it the ‘Buddhist Railing'... Many of the pillars of this colonnade are now lying at the base of the monument, and several portions of the coping or architrave prove that the enclosure was a circular one.... Within the upper enclosure there was a square altar or pedestal, surrounded by pillars of the same description, but much taller, some of which are still lying on the top of the dome... The total height of the building, including the cupolas, must have been upward of 100 feet. The base of the tope is surrounded by a massive colonnade, 144.5 feet in diameter from west to east, and 151.5 feet in diameter from north to south. This enclosure is therefore elliptical, the greater diameter exceeding the lesser by 7 feet. By this arrangement a free passage is obtained round the southern staircase, and a greater breadth at the foot of the ascent. The breadth of the cloister on the north-west and north-east sides averages 9 feet 7 inches, the several measurements only differing by a few inches. From east to south the cloister increases rapidly in width; the breadth at the east being only 9 feet 11 inches, and at the foot of the staircase 13 feet 8 inches.” VI. Sources of Information. — From reasons stated above, the former works on Buddhism have lost much of their worth by the more thorough and comprehensive study of the Buddhist literature during the last few years. The best among the older works are Bohlen (Professor at Konigsberg), De Buddaismi origine et aetate (1827); Hodgson, Sketch of Buddhism (in the Trans. of the Royal Asiatic Society, 2:1); E. Burnouf, Introduction a l'histoire du Buddhisme Indien (Paris, 1844). The fullest account of the doctrines and worship of Buddhism, in the English language, is given by the Rev. R. Spence Hardy (for more than 20 years Wesleyan missionary in Ceylon) in his Eastern Monachism (London, 1850), his A Manual of Buddhism (Lond. 1853), and his Legends and Theories of the Buddhists (Lond. 1865). Among the recent works, based on a more comprehensive knowledge of the sources, are Neve, Le Boudhisme, son Fonduteur et ses Ecritures (Paris, 1854); Koppen, Die Religion des Buddha (1st vol. Berlin, 1857, 2d vol. [on Lamaism] 1859); Barthelemy St. Hilaire, Le Bouddah et sa Religion (Paris, 1859); and a Russian work by Wassiljew, on Buddhism: its Doctrines, History, end Literature (St. Petersburg, 1859 sq.; German transl. Der Buddhismus, etc., Leipz. 1860 sq.). A copious list of books on Buddhist literature is given by Schlagintweit, Buddhism in Tibet (Leips. and Lond. 1863). See also Mercersburg Review, 10:294; Edinburgh Review, April, 1862; Pierer, Universal-Lexikon, s.v.; Chambers, Encyclopaedia, s.v.; and the articles SEE GOTAMA; SEE INDIA; SEE CHINA; SEE JAPAN.

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I. His life, the system of his doctrines, and the history of their diffusion are still involved in great obscurity. Until recently the sources of information respecting both Buddha and the early history of Buddhism were almost exclusively of secondary rank, the original authentic documents which are written in Sanscrit not having been fully examined. Another cause of difficulty lies in the apparently insoluble differences between the statements of various Buddhist nations. A thorough investigation of some of the most important authentic documents has of late corrected many errors and shed much new light on the subject. Still greater results are expected from the future, especially respecting the evolution of the historic truth from the religious myths of a number of conflicting traditions. In India, Buddha was regarded as the ninth incorporation of Vishnu as a sage, or the continuation of his incarnation as Krishna. According to others, he was an emanation from Brahma, for the reformation of Brahmanism and the abolition of the differences of caste. He is regarded as the supreme ruler of the present period of the world, and receives as such divine honors under different names in India, Tibet, China, Japan, Burmah. Some Buddhas appeared before him; others will appear after him; the total number of Buddhas, until the dissolution of the world into nothing, being assumed by some as one thousand, by others as only twenty two. The founder of Buddhism is counted as the fourth. According to the traditions of the Tibetans, he left the divine residence Damba Togar, and came into the kingdom of Magadha, in Southern Behar, where, in the following year, he entered as a five-colored ray the womb of Maha-Maya, the virgin wife of Ssodadani, and was born in the grove of Lomba, through the right armpit of his mother. According to others he was from Ceylon, according to others from an unknown country. From his seventh (according to others, tenth) year he received instruction in all sorts of knowledge; at the age of sixteen (others say twenty) he married a noble virgin, by whom he had two children, a son, Raholi, and a daughter. In the twenty-ninth year of his life the four great spirit kings carried him off to the most holy temple, where he consecrated himself to a clerical life. Then he lived six years as a penitent hermit, and obtained, under the name of Sakyamuni (i.e. the devotee of the house of Sakya), as a full Buddha, the highest degree of sanctity. Henceforth he worked without interruption for the propagation of his doctrines. The name of the disciple who principally assisted him was Mahakadja. Buddha died in the eighty-fifth year of his age. The time of his life falls, according to the chronology of the Tibetans and Mongols, in the years B.C. 2214 to 2134; according to the Japanese, he was born B.C. 1027; according to other statements, he died B.C. 543. The last statement is the one now generally adopted.

The main facts which the recent investigations, after comparing the discrepant traditions, have established as highly probable, are the following: Sakyamuni was the son of an Indian king, in the 6th century B.C., educated in the luxury of an Oriental court. Yet he ignored the pleasures of life, and preferred to wander about as a beggar, in order to get the instruction of the Brahmins. He assumed the preaching of a new religion as the great task of his life, and carried it through with great perseverance, notwithstanding the incessant persecution of the Brahmins. He combated principally against the hierarchy and the dogmatic formulas of Brahmaism, in the place of which he made a simple ethical principle the central doctrine of his system, while at the same time he recognised the equal rights of all men, without distinction of birth, rank, and sex. He addressed the people in the language of the people, and taught that the suppression of passion was the only road to a union with the world soul. The aim of life, according to him, is to remove from one's own life, as well as from the lives of others, the obstacles to a suppression of passions, and by love and meekness to assist others in the work of self-deliverance. When he died his bones were scattered all over India, and a religious worship rendered to them. His teachings and rules of wisdom were collected in writing at first in India (Nepaul), in Sanscrit, and afterward in Ceylon, in the Pali language. His disciples and successors have given to his teachings more and more of a dogmatic shape, in which the original simplicity is lost. Gotama, or the Buddha, is generally represented in statues as seated, with his legs crossed, as if in contemplation, as contemplative thought is one of the highest virtues in the system, and is one of the best means of obtaining nirvana (see below), the Buddhist heaven.

II. System of Buddhism. (a) Theology. — Buddhism rejected Brahma as the ruling spirit of the world, and admits no Almighty creator. “It admits no beings with greater supernatural power than man can reach by virtue and knowledge; in fact, several of the Buddhist nations have no word in their languages to express the idea of God.” Buddha takes the place of God, for all practical purposes, in the worship and life of the people. “In India, Buddhism is so mixed with Brahmaism that it is hard to discern the truth, but wherever it is pure it recognizes no God, no Supreme Intelligence — the primary idea of Gotama being that to predicate any Self, any Ego, is an absurdity — no soul, no future life, except as one among a myriad stages of terminable existence. It is not revealed, but discovered by man, any human being who can so far conquer his natural self — his affections, desires, fears, and wants — as to attain to perfect calm, being capable of ‘intuitions' which are absolute truth; wherefore Gotama, though he argued against other creeds, never proved his own by argument, simply asserting ‘I know.' Its sole motors are upadan, the ‘attachment to sensuous objects,' as Mr. Hardy calls it; or, as we should describe it, nature, and karmma, literally, work, the aggregate action which everything in existence must by virtue of its existence produce, and which ex rerum natura cannot die. For example: fruit comes because there is a tree; not because the tree wills it, but because its karmma, its inherent aggregate of qualities, necessitates fruit, and its fruit another tree in infinite continuity. There is a final cause, but it is not sentient. All existences are the result of some cause, but in no instance is this formative cause the working of a power inherent in any being that can be exercised at will. All beings are produced from the upadana, attachment to existence, of some previous being; the manner of its exercise, the character of its consequences, being controlled, directed, or apportioned by karmma; and all sentient existences are produced from the same causes, or from some cause dependent on the results of these causes; so that upadana and karmma, mediately or immediately, are the cause of all causes, and the source whence all beings have originated in their present form.” Buddhism recognizes most of the lower gods of the Indian religions, especially the incarnation of Vishnu, without, however, rendering them a particular worship.

(b) Cosmology, Pneumatology, and Anthropology. — The world-mass, Loga, has arisen from the empty space according to unchangeable natural laws. The precipitate of it forms matter, an evil, from which springs a constant change of birth, according to unalterable laws grounded in that evil. Thus the germs of good and evil were developed. Each found its reward or punishment in a circular course of innumerable births, which, according to the present state of development, are divided into six realms or degrees of birth, viz., those of the pure spirits (whose head is Khormoorda), of impure (the greatest of which is Beematchee Dahree), of men, animals, limbo-monsters, and hellish creatures. Each of these six divisions has again subdivisions, through which all beings have to wander until their reunion with the divine essence (migration of souls). The seventh highest degree is the dignity of a Buddha, who is above all change of birth. The aim of the appearance of Buddha is to restore the unity of the empty space which has been disturbed by this development, and gradually to raise the beings of all classes to the Buddha degree. Then all that is now separate will be united, and even Buddha be dissolved in the great unity, which, however, will only take place after many millions of years. Those who are elevated above the earth are called Nat, in three divisions: 1. Jama, who have coarse bodies, with sexual distinction and propagation; 2. Rupa, with finer bodies, without sexual distinction and propagation; and, 3. Arupa, bodiless beings. Above the earth are twenty-six heavens, corresponding to the orb of the earth and of equal size. Six of these heavens belong to Jama. The lowest of them is inhabited by the Nat Zatamaharit, the duration of whose lives is nine millions of years. Their heaven is divided into four realms, each of which has a king. These four kings are the tutelary gods of the world. The life of the inhabitants of each of the succeeding heavens is as long again and as happy again as that of the preceding. The Rupa have sixteen, the Arupa four heavens. Men who observe the moral law are received into the lowest heaven, and can continue to ascend until they attain the final goal of Buddhistic salvation, i.e. until they pass into nirvana. The signification of this term became early a source of hot controversy among the various schools of Buddhists. It comes from the Sanscrit root vi' (to blow), and nir (out, away from); and all agree that it means the highest enfranchisement from evil; but the schools disagree whether this liberation of the soul takes place by absorption into God or into naught. The prevalent view seems to be that nirvana is not only an emancipation from suffering, but also cessation of existence. “‘Penetrated with the idea that existence, though a natural consequence of a natural law, is mere misery — that the natural man is wretched as well as evil — Gotama declared that if man, by subduing all the natural affections, could, as it were, break the chain, kill the upadana, or attachment to sensuous things, he would, as a reward, pass out of existence — would either cease to be, or — for this is doubtful — cease to be conscious of being. The popular notion that nirvana is absorption is incorrect, for there is nothing to be absorbed into, no supreme spirit, no supreme universe, nothing,, and into this nothing the man who has attained nirvana necessarily passes. To attain it he may have to pass through a myriad states or forms, each less attached to sense than the last, hence transmigration; but when it is reached the perfect result is simply annihilation, or, rather, the loss of being, for the components of being, if we understand Buddha, could not die. A drearier system of thought was never devised, and we can account for its rapid spread only by assuming what we believe to be the fact, that the Asiatic who was below philosophy understood by nirvana not annihilation, but that state of suspended being in which one exists, but neither hopes, fears, thinks, nor feels” (Spectator, March 10, 1866).

(c) Ethics. — The prominent characteristic which distinguished primitive Buddhism from Brahmaism was the importance attributed to morality. The main object of a Buddhist was to acquire merit. For the great germinating power (karmma), which determines whether the new being to be produced shall be an insect or a worm, a fowl, a beast, a man, or a deva (the highest of sentient beings), is the sum of merit and demerit. Each soul inherits the fruits of the karmma, and the office of liberating and purifying its predecessors. As evil was considered to be connected with all passing phenomena, asceticism (celibacy, poverty, mortification of the senses) was inculcated as indispensable for salvation. The Five Commandments of Buddhism are, not to kill any living being; not to steal; not to commit adultery; not to lie, slander, or swear; to avoid drunkenness. These five commandments are obligatory upon all men; there: are other five, specially binding upon sramanas (i.e. upon persons who give themselves up to a religious life in order to a direct attainment of nirvana), viz., “to abstain from food out of season — that is, after midday; to abstain from dances, theatrical representations, songs, and music; to abstain from personal ornaments and perfumes; to abstain from a lofty and luxurious couch; to abstain from taking gold and silver. For the regular ascetics or monks there are a number of special observances of a very severe kind. They are to dress only in rags, sewed together with their own hands, and to have a yellow cloak thrown over the rags. They are to eat only the simplest food, and to possess nothing except what they get by collecting alms from door to door in their wooden bowl. They are allowed only one meal, and that must be eaten before midday. For a part of the year they are to live in forests, with no other shelter except the shadow of a tree, and there they must sit on their carpet even during sleep, to lie down being forbidden. They are allowed to enter the nearest village or town to beg food, but they must return to their forests before night.” (Chambers's Encyclopaedia, s.v.) As to the nature and tendency of the Buddhist system of ethics, the Spectator (March 10,1866) has the following just remarks: “Strictly speaking, the Buddhist creed, by reducing every thing to the natural law of cause and effect, should kill morals, but it does not. Of sin, in the sense in which the Scriptures speak of it, the Buddhist knows nothing. There is no authoritative lawgiver, nor can there possibly be one; so that the transgression of the precepts is not an iniquity, and brings no guilt. It is right that we should try to get free from its consequences, in the same way in which it is right for us to appease hunger or overcome disease, but no repentance is required; and if we are taught the necessity of being tranquil, subdued, and humble, it is that our minds may go out with the less eagerness after those things that unsettle their tranquillity. If we injure no one by our acts, no wrong has been done; and if they are an inconvenience to ourselves only, no one else has any right to regard us as transgressors. Nevertheless self-denial is the sum of practical ethics, and Gotama, having set up the killing of attachment to sense as the object, and self-denial as the means, has produced a noble theoretic system of ethics. No act is in the Buddhist system sin — the very idea is unknown — but then a bad act produces a bad consequence, just as a rotten substance will produce stench, and bad acts are therefore to be avoided. As to what is good, everything is good, because in se everything is indifferent; but, nevertheless, that is bad relatively to its consequence which produces injury to another. If it produces injury to one's self, no matter, because each existence is its own irresponsible lord; but if to another, then nirvana is by that injurious act postponed, and he who commits it is lower than he who does not. There is no sin, but there is unkindness, and unkindness produces fruit just as a tamarind produces fruit. It would be a crime to hurt any living thing, and strict Buddhists still refuse to swallow animalculae; but it would not be a crime to commit adultery if the husband consented, a deduction formally drawn and acted on in Ceylon, because no one is injured. In practice the idea works in two ways: the really devout pass lives of the monastic kind, absorbed in themselves, and apart from the world; and the worldly follow their own inclinations, thinking the reward of virtue a great deal too distant and too shadowy — a hunt after nothing. So keenly, indeed, is this felt, that in most Buddhist countries there is a sub- creed, not supposed to be at variance with the Established Church, but to work in a less refined but quicker way. When a Singhalese, for example, feels the need of supernatural help, he worships a devil to get it, not as disbelieving Buddhism, but as supposing that devils may exist as well as any thing else, and may, if kindly treated, be as useful as any other allies. Of course the race which holds such a system has, as a race, rather a better chance of being decent than a really pagan one, for it only half understands its own creed, and the stock texts being all very benevolent and philosophical, it takes them for a theoretic rule of life, and, though it does not fully obey the rule, it is decidedly better than if the rule were a bad one. The Burmese, for example, are on the whole distinctly a better people than the Hindoos, more especially because, as human affairs must go on, they make rules for holding society together, which are quite independent of any divine rule at all, and which happen in Burmah to be decently wise.” The commandments enjoin upon man to refrain from ten deadly sins, which are again divided into three classes. Five deadly sins (patricide, matricide, the murder of an arhat [“venerable priest”], wounding the person of Buddha, and causing a schism among the priesthood) shut a man forever out of nirvana. Charity or self-sacrifice for the good of others is specially inculcated.

III. Worship. — The Buddhists retain many of the ceremonies, of Brahmaism, but do not recognize the precepts of the Vedas. The sanctuary in their tem. pies, which contains the relic of a saint, is called dagop. Prayers are directed to Buddha, to the hermit Gotama, and, in general, to those who have attained the dignity of a Buddha. Sacrifices, consisting of flowers, fruits, and slaughtered animals, are offered to the Buddhas and the, lower gods. “The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. The centres of the worship are the temples containing statues, and the topes or tumuli erected over the relics of the Buddha or of his distinguished apostles, or on spots consecrated as the scenes of the Buddha's acts. The central object in a Buddhist temple, corresponding to the altar in a Roman Catholic church, is an image of the Buddha, or a dagoba or shrine containing his relics.”

Sacred is the mystic word Om. The priests are called lamas among the Mongols, bonzes in China and Japan, rahans in Burmah, talapoins in Siam. They wear the tonsure, live in celibacy, and frequently in monastic communities. The visible head of Buddhism lived formerly in China, but since the fourteenth century in Tibet, where he is called Dalai Lama (see LAMAISM). The sacred books of Buddhism treat of cosmogony, dogmatics, ethics, asceticism, and liturgy, and are very numerous. Buddha is said to have preached 84,000 sermons. The Ganjour (tradition) consists of 116 volumes, and with the commentaries (Dandsour), of 238 volumes. They were originally composed in Sanscrit, but were later translated into the languages of the other Buddhist nations. The form of religious worship contains many points (veneration of relics, auricular confession, beads, processions, etc.) which bear a striking resemblance to practices of the Roman Church, acknowledged by all, but explained differently. The fullest information on these points will be found in Hardy, Eastern Monachism (London, 1850).

IV. History. — St. Hilaire (Du Bouddhisme, Paris, 1855, 8vo), following principally M. Eugene Burnouf, fixes a minimum date for the birth of the Buddha in the 7th century B.C. It is true that the contents of the Buddhist works themselves supply no dates, and the inferences are uncertain by which any date of the lifetime of Sakyamuni himself can be deduced. If the indications of the Singhalese documents be followed, the death of the Buddha is placed in B.C. 543. According to deductions from Chinese authorities, it might have taken place much earlier; and if the Buddhist character of the rock inscriptions at Guirnar, Delhi, and Bhabra be acknowledged, the spread of the religion in those countries from 200 to 400 years before the Christian era is established. Megasthenes met with Buddhists on the banks of the Ganges; and time must be allowed for the rise of Buddhism in its original seat in Central India, for its expulsion as a heresy from the bosom of Brahmaism, its development as a specific religion, and its distribution, not in a line, but on an immense are of countries conterminous with India proper. The creed of Buddhism was fixed and developed by oecumenical councils, the first of which was held by Casyapa, a disciple of Buddha, and largely attended. “The Buddha had written nothing himself; but his chief followers, assembled in council immediately after his death, proceeded to reduce his teaching to writing. These canonical writings are divided into three classes, forming the Tripitaka, or ‘triple basket.' The first class consist of the Soutras, or discourses of the Buddha; the second contains the Vinaya, or discipline; and the third the Abhidharma, or metaphysics. The first is evidently the fundamental text out of which all the subsequent writings have been elaborated. The other two councils probably revised and expanded the writings agreed upon at the first, adding voluminous commentaries. As to the dates of the other two councils there are irreconcilable discrepancies in the accounts; but, at all events, the third was not later than 240 B.C., so that the Buddhist canonical Scriptures, as they now exist, were fixed two centuries and a half before the Christian era. The Buddhist religion early manifested a zealous missionary spirit, and princes and even princesses became devoted propagandists.” It also established foreign missions, most of which were highly successful. In consequence of its great extension, Buddhism split into a northern and a southern branch, the former of which, embracing the Buddhist churches of Nepaul; China, Corea, Japan, Tartary, Mongolia, and Tibet, admitted much of the former mythologies of these countries into their creed; the southern Church extended from Ceylon over the whole of Farther India. In the land of its birth, India, Buddhism had to endure a long-continued persecution, and was at last entirely driven out, after it had flourished there about twelve hundred years. The time of its introduction into the other countries is as uncertain as its early history in general. It is said to have made its first appearance in China about B.C. 217, but it was not actually established before about A.D. 60. It suffered several persecutions, in the third of which, in 845, 4600 monasteries were destroyed, together with 40,000 smaller edifices. A census, taken in the thirteenth century, stated the number of temples at 42,318, of priests and monks at 213,418. In Japan it spread in the fifth or sixth century after Christ. Into Tibet it was introduced in the fifth century, and, after several persecutions, re-established in the tenth. Among the Mongols it gained a firm footing in the thirteenth century. It was also adopted by several tribes in Asiatic Russia. It has for many centuries become stationary in most countries, only in Russia it is visibly on the decline. It still counts about 300,000,000 of adherents.

V. Monuments and Remains. — Scattered through India are numerous remains of caves, funereal monuments, and Topes, or religious edifices, none of which last are believed to be of later date than the third century B.C. The cave temples were probably constructed during the persecutions of the first eight centuries of our era. These remains are found in Afghanistan, near the Indus and the Ganges, and around Bhilsa, in Central India. These last are described in The Bhilsa Topes, or Buddhist Monuments of Central India, by Major Cunningham (Lond. 1853). A general idea of one of these singular monuments may be gained from the following extract from Cunningham: “The great Sanchi Tope is situated on the western edge of the hill. The ground has once been carefully leveled by cutting away the surface rock on the east, and by building up a retaining wall on the west. The court (as it now exists) averages one hundred and fifty yards in length, and is exactly one hundred yards in breadth. In the midst stands the Great Chaitya, surrounded by a massive colonnade. The bald appearance of the solid dome is relieved by the lightness and elegance of the highly picturesque gateways. On all sides are ruined temples, fallen columns, and broken sculptures; and even the tope itself, which had withstood the destructive rancor of the fiery Saivas and the bigoted Mussulmans, has been half ruined by the blundering excavations of amateur antiquaries... The great tope itself is a solid dome of stone and brick, 106 feet in diameter, and 42 feet in height, springing from a plinth of 14 feet, with a projection of 5.5 feet from the base of the building, and a slope of 2.5 feet. The plinth or basement formed a terrace for the perambulation of worshippers of the enshrined relic; for, on the right pillar of the north gateway there is a representation of a tope and of two worshippers walking round it, with garlands in their hands. The terrace was reached by a double flight of steps to the south, connected by a landing 10 feet square. The apex of the dome was flattened into a terrace 34 feet in diameter, surrounded by a stone railing of that style so peculiar to Buddha monuments that I will venture to call it the ‘Buddhist Railing'... Many of the pillars of this colonnade are now lying at the base of the monument, and several portions of the coping or architrave prove that the enclosure was a circular one.... Within the upper enclosure there was a square altar or pedestal, surrounded by pillars of the same description, but much taller, some of which are still lying on the top of the dome... The total height of the building, including the cupolas, must have been upward of 100 feet. The base of the tope is surrounded by a massive colonnade, 144.5 feet in diameter from west to east, and 151.5 feet in diameter from north to south. This enclosure is therefore elliptical, the greater diameter exceeding the lesser by 7 feet. By this arrangement a free passage is obtained round the southern staircase, and a greater breadth at the foot of the ascent. The breadth of the cloister on the north-west and north-east sides averages 9 feet 7 inches, the several measurements only differing by a few inches. From east to south the cloister increases rapidly in width; the breadth at the east being only 9 feet 11 inches, and at the foot of the staircase 13 feet 8 inches.” VI. Sources of Information. — From reasons stated above, the former works on Buddhism have lost much of their worth by the more thorough and comprehensive study of the Buddhist literature during the last few years. The best among the older works are Bohlen (Professor at Konigsberg), De Buddaismi origine et aetate (1827); Hodgson, Sketch of Buddhism (in the Trans. of the Royal Asiatic Society, 2:1); E. Burnouf, Introduction a l'histoire du Buddhisme Indien (Paris, 1844). The fullest account of the doctrines and worship of Buddhism, in the English language, is given by the Rev. R. Spence Hardy (for more than 20 years Wesleyan missionary in Ceylon) in his Eastern Monachism (London, 1850), his A Manual of Buddhism (Lond. 1853), and his Legends and Theories of the Buddhists (Lond. 1865). Among the recent works, based on a more comprehensive knowledge of the sources, are Neve, Le Boudhisme, son Fonduteur et ses Ecritures (Paris, 1854); Koppen, Die Religion des Buddha (1st vol. Berlin, 1857, 2d vol. [on Lamaism] 1859); Barthelemy St. Hilaire, Le Bouddah et sa Religion (Paris, 1859); and a Russian work by Wassiljew, on Buddhism: its Doctrines, History, end Literature (St. Petersburg, 1859 sq.; German transl. Der Buddhismus, etc., Leipz. 1860 sq.). A copious list of books on Buddhist literature is given by Schlagintweit, Buddhism in Tibet (Leips. and Lond. 1863). See also Mercersburg Review, 10:294; Edinburgh Review, April, 1862; Pierer, Universal-Lexikon, s.v.; Chambers, Encyclopaedia, s.v.; and the articles SEE GOTAMA; SEE INDIA; SEE CHINA; SEE JAPAN.

## Buddha, Living[[@Headword:Buddha, Living]]

             a term applied to certain saints among the Mongol Tartars in Thibet, who are believed to have passed through various stages of being, and supposed to be fitted to preside over a Lamasery (q.v.). He is also called a Chaberon, and such superiors are in large numbers, and placed at the head of the most important religious establishments. He may commence his career with only a few disciples, but, as his reputation grows, the number of his followers increases, and his temple becomes the resort of many pilgrims and devout persons. See Hue, Travels in Tartary, Thibet, and China. SEE LAMAISM.

## Buddha-Vishnu[[@Headword:Buddha-Vishnu]]

             the ninth Avatar (q.v.) or incarnation of Vishnu (q.v.). He is to be carefully distinguished from Gotama Buddha, the originator of Buddhism (q.v.).

## Buddicom, Robert Pedder[[@Headword:Buddicom, Robert Pedder]]

             a learned clergyman of the Church of England, studied at Cambridge, where he graduated as eighth wrangler, 1806. After passing some time as fellow of Queen's College, he became incumbent of St. George's, Everton, 1814, and principal of St. Bee's College, 1840. He died in 1846. His writings include Friendship with God illustrated in the Life of Abraham (Lond. 1839, 2 vols. 12mo): — The Christian Exodus (2d ed. Liverpool, 1839, 2 vols. 12mo): — Sermons, chiefly practical (Lond. 2 vols. 12mo, n. d.): — The Atonement (Liverpool, 1839, 8vo).

## Buddicom, Robert Pedder (2)[[@Headword:Buddicom, Robert Pedder (2)]]

             a learned clergyman of the Church of England, studied at Cambridge, where he graduated as eighth wrangler, 1806. After passing some time as fellow of Queen's College, he became incumbent of St. George's, Everton, 1814, and principal of St. Bee's College, 1840. He died in 1846. His writings include Friendship with God illustrated in the Life of Abraham (Lond. 1839, 2 vols. 12mo): — The Christian Exodus (2d ed. Liverpool, 1839, 2 vols. 12mo): — Sermons, chiefly practical (Lond. 2 vols. 12mo, n. d.): — The Atonement (Liverpool, 1839, 8vo).

## Bude, Guillaume[[@Headword:Bude, Guillaume]]

             a French scholar, was born in Paris in 1467. Being librarian of Francis I, he used his influence for a more liberal science independent of scholasticism. He was a secret adherent of the Reformation, and even before Luther he had written against the corruption of the clergy and papacy, and of the necessity of a reformation. In his work De transitu Hellenismi ad Christianismum (libri tres ad Franciscum regem, Paris, 1535), he pointed out that the true wisdom is not found in the knowledge of ancient classics, but in the practice of the teachings of Christ. He died August 23, 1540, having expressly declined in his testament all honors of the Catholic Church at his funeral, since he regarded them as "an imitation of heathen customs."

Some years after his death, his widow, together with his sons, joined the Reformed Church, and, in order to avoid persecution, they went to Geneva. One of his sons, Louis, was appointed there professor of Oriental languages, and published a French translation of the Psalms (Geneva, 1551), Proverbs, and some other parts of the Old Test. (Lyons,  1558). Another of his sons, Jean, rendered very important services to the Protestant cantons of Switzerland, in his capacity as ambassador of the Geneva council. In connection with Ch. de Jonvilliers, he collected a portion of Calvin's lectures on the prophets, and published them in French. Guillaume Bude's works were published at Basle in 1557, 4 volumes. See Rebitd, G. Bude (Paris, 1846); Schmidt in Herzog's Real-Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religienses, s.v. (B.P.)

## Budge[[@Headword:Budge]]

             is fur of kids, employed in trimming ecclesiastical robes.

## Budgle, John[[@Headword:Budgle, John]]

             a minister of the Society of Friends was born in 1787, near London. In his early life he was a member of the Wesleyan Society. He joined the Society of Friends about 1810, and was for many years. useful minister. In 1845 he visited the Scilly Islands, and two years later accompanied E.O. Tregelles to Norway and Sweden. He took great interest in the education of the poor. He died July 17, 1864. See (Lond.) Annual Monitor, 1865, page 36.

## Budinger, Moses[[@Headword:Budinger, Moses]]

             a German Jewish teacher, who died at Cassel, January 31, 1841, is the author of אֵם לִמַּקְרָאLehrbuch der hebr. Sprache (Metz, 1816): —

חֲנוֹךְ לִנִּעִת, or Auszug aus dem Lehrbuche der hebr. Sprache (ibid. eod.). He also edited the Jewish ritual for the festivals, with a grammatical commentary in Hebrew (ibid. 1817), and the penitential prayers, with a commentary (ibid. 1822). See Fuirst, Bibl. Jud. 1:135; Steinschneider, Bibliogr. Handbuch, page 27, No. 298, 299; Benjacob, Ozar Ha- Sepharim, or Thesaurus Librorum Hebraicorum, 1:39, No. 750; 195, No. 718; 2:319, No. 966; 420, No. 356. (B.P.)

## Budinger, Moses Mardochai, Ph.D[[@Headword:Budinger, Moses Mardochai, Ph.D]]

             a German Jewish writer, was born January 20, 1784, at Mardorf, near Marburg. For twelve years he acted as teacher at different places of his native country, and, after having enlarged his knowledge, he went in 1815 to Marburg, where he attended theological and philosophical lectures. From Marburg he went to Cassel, and from thence to Stuttgart, to return again to Cassel in 1825, where he was appointed inspector and instructor  of the newly opened teachers' seminary. He died January 31, 1841. Budinger is the author of religious discourses, which he delivered on Sabbath days; besides he published a number of school-books, very valuable in his day. See Furst, Bibl. Jud. 1:136; Kayserling, Bibliothek judischer Kanzelredner, 1:406 sq.; Steinheim, M.M. Biidinger, Lebensbeschreibung (Altona, 1844). (B.P.)

## Budington, William Ives, D.D[[@Headword:Budington, William Ives, D.D]]

             a Congregational minister, was born in New Haven, Conn., April 21, 1815. After graduating at Yale College in 1834, he taught in the academy in New Canaan for nearly a year, and then began a three years' course in the Yale Divinity School. The year 1838-39 he spent as a resident licentiate in the Andover Theological Seminary. He was ordained pastor of the First Church (Congregational) in Charlestown Mass., April 22,1840. He resigned this charge in 1854, and assumed the pastoral care of the Western Presbyterian Church in Philadelphia, Pa. In 1855 he was installed over the Clinton Avenue Congregational Church in Brooklyn, N. Y. He resigned his pastoral office, Dec. 22, 1878, and died in Brooklyn, Nov. 29, 1879. He was a beloved and efficient pastor, and a noble Christian. He published, in 1845, an admirably written history of the First Church in Charlestown; also several sermons and review articles. See Obituary Record of Yale College, 1880.

## Budiya (Adscripti Glebe)[[@Headword:Budiya (Adscripti Glebe)]]

             is the name of the fifth great caste of the Medes. It was composed of serfs, and was the Budii of the Greek historians.

## Budjintaja[[@Headword:Budjintaja]]

             in Slavonic mythology, was a goddess of the Poles and Kassubes, who protected sleeping persons from danger.

## Budnaeans[[@Headword:Budnaeans]]

             a sect of Socinians (q.v.) which arose in the 16th century, headed by Simon Budnueus (q.v.).

## Budnaeus, Or Budny, Simon[[@Headword:Budnaeus, Or Budny, Simon]]

             a Polish theologian in the second half of the 16th century, was minister at Klecenie, and afterward at Lost. Becoming a disciple of Servetus, he denied the divinity of Christ and his miraculous conception, and anticipated in many respects the later rationalism. Being a man of talents, he made many disciples, especially in Lithuania. In 1582 he was excommunicated by the Synod of Luclau; and this, with other causes, led him to greater moderation of language, if not of sentiment, and he united with the Pinezovians, a Socinian sect. He published a Polish translation of the Bible; also Libellus de duabus naturis in Christo; Apologia Polonica. See Bock, Historia Antitrinitariorum; Hoefer, Nouv. Biog. Generale, 7, 729.

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## Budocus, Saint[[@Headword:Budocus, Saint]]

             an abbot and confessor of the 6th century, is said to have succeeded Maglorius in the see of Dol, Brittany. The parish of St. Buadock is just west of Falmouth, and his feast-day was Dec. 8. The Close Rolls, i, 498, 52, mention a church of St. Budock, in Oxford.

## Budsdo[[@Headword:Budsdo]]

             is the name given in Japan to Gotama Buddha (q.v.), who is worshipped in that empire also.

## Budsdoists[[@Headword:Budsdoists]]

             are the Japanese worshippers of Buddha. SEE BUDDHISM.

## Buee, Pierre Louis[[@Headword:Buee, Pierre Louis]]

             a French theologian, brother of Adrien Quentin, the scholar and mathematician, was 'born Sept. 5,1740. He took refuge in England during the Revolution, and on his return to France, in 1802, he became canon of the metropolis. He died in Paris, June 28,1827. He wrote, Eulogie Paschale (Paris, 1792): -Obstacle a ma Conversion Constitutionnelle (ibid. eod.). See Hoefer, Nouv. Biog. Generale,. s.v.

## Buel, Rufus F[[@Headword:Buel, Rufus F]]

             a Baptist minister, was born in the state of New York in 1813. He received his education at the Hamilton Literary and Theological Institution and at the Theological Seminary at Andover, where he graduated in 1840. Having accepted an appointment from the American Baptist Missionary Union, he was ordained Jan. 23, 1841, and sailed in the spring of the same year for Greece. Here, for several years, Mr. Buel and his accomplished wife endeavored to preach the Gospel and discharge their missionary duties, in the face of great discouragement. The mission was abandoned in 1855. Mr. and Mrs. Buel returned to America, and for several years kept a private school for the instruction of young ladies, in Providence, R. I., and subsequently in Washington. If. C. Mr. Buel held an appointment in the internal revenue office from 165 until his death, Feb. 20, 1866. He was a scholar of more than ordinary attainments, and took special interest in the critical study of the Holy Scriptures. He wrote a Life of Washington in modern Greek. See Appleton's Annual Cyclop. vi, 557. (J. C. S.)

## Buell, Samuel D.D.[[@Headword:Buell, Samuel D.D.]]

             a Presbyterian minister, was born at Coventry, Conn., Sept. 1, 1716, entered Yale College in 1737, and graduated in 1741. He was ordained in 1743, and, after laboring for some time as an evangelist, received a call from the church at East Hampton, L. I., and was installed there as pastor September 19, 1746. He was made D.D. by Dartmouth College in 1791, and died on the 19th of July, 1798. The great characteristic of his preaching was fervor. There were three periods of great religious awakening in his congregation — in 1764, 1785, and 1791. As a theologian, he belonged to the school of Edwards and: Bellamy. During the Revolutionary War his urbanity and discretion gained him influence with some of the British officers, and operated to the advantage of the town and neighborhood. A few years before his death he was instrumental in establishing Clinton Academy, East Hampton, which is still considered there as a monument of his public spirit and philanthropy. Dr. Buell published a number of occasional sermons. — Sprague, Annals, 3, 102.

## Buell, Samuel D.D. (2)[[@Headword:Buell, Samuel D.D. (2)]]

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## Buffalo[[@Headword:Buffalo]]

             (Bos bubalus), an animal of the ox kind, but different from the American bison, usually termed “buffalo,” being distinguished by the shape of the horns and of the head, as well as of the body generally, and being also found in very different situations. (See Brande, Cyclop. s.v.) This animal is often regarded as the same with the wild bull (רְאֵם, reem', or רֵים, reym) of Scripture (Num 23:22; Psa 92:11; Job 39:9; Isa 34:7, etc.). SEE UNICORN. This opinion is lately advocated in extenso by Dr. Conant (Book of Job, in loc.); while Dr. Thomson (Land and Book, 1, 384 sq.) prefers to identify the Oriental buffalo with the BEHEMOTH SEE BEHEMOTH (q.v.) of Job (Job 40:15), on account of his wallowing in the mire and reeds of Jordan. SEE OX; SEE BULL.

## Buffalo (2)[[@Headword:Buffalo (2)]]

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## Buffalo, Sacrifice Of The[[@Headword:Buffalo, Sacrifice Of The]]

             a sacred rite among the Malayan Mohammedans in the Strait of Malacca. After death the animal is flayed and divided into two parts. One half is distributed among the inhabitants of the mukim, or parish, which consists of thirty-four houses; the other half is divided among the officials of the mosque. On religious occasions buffaloes are always sacrificed 'on Friday, Monday, or Thursday. They are also sacrificed at weddings, births, and circumcisions of wealthy persons; at the Chukur-anak, or the ceremony of shaving the heads of children; and when going to war.

## Buffard, Gabriel Charles[[@Headword:Buffard, Gabriel Charles]]

             a French canonist, was born at Caen in 1683, in the university of which place he afterwards taught theology. Being obliged to vacate his chair because of his devotion to the doctrine of Jansenius, he retired to Paris, where he was detained for a time in the Bastile. He died at Paris, Dec. 3, 1763. He wrote, Defense de la Declaration de Assemblue du Clerge de 1682, translated from the Latin of Bossuet (Paris, 1735):-Essai de Dissertation pour Faire Voir l'Inutilite des Nouveaux Formulaires (ibid. 1738). See Hoefer, Nouv. Biog. Generale, s.v.

## Buffet[[@Headword:Buffet]]

             (κολαφίζω), to box about or slap with the hand or fist, whether in derision (Mat 26:67; Mar 14:64), opposition (2Co 12:7), affliction (1Co 4:11), or punishment (1Pe 2:20).

## Buffet (2)[[@Headword:Buffet (2)]]

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## Buffier, Claude[[@Headword:Buffier, Claude]]

             a Jesuit philosopher and voluminous writer, was born of French parents in Poland May 25, 1661, but brought up at Rouen. He died at Paris May 17, 1737. He was associated with the writers of the Memoires de Trevoux, and left an immense number of other works on a variety of subjects, of which the most important is Cours des Sciences (Par. 1732, fol.), a work of vast learning, and showing a luminous power of philosophical analysis. Sir James Mackintosh (Progress of Ethical Philosophy, § 5) speaks of the just reputation of Buffier's Treatise on First Truths (contained in the Cours des Sciences), and adds that his philosophical writings are remarkable for perfect clearness of expression — Hoefer, Biog. Generale, 7, 733.

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## Bug (Or Bog)[[@Headword:Bug (Or Bog)]]

             is a river flowing into the Black Sea, which was once an object of devotion among the Russians, and one of the consecrated localities of their worship.

## Bugbee, Lucius H., D.D[[@Headword:Bugbee, Lucius H., D.D]]

             a Methodist Episcopal minister, was born in Gowanda, N.Y., November 25, 1830. He was converted in boyhood, licensed as an exhorter at eighteen, graduated from Genesee College in 1853 and Amherst College in 1854, became teacher in Cooperstown Academy in 1855, joined the Upper Iowa Conference in 1857, and was appointed president of its university; in 1860 was transferred to the Rock River Conference, and served several important stations; in 1865 became president of the Female College,  Evanston, Illinois; in 1868 of that in Cincinnati; in 1875 of Allegheny. College; being then transferred to the Pittsburgh Conference, in which, in 1882, he was appointed to Monongahela city, but his health failed, and he died at Geneva, N.Y., July 28, 1883. See Minutes of Annual Conferences, 1884, page 323; Simpson, Cyclop. of Methodism, s.v.

## Bugenhagen[[@Headword:Bugenhagen]]

             (BUGEHAGIUS), JOHANN (called also Dr. Pomeranus), was, perhaps, next to Melancthon, the most active a dc useful coadjutor of Luther in spreading the principles of the Reformation. He was born at Wollin, in Pomerania, June 24, 1485. His education in theology and classics was obtained at Greifswald, and his proficiency in classical studies was so great that at twenty he was appointed master of the school at Treptow, which he taught with great reputation. The writings of Erasmus, to which, as a classical student, he was naturally drawn, led him to see the need of a reformation in the Church. He lectured, in his school, on the Psalms, Matthew, Timothy, and the Greed; and in 1519 he was invited by the neighboring abbot of Belbuck to teach the monks in a Collegium Presbyterorum which he had established for their culture; and here he compiled a Gospel Harmony. Called by prince Bogislas X to prepare an account of Pomerania, he wrote Pomerania in IV lib. divisa (Greifswald, 1728, 4to), full of learning, and showing a zeal for religion. In 1520, Luther's look on the “Babylonish Captivity” reached Treptow. Having looked over a few leaves, he said, “There never was a more pestilent heretic than the author of that book.” But a few days after, having read it with great diligence and attention, his mind was changed, and he made this recantation: “What shall I say of Luther? All the world hath been blind and in darkness; only this one man has found out the truth.” The new views of Bugenhagen respecting the law and gospel, justification by faith, etc., being publicly preached with great success, the prince and the bishop stirred up a persecution. Upon this Bugenhagen went to Wittenberg, and formed a personal acquaintance with Luther in 1521. Here he was soon employed to lecture on the Psalms, and the course was afterward printed (Basel, 1524). In the dispute with Carlstadt (q.v.), Bugenhagen sustained Luther and Melancthon. In 1523 he was chosen pastor of the church in Wittenberg, and held this post, through many vicissitudes, for 36 years. He aided Luther in translating the Bible, and himself translated it into the Low Saxon dialect (Lubeck, 1533). But perhaps his chief service to the Reformation was that of organizing churches, for which he had a special talent. He organized Protestantism in Brunswick, Hamburg, Lubeck, and in many parts of Pomerania and Denmark. He reorganized the University of Denmark in 1538, and served a while as its rector. The death of Luther and the disputes of the Interim (q.v.) saddened his later years, and he died April 20, 1558. Besides the numerous practical writings of Bugenhagen, and his many directories for worship, Christian life, etc., he wrote Historie des Leidens und der Auferstehung J. C. (1530; often reprinted): — Van dem Christen Gloven und rechten guten Wercken (Wittenb. 1526): — Anmerk. zu den Biich. Hst. Deuf., Sam., etc.; Annot. in 1 Epist. ad Gal., Eph., Philipp., etc. (Strasburg, 1524): — Explic. Psalmorum (Basel, 1524), with regard to which, Luther declared that Bugenhagen was the first that deserved the name of “commentator on the Psalms.” On the influence of Bugenhagen on the development of the Church constitutions of Germany, see Richter, Die evang. Kirchenordnungen des 16. Jahrhunderts (2 vols. Weimar, 1845); Geschichte d. evang. Kirchenverfassung (Leipzig, 1851, and Jiger, Bedeutung der alteren Bug nhagen' schen Kirchenordnungen

(in Theol. Studien, 1853.) A sketch of him by Melancthon is given in the Corpus Reformatorum, 12, 295. See also Adami, Vitae Germ. Theol.; Mosheim, Ch. Hist. 3, 46, 137; Engelken, Bugenhagen Pomeranus (Berlin, 1817, 8vo); Zietz, Bugenhagen, zweiter Apostel des Nordens (Leipz. 1834, 8vo); Bellermann, Leben des J. Bugenhagen (Berlin, 1860).

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## Bugenhagen, Andreas Heinrich[[@Headword:Bugenhagen, Andreas Heinrich]]

             a Lutheran theologian of Germany, was born April 25, 1685, at Zerbst. He studied at different universities, was in 1710 preacher at Lepta, in the principality of Zerbst, in 1719 deacon, in 1724 pastor at his native place, and died Dec. 18,1742. He wrote Diss. de Hermeneutica Sacra. See Neubauer, Nachricht von jetztlebenden Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bugenhagen, Johann[[@Headword:Bugenhagen, Johann]]

             son of the famous theologian of the same name. was professor of Oriental languages at Wittenberg during the lifetime of his father. In 1570 he was made doctor of theology, and soon afterwards professor of theology and preacher at the castlechurch. In 1575 he was appointed superintendent  there, and provost at Kemberg, where he died in 1592. He wrote Consilia Theologica. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Bugg, Francis[[@Headword:Bugg, Francis]]

             a member of the Society of Friends, which he left in later life, and whose principles he then combated in a number of treatises. Among them are, New Rome arraigned (Lond. 1694): — Picture of Quakerism (Lond. 1697, 12mo): — Quakerism Withering and Christianity Reviving (Lond. 1694):

— Quakers set in their true Light (Lond. 1696): — The Pilgrim's Progress from Quakerism to Christianity (Lond. 1698), etc. — Allibone, Dictionary of Authors, 1, 279.

## Bugg, Francis (2)[[@Headword:Bugg, Francis (2)]]

             a member of the Society of Friends, which he left in later life, and whose principles he then combated in a number of treatises. Among them are, New Rome arraigned (Lond. 1694): — Picture of Quakerism (Lond. 1697, 12mo): — Quakerism Withering and Christianity Reviving (Lond. 1694):

— Quakers set in their true Light (Lond. 1696): — The Pilgrim's Progress from Quakerism to Christianity (Lond. 1698), etc. — Allibone, Dictionary of Authors, 1, 279.

## Bugga (Or Bucga)[[@Headword:Bugga (Or Bucga)]]

             is the name of two English saints.

1. A nun, daughter of the abbess Duanna, to whom Oshere gave lands on the river Tillath to found a motastery. She appears to have been married, and had a daughter, Hrotwari, who succeeded to the monastery by her grandmother's gift, under her mother's guardianship. Bugga refused to surrender the monastery when Hrotwari became of age, and was only dislodged by decree of a council in 736 (or 737). See Haddan and Stubbs, iii, 337.

2. Called also Eadburga (or Heaburga), the third abbess of Minster, in Thanet, who appears to have been a daughter of an abbess, Eangyth. She is recorded to have rebuilt the monastery of St. Mildred, but she is best known from the letters of Boniface. Between 719 and 722 her mother writes to Boniface stating that she had been prevented from making a pilgrimage to Rome by the infancy of her daughter. A little later Bugga herself writes to him; and in another letter, of much later date, Boniface addresses her as abbess, and congratulates her on having found a resting- place in Rome, whither she seems to have gone after she entered upon her abbacy. Finally, archbishop Bregwin, writing to Lullus (between 759 and 765), mentions that Bugga died Dec. 27. Elmham (ed. Hardwick, p. 220) dates her death in 751, but this seems too early.

## Bughelcundee Version[[@Headword:Bughelcundee Version]]

             SEE HINDUWEE DIALECTS; SEE VERSIONS.

## Bugia[[@Headword:Bugia]]

             is, an Italian term for a metal candlestick to contain a wax taper, held during divine service by an attendant on bishops and other persons of ecclesiastical dignity, both as a sign of distinction, and also in order to throw additional light upon the book from which they read.

## Bugiardini, Giuliano[[@Headword:Bugiardini, Giuliano]]

             a Florentine historical and portrait painter, was born in 1481, and studied under Bertoldo, a sculptor, and M. Angelo. In Florence he painted many  Madonnas and Holy Families; also a picture in the Church of San Francesco, at Bologna, representing the Marriage of St. Catherine. He died in 1556. See Spooner, Biog. Hist. of the Fine Arts, s.v..; Hoefer, Nouv. Biog. Generale, s.v.

## Bugis And Macassar Versions[[@Headword:Bugis And Macassar Versions]]

             Among the various dialects which prevail in the large island of Celebes are the Bugis and Macassar, which are spoken the most; indeed, the Bugis may be said to be the chief language of the people of Celebes. About 1810, the late Dr. Leyden, with the help of some learned natives, had' commenced a translation of the Scriptures into both these dialects, but he only lived to complete a version of the Gospel of St. Mark in each dialect. His MSS. were presented to the Calcutta Bible Committee, but were never printed. In 1840, Dr. B. F. Matthes, subdirector of the Mission-house at Rotterdam, was sent by the Netherlands Society to Celebes, to study these dialects, with a view of preparing versions of the Bible for these long- neglected people. In 1873 the Gospels of Mark, Luke, and John, and the Acts of the Apostles were published in both dialects by the Netherlands Bible Society, and these are at present the only parts which are extant. See Bible of Every Land,. p. 374. (B. P.)

## Buglio, Luigi[[@Headword:Buglio, Luigi]]

             an Italian missionary of the Jesuit; order, was born at Palermo, Jan. 26, 1606. Being destined by the superiors of his order for the Eastern missions, he departed for Japan, but the ports being closed. to missionaries, he passed on to China, where he remained, laboring for the conversion of the Chinese, forty-five years, and was able to speak the Chinese language with great fluency. He died at Pekin, Oct. 7,1682. He. composed a large number of works in the Chinese language, and also translated and published in Pekin several religious manuals. See Hoefer, Nouv. Biog. Generale, s.v.

## Bugnot, Louis Gabriel[[@Headword:Bugnot, Louis Gabriel]]

             a Benedictine of the congregation of St. Maur, was born of a noble family in Champagne, at St. Dizier, about the beginning of the-17th century. He took. the vows at Rheims, March 22, 1636, and died Sept. 21, 1673, leaving Vita et Regula St. Benedicti Carminibus Expressce (Paris, 1662, 12mo): -Sacra Elogia SS. Ordinis S. Bened., also in verse (1663). See Landon, Eccles. Diet . v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bugri[[@Headword:Bugri]]

             SEE CATHARI.

## Buhon, Gaspard[[@Headword:Buhon, Gaspard]]

             a French theologian of the Jesuit order, nephew of Louis Buhon, taught theology at Besancon, and afterwards philosophy at Lyons. He died June 5, 1726. He wrote A Course of Philosophy, in Latin (Lyons, 1723). See Hoefer, Nouv. Biog. Generale, s. V.

## Buhon, Louis[[@Headword:Buhon, Louis]]

             a French preacher of the Dominican order, was born about 1640 at Quinzey, in Burgundy. He was noted for his talents as a preacher, and was the last Inquisitor of the Faith in the county of Burgundy. He died about 1700. See Hoefer, Nouv. Biog. Generale, s.v.

## Buhrman, Alfred[[@Headword:Buhrman, Alfred]]

             a Lutheran minister, was born in Frederick County, Md., in 1826. In 1846 he entered the Baltimore Methodist Episcopal Conference, and preached three years. On account of impaired health he ceased active ministerial labor for a time, and was employed in teaching school about eighteen months. Then he preached at various places in Maryland and Virginia, but again taught school in 1862. The following year he entered the Melancthon Synod, and became pastor of the Lutheran congregations at Sharpsburg and Pleasant Valley. In 1864 he began preaching at Waynesborough, Pa., and remained in that charge seven years. For two and a half years, from 1871, he was pastor at Milton, and for two years, from September, 1873, he labored at Lovettsville, Va. His health failing in 1875, he removed to a farm near Newtown, where, however, he continued to preach until his death, March 23,1877. Mr. Buhrman was a man of fine intellectual powers and marked oratorical ability. See Lutheran Observer, April 6' 1877.

## Buhy, Felix[[@Headword:Buhy, Felix]]

             a French theologian of the order of Carmelites, was born at Lyons in 1634. He was the first who dared to 'sustain the ten articles of doctrine published in 1682 by the clergy of France upon the nature and extent of the ecclesiastical power. He died in 1687. His principal work is Abrige des  Conciles Generaux (Paris, 1699), which -was very highly esteemed. See Hoefer, Nouv. Biog. Generale, s.v.

## Buil, Bernardo[[@Headword:Buil, Bernardo]]

             a Spanish Benedictine; the first missionary to America, was a native of Catalonia. He was appointed by the pope vicar-apostolic to the New World in 1493, and accompanied Columbus on his second voyage, taking with him several priests. On account of differences of opinion between him and Columbus as to the treatment of the natives, he returned to Spain in 1495, and took an active part in the persecutions waged against the great discoverer. I-Ie afterwards became abbot of the convent of Cuxa, where he died in 1520. See Hoefer, Nouv. Biog. Generale, s.v.

## Building[[@Headword:Building]]

             (properly some, form of the verbs בָּנָה, banah', οἰκοδομέω). Historical and monumental data do not exist to enable us to trace accurately the gradual improvement and peculiar character of Jewish architecture. (See Bardwell, Temples Ancient and Modern, Lond. 1837.) Its style was probably borrowed in the first instance from the Egyptians, next from the Phoenicians (comp. Michaelis in the Comment. nov. Soc. Goetting. 1, 1771; Stieglitz, Gesch. der Baukunst biden Alten, Leipz. 1792; Müller, Archaeol. p. 289 sq.; Schnaase, Gesch. der bild. Kunste, 1, 248 sq.), and finally from the Greeks. SEE ARCHITECTURE.

Of building tools, besides common implements such as the axe, saw, etc., there are mentioned the compass (מְחוּגָה) and plumb-line (אֲנָךְ), Amo 7:7 sq., the rule or measuring-line (קָו), the awl (שֶׂרֶד), etc. (see the Mishna, Chelim, 14, 3). See these instruments in their place. (See Schmidt, Bibl. Mathematicus, p. 217 sq.; Bellermann, Handbuch, 1, 189 sq.) SEE HOUSE.

Besides its proper and literal signification, the word “build” is used with reference to children and a numerous posterity (Exo 1:21; Rth 4:11). The prophet Nathan told David that God would build his house, that is, give him children and successors (2Sa 7:27). Any kind of building implies the settlement of a family, or the acquisition of some new honor, kingdom, or power, and its peaceful enjoyment (Psa 107:4; Psa 107:7; Mic 5:4). God's Church is called a building, and the architect is the master-builder (1Co 3:9-17). So also the heavenly home of Christians is compared to a building in contrast with the temporary tabernacle of the earthly body (2Co 5:1).

## Building (2)[[@Headword:Building (2)]]

             (properly some, form of the verbs בָּנָה, banah', οἰκοδομέω). Historical and monumental data do not exist to enable us to trace accurately the gradual improvement and peculiar character of Jewish architecture. (See Bardwell, Temples Ancient and Modern, Lond. 1837.) Its style was probably borrowed in the first instance from the Egyptians, next from the Phoenicians (comp. Michaelis in the Comment. nov. Soc. Goetting. 1, 1771; Stieglitz, Gesch. der Baukunst biden Alten, Leipz. 1792; Müller, Archaeol. p. 289 sq.; Schnaase, Gesch. der bild. Kunste, 1, 248 sq.), and finally from the Greeks. SEE ARCHITECTURE.

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## Buisseret (Or Busseret), Franwois[[@Headword:Buisseret (Or Busseret), Franwois]]

             a Flemish theologian and historian, was born in' 1549 at Mons, in Hainault. .He was successively official, archdeacon, and grand-vicar of Cambray, bishop of Namur in 1602, and archbishop of Cambray in 1614. He died in 1615. He wrote, HIistoire d'une Reliqieuse de Mons Possedee (1585):- Histoire du Concile Provincial de Mons (1586):-La Vie de Sainte-Marie d'Oigine (1608). See Hoefer, Nouv. Biog. Generale, s.v.

## Buisson (Lat. Bubus), Jean Du[[@Headword:Buisson (Lat. Bubus), Jean Du]]

             a Flemish theologian, was born about 1536. He became successively professor in the University of Louvain and chancellor of the University of Douay. He died April 15, 1598, having bequeathed all his property to poor students. He wrote a Harmonia Evangelica (Rome, 1576; Liege, 1693). See Hoefer, Nouv. Biog. Generale, s.v.

## Buisson, Eugene[[@Headword:Buisson, Eugene]]

             a French Protestant theologian, who died at St. Etienne, Oct. 22, 1881, as honorary president of the consistory of Lyons, is the author of several Works, which have also been translated into German. His best-known work in Germany is Der Mensch, die Familie und die Gesellschaft in ihren Verihdltnissen zur sittlichen Entwicklung der Menschheit (Basle, 1859, 3 pts.). See Zuchold, Bibl. Theo. i, 200. (B. P.)

## Buist, Edward Tonge, D.D[[@Headword:Buist, Edward Tonge, D.D]]

             a Presbyterian minister, was born in Charleston, S. C., March i, 1809. He was prepared for college at the Charleston College, and entered the College of South Carolina, but did not graduate there. He entered Princeton 'Seminary in the fall of 1828, and remained over three years. He was licensed by the Presbytery of New Brunswick, Feb. 8, 1832, and was. ordained by the Charleston Union Presbytery, Jan. 10, 1833. In 1838 he began to supply the Nazareth Church, S. C. From 1841 to 1857 he seems to have served for different terms the Nazareth, Mount Tabor, and Fairview churches in that vicinity. In 1857 he became president of the Female College at Laurens Court-house. He remained there until June, 1861. In that year he accepted a call to become pastor of the Washington Street Church, in Greenville, and was installed May 4, 1862. He died Nov. 10, 1877. See Necrological Report of Princeton Theol. Seminary, 1878, p. 20..

## Buist, George, D.D[[@Headword:Buist, George, D.D]]

             a Presbyterian minister, was born in Fifeshire, Scotland, in 1770. He was distinguished for his scholarship while connected with the Edinburgh College, especially in the department of Grecian literature. On the recommendation of Dr. Robertson and Dr. Blair he was called to take charge of the Presbyterian Church in Charleston, S. C. He entered upon the duties of his office in June, 1793, and subsequently received an appointment as principal of the Charleston College. He died in the midst of his usefulness, Aug. 31, 1808. As a preacher he enjoyed a fine reputation. Among the productions of his pen were various articles prepared by him for the British Encyclopaedia, an abridgment of Hume's History of England for schools, a version of the Psalms, etc. Two volumes of his sermons were published in 1809. See Sketch prefixed to his Sermons; Allen, Amer. Biog. s.v. (J. C. S.)

## Buite, Saint[[@Headword:Buite, Saint]]

             SEE BOETHIUS.

## Bukentop, Henri De[[@Headword:Bukentop, Henri De]]

             a popish controversial writer and professor at Louvain, died there in 1716. His most remarkable publication is his Lux de Luce '(4to). In the first book  he treats of the antiquity of the Vulgate; in the second, of the various readings; in the third, he compares the Sixtine and Clementine editions. See Rose, Gen. Biog. Dict. s.v.

## Bukki[[@Headword:Bukki]]

             (Heb. Bukki', בֻּקַּי, waster, otherwise a contracted form of Bukkiah), the name of two men.

1. (Sept. Βοκκί v.. r. Βακχίρ.) Son of Jogli and “prince” of the tribe of Dan, appointed by Moses as one of the commissioners to partition the land of Palestine (Num 34:22). B.C. 1618.

2. (Sept. Βωκαί v. r. Βοκκί.) Son of Abishua and father of Uzzi, being great-great-grandson of Aaron (1Ch 6:5; 1Ch 6:51). B.C. cir. 1450. Compare the genealogy of Ezra (7. 4, Sept. Βοκκί) and the apocryphal Boccas (1Es 8:2) or Borith (2Es 1:2). Epiphanius, in his list of the ancestors of Jehoiada, whom he fancifully supposes to be brother of Elijah the Tishbite, omits both Bukki and Abishua (Advers. Melchizedec, 3). Josephus (Ant. 8, 1, 3) expressly says that all of Aaron's line between Joseph (Abishua) the high-priest, and Zadok, who was made high-priest in the reign of David, were private persons (ἰδιωτεύσαντες), i.e. not high- priests, and mentions by name “Bukki (Βοκκίας), the son of Joseph the high-priest, as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. But elsewhere (Ant. v. 11, 5) he says as expressly that Abishua (there called Abiezer), having received the high- priesthood from his father Phinehas, transmitted it to his own son Bukki (Βουκί), who was succeeded by Uzzi, after whom it passed to Eli. We may conclude therefore that Josephus had no more means of knowing for certain who were high-priests between Phinehas and Eli than we have, and may adopt the opinion that those named in the scriptural lists are given as making up the succession during this interval. For an account of the absurd fancies of the Jews, and the statements of Christian writers relative to the succession of the high-priests at this period, see Selden, De Success. in Pontiff. Hebr.; Hervey, Genealog. of our Lord, ch. 10. SEE HIGH- PRIEST.

## Bukki (2)[[@Headword:Bukki (2)]]

             (Heb. Bukki', בֻּקַּי, waster, otherwise a contracted form of Bukkiah), the name of two men.

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## Bukkiah[[@Headword:Bukkiah]]

             (Heb. Bukkiya'hu, בֻּקַּיָּהוּ, wasted by Jehovah; Sept. Βοκκίας v. r. Βουκίας), a Kohathite Levite, of the sons of Heman, one of the musicians in the Temple, being appointed by David the leader of the sixth band or course in the service, consisting of himself and eleven of his kindred (1Ch 25:4; 1Ch 25:13). B.C. 1014.

## Bukkiah (2)[[@Headword:Bukkiah (2)]]

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## Bukte[[@Headword:Bukte]]

             is the name applied to a Lama, SEE LAMAISM, who professes to work miracles, particularly to cut himself open, take out his entrails, place them before him, and then resume his former condition as if nothing had happened. This spectacle, so revolting to the spectators, is very common in the Lamaseries of Tartary. The regular Lamas disclaim all connection with spectacles of this sort, and they are only enacted by lay Lamas of indifferent character and of little esteem among their brethren. Other pretended miracles of lesser fame are frequently performed. See Huc,'Travels in Tartary, Thibet, and China; Gardner, Faiths of the World, s.v.

## Bul[[@Headword:Bul]]

             (Heb. id. בּוּל, for יְבוּל, rain, from the season of the year; Sept. Βαάλ), the eighth ecclesiastical month of the Jewish year (1Ki 6:38), answering in general to October, SEE CALENDAR (Jewish), and corresponding, according to the rabbins (Rosh Hash ana, c. 2; Tanchum Hieros. in loc.), to MARCHESVAN SEE MARCHESVAN (q.v.). According to Benfey (Ueb. die Monatsnamen einger alien Volker, p. 18), it may have derived its name from the worship of Baal (comp. the Sept. rendering), as other months appear to have been in like manner consecrated to special deities. SEE MONTH.

## Bul (2)[[@Headword:Bul (2)]]

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## Bulaeus, Christopher[[@Headword:Bulaeus, Christopher]]

             a Lutheran theologian of Germany, was born at Ketschberg, near Dresden, Nov. 4,1602. He studied at Leipsic and Wittenberg, was in 1635 preacher at Mutzschen, and afterwards superintendent and assessor of the consistory at Wurtzen. In 1657 he was called to Dresden as superior counsellor of consistory, pastor, and superintendent, and died there Sept. 8, 1677. He wrote, Schedrasmata in Valerium Flaccum ; Censura Historice, quam Joh. Hoferus de sua ad Religionem Papisticam Defectione Perscripsit. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Schlegel, Leben der dressdnischen superintendenten. (B. P.)

## Bulfinch, Stephen Greenleaf, D.D[[@Headword:Bulfinch, Stephen Greenleaf, D.D]]

             a Unitarian minister and poet, was born in Boston, Massachusetts, June 18, 1809. He graduated from Columbia College, Washington, D.C., in 1826, and from the Harvard Divinity School in 1830; served chiefly as pastor at Augusta, Maine, for the next seven years; afterwards preached and taught at Pittsburgh, Pa., and in Washington, D.C.; in 1845 became pastor at Nashua, N.H.; in 1852 at Dorchester, Massachusetts; and died at Cambridge, October 12, 1870. He published several prose works, as well as Poems (Charleston, S.C., 1804). See Duyckinck, Cyclop. of Amer. Lit. 2:345.

## Bulfinger, Georg Bernard[[@Headword:Bulfinger, Georg Bernard]]

             a German theologian and naturalist, was born in .1693. He was professor of theology at Tiibingen, and died in 1750. He wrote, Specimen Doctrince Veterum Sinarum mor. et Polit. (Frankfort, 1724):-De Tracheis Plantarum ex VMelone Observatio, in the memoirs of the Academy of Sciences of St. Petersburg. See Hoefer, Nouv. Biog. Generale, s. V.

## Bulgaria[[@Headword:Bulgaria]]

             a country of European Turkey, named from the Bulgarians, who, in the fifth century, quitting Asiatic Sarmatia, crossed the Danube and settled here, subjugating the Slavic (q.v.) inhabitants, and in process of time adopting their language. Later Slavic writers claim that the Bulgarians originally belonged to the Slavic family, and the modern Bulgarians claim to be Slavonians. Through the missionary labors of Methodius, brother of Cyril (q.v.), a prince of the country named Bogoris, or Boris, was baptized about A.D. 861, and took the name of Michael; upon this many of the Bulgarians received the faith. This Michael sent to pope Nicholas I legates, who propounded to the Holy See certain interesting questions (see Responsa ad Consulta Bulgarorum, ed. Hardouin, Acta Conciliorum, v. 353-386), and asked to be supplied with bishops and priests. The pope sent Paul, bishop of Populonia, and Formosus, bishop of Porto, about 866. Upon the ground that the Bulgarians had received the episcopal succession from Rome, the popes claimed jurisdiction over the country, but were resisted by the patriarchs of Constantinople. King Michael sent ambassadors to Constantinople in 869 to lay the case before the council then sitting for the restoration of Ignatius. The council decided that Bulgaria by right belonged to the patriarchal see of Constantinople. Modern Bulgarian writers claim that the Bulgarian dioceses were only nominally subject to Constantinople, and the author of the book called “Tsarstvennik” gives a complete list of a succession of independent Bulgarian patriarchs.

When the schism between East and West was confirmed, the Bulgarians remained in communion with Constantinople. They were finally subjugated by the Turks in 1491. In 1767 the sultan, Bajazet II, instigated, it is said, by the Greek patriarch, put to death many Bulgarian nobles, and placed the Bulgarian churches under the exclusive control of the Greek patriarch. The persistent policy of the Greek clergy in attempting to denationalize the Bulgarian people, suppressing their language and literature, etc., finally brought about a concerted action for the restoration of the Bulgarian hierarchy. The contest has not yet been settled. The Bulgarians have repeatedly complained of the extortions of the Greek clergy, and prayed for the appointment of a national patriarch independent of Constantinople. The Ottoman government, refusing to admit national distinctions among its subject races, refused to grant the request; and when, in 1860, the Greek patriarch excommunicated Harion (Hilary), the Bulgarian bishop of Balat, Constantinople, for insubordination, the Turkish government sent the bishop into exile. Strenuous exertions have been made by the Church of Rome to induce the Bulgarians to unite with them, and in 1861 an organization was effected, styled “The United Bulgarian Church,” acknowledging the supremacy of the pope, but retaining the Slavic liturgy, and Bulgarian usages as to divine service, married priests, etc. A Bulgarian monk, named Joseph Sokolsky, was consecrated by the pope as the patriarch of the new organization. After a few months he deserted them, followed by several priests, and the movement was thereby retarded.

Protestant missions to the Bulgarians were commenced in 1857 by the Methodist Episcopal Church and by the American Board. In 1888 the former had four missionaries at Constantinople and Tultcha; the latter had five, at Constantinople, Sophia, Eski Zagra, and Philippopolis, in the last two places having schools. Several editions of the New Testament in Bulgarian have been published by the British and Foreign Bible Society, and at least fifteen thousand copies have been sold within a few years. A new version, prepared by the missionaries of both Boards at the expense of the British and Foreign Bible Society, was published at Constantinople in 1866, and was electrotyped in parallel pages with the Slavic version at the Bible House in New York by the American Bible Society in 1867.

Danubian Bulgaria in 1865 was formed into one province called Tuna Eyaleti, under the jurisdiction of a governor general, who resides at Rustchuk. The Bulgarians are estimated to number about 6,000,000, of whom about 4,500,000 live in European Turkey. Schem's Year-book, 1868; — Reports of A. B. C. F. M.; Reports of the Miss. Soc. of the Meth. Epis. Church; Hilferding, Geschichte der Serben und Bulgaren; Schafarik, Slavische Alterthumer.

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## Bulgarian Version Of The Scriptures[[@Headword:Bulgarian Version Of The Scriptures]]

             This is in the vernacular of the Bulgarians, "a race, next to the Huns, the most terrible and most hateful to the invaded Europeans, and known in the West as early as the reign of Theodoric the Ostrogoth. Either mingling  with, or bordering upon, the Slavonians, they spread over a large tract of territory, from the shores of the Palus Maeotis and the Euxine, along the course of the Lower Danube" (Milman, Latin Christianity, ii, 418). Towards the close of the 7th century they attacked and conquered the division of the Slavs settled in Moesia, and, in the first instance, gave their own name to the tribes they had subdued. In the course of two centuries, however, having adopted the language and manners of the Slavonians, the conquerors became identified with their subjects (Krasinski, Lectures on Slavonia, 1851, p. 20, note). Referring to the article Bulgaria in this Cyclopaedia, we will state that the Bulgarian, together with the Russian and the Illyrian, belongs to the Eastern branch of the Slavonic languages, properly so called. " The most ancient document of this Eastern branch is the so-called ecclesiastical Slavonic, i.e. the ancient Bulgarian, into which Cyrillus and Methodius translated the Bible in the middle of the 9th century. This is still the authorized version of the Bible for the whole Slavonic race, and to the student of the Slavonic languages it is what Gothic is to the student of German. The modern Bulgarian, on the contrary, as far as grammatical forms are concerned, is the most reduced among the Slavonic languages" (Muller, Science of Language, i, 205), yet it was not till after the commencement of the operations of Bible Societies that any successful effort was made to produce a Bulgarian version of the Scriptures. See Bible of Every Land, p. 307.

A translation was commenced in 1820, at- the suggestion of Dr. Pinkerton. An archimandrite, named Theodosios, who had been recommended by the Greek patriarch of Constantinople as the person best qualified for such a work, was appointed to prepare this version, which he completed in 1821. The work was forwarded to St. Petersburg for publication, and the Gospel of St. Matthew left the press in that city during the year 1822. This translation proved, however, to have been very inaccurately executed, and, as the Russian Bible Society was shortly afterwards suspended, the continuation of the work was given up.

In 1827 another translation of the New Test. was completed by Sapounoff, with the design of publishing an edition on his own account at the press of the metropolitan of Bucharest. In consequence of his limited means only the four Gospels were published, but they were received with much favor bythe people. This induced the British and Foreign Bible Society to make arrangements, through their agent, Mr. Barker, to print an edition of the entire version; but owing to some difficulties, an entirely new translation  was commenced in 1836 by Mr. Barker, which was completed at the press in Smyrna in 1840. The success which accompanied this publication induced the British and Foreign Bible Society to proceed with the translation of the Old Test., which was announced as completed in 1858, some parts of the Old Test. having been published in the meantime. Although the interest of the Bulgarians themselves in the Scriptures was very great, one of the newspapers having made the statement that " it is the study of the Bible which makes a nation great," and recommended the study of the Scriptures throughout the country, yet it was not till 1864 that an entire Bible was given to that people, the printing having been done at Constantinople. In the annual report for the year 1860, the Rev. S. B. Bergne communicates the following, which we subjoin:

"It appears that there is some difference between the Macedonian, or Western, and the Eastern dialects of the Bulgarian. Formerly the Western dialect was in the ascendant, but latterly it is becoming superseded by the Eastern. There is a review and several newspapers published in Bulgaria; these adopt the Eastern dialect; and there is every probability that, in a short time, it will push out the Western dialect so far as the literary character of the language is concerned. Our New Test. is in the Western dialect; the translation was made twenty years since at Smyrna, by a monk of the name of Neophytus, and was carefully examined by a bishop. It was printed for the first time in 1840. Poor Photinoff, of whose character every one speaks in the highest terms, was engaged with Dr. Riggs in the translation of the Old Test., and in the early part of the work favored the Western dialect; but in correcting the work, as well as in the latter portion of the translation, he adopted the Eastern dialect; and Dr. Riggs feels assured that if his life had been spared he would have followed this course throughout the whole translation. Either dialect can be read in all parts of the country, but as the Macedonian is going into disuse, so far as literature is concerned, it would be extremely undesirable that it should be adopted in the Scriptures. Photinoff was very anxious to complete the work, and persevered in it, in spite of every remonstrance, almost to the day of his death.

The present reviser, who succeeded Photinoff, and is a good scholar, follows the Eastern dialect. The revision of the Old Test. has proceeded as far as the Pentateuch; and Dr. Riggs is now desirous of going to press with as little delay as possible. Separate books of the Old Test. have already been printed; but instead of fixing on detached books, it is recommended that the whole of the Old Test. should be printed  consecutively, say, in three parts- the first portion containing the Pentateuch, the second closing with the historical books or Job, and the third including the rest. Small editions, perhaps one thousand copies, are proposed. These copies will be placed in the hands of competent judges for remarks and criticisms, and by the time the last part is printed the necessary materials will be possessed for commencing the edition of the Bible in one volume. Dr. Riggs states that some slight changes will be desirable in the New Test., to bring the dialect into strict conformity with that adopted in the Old Test."

When the Old Test. was finally published, in September, 1863, the Rev. Dr. Riggs of the American Board, and the Rev. Albert L. Long of the Methodist Episcopal Church, aided by two native literati. Costovich and Slaveikoff, undertook the revision of what may be esteemed a'new version of the New Test. in Eastern Bulgarian. This revision they accomplished about the close of 1864, and two editions, one of ten thousand copies (32mo), at the joint expense of the British and Foreign and American Bible Societies, and another, with references, of five thousand copies (12mo), at the sole expense of the British and Foreign Bible Society, were published in 1865. In 1874 a new and slightly revised edition of the Bulgarian Bible, in one volume, edited by the Rev. Dr. A. L. Long, was published at Constantinople. Up to March 31, 1883, the British and Foreign Bible Society disposed of 162,235 copies of the Scriptures, either as a whole or in parts. (B. P.)

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## Bulgaris, Eugen[[@Headword:Bulgaris, Eugen]]

             a Russian archbishop, was born in Corfu 1716. He entered in early life the priesthood of the Greek Church, and subsequently continued his studies in Italy. On his return he assumed in 1742 the direction of a school at Janina; later he taught successively at Kohani, on Mount Athos, and in Constantinople. The encouragement which he gave to philosophy found many enemies and led to charges of heterodoxy, on account of which he had to quit his position both at Janina and on Mount Athos. He left Constantinople in 1768, in consequence of the war of Russia against Turkey, and went to Russia, where Catharine II appointed him archbishop of Kherson. This position he only retained a few years, and the last years of his life he spent in St. Petersburg, occupied with literary labors. He died in that city in 1806. Bulgaris is one of the most prominent scholars of the modern Greek Church, and has exercised a lasting influence upon the progress of Eastern Europe in both secular and religious literature. His works, mostly in the ancient Greek language, are numerous. His Manual of Logics has ever since remained a favorite text-book in the Greek schools. Among his theological writings are several volumes of funeral sermons and eulogies on saints. He also published a translation of the work of Adam Sernicavius on the Procession of the Holy Ghost. The latter work is one of the standard works of the Greek Church on the much disputed doctrine, and the Roman Congregation for the Union of the Eastern churches with the Church of Rome (Sacra Congregatio de Propaganda Fide pro negotiis ritus Orientalis) specially instructed one of its consultors, Dr. Laemmer (subsequently appointed professor at Breslau) to refute it. Dr. Laemmer consequently undertook the publication of the Scriptorum Graeciae orthodoxae bibliotheca selecta (Freiburg, vol. 1:1865: contains Prolegomena; two sermons by Nicephorus Blemmida; the work of the Patriarch Johannes Veccus, of Constantinople, De unione Ecclesiarum, as well as the Sententia synodulis and the Apologia of the same author). — See Pierer, 3, 445; Laemmer, Script. Graec. orth. bibl. sel. vol. 1.

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## Bulgin, Samuel[[@Headword:Bulgin, Samuel]]

             an English Baptist minister, was born at Atworth, near Melksham, Wiltshire, March 23, 1780. After his conversion he removed to Bath and united with a Church of the countess of Huntingdon's connection, and became a zealous preacher. In 1804, having joined a Baptist Church, he engaged in ministerial work for several years, and was ordained pastor of the Church at Poole, June 22, 1808, where he remained forty-six years, during which time one hundred and eighty-three persons were added to his Church. In 1853 he resigned, and preaching occasionally, as opportunity presented, he was engaged in his loved vocation until the last. His death occurred at Swantage, whither he had gone to fulfil an engagement, June 24,1854. See (Lond.) Baptist Hand-book, 1856. p. 45. (J. C. S.)

## Bulkeley, John[[@Headword:Bulkeley, John]]

             a Congregational minister, grandson of Peter Bulkeley, was first minister of Colchester, Conn., and died. in 1731. He published an Election Sermon (1713):-An Inquiry into the Right of the Aboriginal Natives to the Lands. of America (1724) :-and a Tract on Infant Baptism (1729). See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Bulkeley, Lancelot, D.D[[@Headword:Bulkeley, Lancelot, D.D]]

             an Irish prelate, was a native of Beaumaris, and acquired an education at Brazenose College, Oxford, into which he was admitted a commoner in 1587. He took the degree of A.M. at St. Edmund's Hall in November, 1593, and immediately afterwards was' ordained deacon by the bishop of Bangor. He was promoted to the see of Dublin, and consecrated at Drogheda, in St. Peter's Church, Oct. 3, 1619, by Christopher, archbishop of Armagh. In 1623 he revived the controversy concerning the primacy with Dr. Hampton. In 1635 Bulkeley had a confirmation from the king to him and his successors of all former grants, liberties, and privileges belonging to the see. In June, 1646, this prelate was one of the council who signed and issued the proclamation confirmatory of the peace concluded in that month between the marquis of Ormonde and the Roman Catholics. In 1647, on the surrender of Dublin to the commissioners of the Parliament, one of their first acts was to prohibit the use of the book of Common Prayer, and require the Directory for Worship to be adopted in all the churches of the city.

The clergy of the Established Church protested against this order, and presented a remonstrance, but without success. The Directory was adopted throughout the city, and the book of Common Prayer only continued to be used in the chapel of Trinity College. In 1649 archbishop Bulkeley preached his farewell sermon to his clergy, and the Common Prayer was read by William Pilsworth, minister; but for doing so the usurping powers visited them with severe punishment, committing the archbishop and all the others present to prison. At the close of the year 1649 an act was passed by the English Parliament for the encouragement and increase of learning, and the true knowledge and worship of God, and the advancement of the Protestant religion in Ireland. Spent with grief for the calamities of his Church, Dr. Bulkeley died at Tallagh, Sept. 8,1650. See D'Alton, Memoirs of the Achbishops of Dublin, p. 258.

## Bulkeley, Peter[[@Headword:Bulkeley, Peter]]

             a Congregational minister, was born at Odell, Bedfordshire, England, Jan. 31, 1582. He was the son of the Rev. Dr. Edward Bulkeley, author of a supplement to Fox's Book of Martyrs. Peter, when about sixteen years old, was admitted to St. John's College, Cambridge, and was subsequently, after acquiring his education there, chosen a fellow. He succeeded to the large estate of his father, and also succeeded him in the ministry at Odell, as a clergyman of the Established Church. But he did not long continue to conform to the ceremonies of that Church, although, through the favor of the bishop of Lincoln, he remained unmolested for twenty-one years; when the matter was brought to the notice of archbishop Laud, he silenced him immediately. In 1635, having sold his estate, he crossed the ocean; and after remaining several months at Cambridge, Mass., he entered the wilderness in 1636, and began the settlement of a place which he called Concord (now in Massachusetts). On July 15,1636, he organized a church there; the next year John Jones was its pastor, and he was its teacher. In bestowing farms upon his servants he expended a large fortune. He continued to preach until a short time before his death, which occurred at Concord, March 9, 1659. A library was established at Harvard College, in part, at least, by contributions from Mr. Bulkeley's. In 1646 he published a work in London entitled The Gospel Covenant; or, The Covenant of Grace Opened.

It passed through several editions. It is composed of sermons preached at Concord from Zec 9:11. The book was held in high estimation. Mr. Bulkeley was distinguished as a scholar, and wrote Latin with great ease and elegance. See Sprague, Annuls of the Amer. Pulpit, i, 51.

## Bulkey, Arthur[[@Headword:Bulkey, Arthur]]

             an English prelate of the 16th century, was born either in Cheshire or (more probably) in Anglesea. He was educated doctor of laws, but had wholly forgotten the chapter "De Sacrilegio," for he spoiled the bishopric of Bangor, to which he was preferred, and sold the five bells. He occupied the see fourteen years, was suddenly deprived of his sight, and died in 1555. See Fuller, Worthies of England (ed. Nuttall), iii, 509.

## Bulkley, Charles[[@Headword:Bulkley, Charles]]

             a Dissenting minister, was born in London 1719, and educated under Doddridge at Northampton. His first pastoral service was among the Presbyterians, but he finally joined the General Baptists, and became pastor of a congregation in London, where he died 1797. He published Discourses (Lond. 1752, 8vo): — Notes on Bolingbroke's Writings (Lond. 1755, 8vo): — The Economy of the Gospel (Lond. 1764, 4to): — Discourses on the Parables and Miracles I (Lond. 1771, 4 vols. 8vo): — Notes on the Bible (Lond. 1802, 3 vols. 8vo). — Darling, Cyc. Bib. 1, 476.

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## Bull[[@Headword:Bull]]

             as distinguished from “Ox,” occurs but once in the Bible (Job 21:10), as the translation of שׁוֹר(shor, from his strength), which elsewhere denotes any animal of the ox species, and is variously translated accordingly. SEE BULLOCK, etc. Other terms occasionally thus rendered are אִבַּיר(abbir', mighty), Psa 50:13; Psa 68:30; Isa 34:7; Jer 50:11; בָּקָר(bakar', a beeve), Jer 52:20;פִּרor פָּר(par, a bullock), Gen 32:15; Psa 22:12; and in the New Test. ταῦρος, Heb 9:13; Heb 10:4; “ox” in Mat 22:4; Act 14:13. SEE BEEVE; SEE BEAST. The תּוֹא(to), or “wild bull” of Isa 51:20, is but another form of תְּאוֹ(tea', “wild ox,” Deu 14:5), a large species of oryx or ox-deer. SEE ANTELOPE.

The rearing of horned cattle was encouraged by the people of Israel. These animals were protected in some cases by express provisions of the law; they were held clean, being the usual sacrifice of consideration, and the chief article of flesh diet of the population. SEE FOOD. It is contended that the castration of no animal was practiced among the Hebrews (Josephus, Ant. 4, 8, 40). If that was the case, other methods than those generally alluded to must have been adopted to break oxen to labor; for the mere application of a metal ring through the cartilage of the nostrils, although it might have greatly restrained the ferocity of the beasts, would not assuredly have rendered them sufficiently docile to the yoke and goad of a people whose chief dependence for food was in the produce of the plough. SEE OX.

Judging from Egyptian remains, there were two great breeds of straight- backed cattle, the long-horned and the short-horned; and in Upper Egypt at least, there was one without horns. Another hunched species existed, which served to draw chariots, yoked in the same manner as the Brahminee bulls of India are at present. It is still abundant in Nubia, and, under the name of Bos sacer, or Indicus, notwithstanding it breeds with the common species, is yet considered distinct. Its calf is born with teeth; and, although in Central Africa, India, and China it is mixed with the other species, and when low in flesh is almost deprived of its hunch, the natural characteristics nevertheless continue; and from the evidence of ancient Egyptian pictures and written documents it must have been propagated for above 3000 years. In Egypt the straight-backed or common cattle appear, from the same evidence, to have formed a very handsome breed with lunate horns. They were generally spotted black or red upon a white ground, and there were, besides, others white, red, or black. They all served for common use, but those without red were selected when new sacred bulls, Apis or Mnevis, were to be supplied; for they alone had the colors which could show the marks made by chance or by art, and required to fit the animal for the purpose intended. See APIS. In Palestine the breed of cattle was most likely in ancient times, as it still is, inferior in size to the Egyptian; and provender must have been abundant indeed if the number of beasts sacrificed at the great Jewish festivals, mentioned in Josephus, be correct, and could be sustained for a succession of years. SEE SACRIFICE.

Unless the name be taken synonymously with that of other species, there is not in the Bible any clear indication of the buffalo. SEE UNICORN. The Asiatic species was not known in Greece till the time of Aristotle, who first speaks of it by the name of the Arachosian ox. No species of Bos Bubalus is known even at this day in Arabia, although travelers speak of meeting them in Palestine in a domesticated state SEE BUFFALO; but in Egypt the Asiatic species has been introduced in consequence of the Mohammedan conquests in the East. The indigenous buffaloes of Africa, amounting, at least, to two very distinct species, appear to have belonged to the south and west of that continent, and only at a later period to have approached Egypt as far as the present Bornou; for none are figured on any known monument in either Upper or Lower Egypt. With regard, however, to wild oxen of the true Taurine genus, some may, at a very remote period, have been found in Bashan, evidently the origin of the name, a region where mountain, wood, and water, all connecting the Syrian Libanus with Taurus, were favorable to their existence; but the wild bulls of the district, mentioned in Psa 22:12, and in various other passages, appear, nevertheless, to refer to domestic species, probably left to propagate without much human superintendence, except annually marking the increase and selecting a portion for consumption, in the same manner as is still practiced in some parts of Europe. For although the words “fat bulls of Bashan close me in on every side” are an indication of wild manners, the word “fat” somewhat weakens the impression; and we know that the half- wild white breed of Scotland likewise retains the character of encompassing objects that excite their distrust. It was therefore natural that in Palestine wild gregarious instincts should have still remained in operation, where real dangers beset herds, which in the time of David were still exposed to lions in the hills around them. SEE CALF. Baal (q.v.) is said to have been worshipped in the form of a beeve, and Moloch to have had a calf's or steer's head.

Bull, in a figurative sense, is taken for powerful, fierce, insolent enemies. “‘Fat bulls (bulls of Bashan) surrounded me on every side,” says the Psalmist (Psa 22:12; Psa 68:30). “Rebuke the beast of the reeds (Auth. Vers. “spearmen”), the multitude of the bulls;” Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls (Psalm 63:30). Isaiah says (Isa 34:7), “The Lord shall cause his victims to be slain in the land of Edom; a terrible slaughter will he make; he will kill the unicorns and the lulls,” meaning those proud and cruel princes who oppressed the weak. SEE CATTLE.

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Bull, in a figurative sense, is taken for powerful, fierce, insolent enemies. “‘Fat bulls (bulls of Bashan) surrounded me on every side,” says the Psalmist (Psa 22:12; Psa 68:30). “Rebuke the beast of the reeds (Auth. Vers. “spearmen”), the multitude of the bulls;” Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls (Psalm 63:30). Isaiah says (Isa 34:7), “The Lord shall cause his victims to be slain in the land of Edom; a terrible slaughter will he make; he will kill the unicorns and the lulls,” meaning those proud and cruel princes who oppressed the weak. SEE CATTLE.

## Bull (Papal)[[@Headword:Bull (Papal)]]

             Bulls are pontifical letters from the Pope of Rome, written in old Gothic characters upon stout and coarse skins, and issued from the apostolic chancery, under a seal (bulla) of lead, which seal gives validity to the document, and is attached, if it be a “Bull of Grace,” by a cord of silk, and if it be a “Bull of Justice,” by a cord of hemp. The word is from Lat. bulla, a drop or bubble, used in later Latin to signify a pendent metallic seal. It is properly the pendent seal which is the bull: it is impressed on one side with the heads of St. Peter and St. Paul, and on the other with the name of the pope and the year of his pontificate. The bull is divided into five parts: the narrative of the fact, the conception, the clause, the date, and the salutation, in which the pope styles himself servus servorum, servant of servants. All bulls bear the name and title of the pope — for example: Gregorius Episcopus Servus Servorum Dei, etc., is prefixed; then follows a general introduction, of which the initial words are used to give a distinct name to the bull, as in the examples: the bull Exsurge Domine, issued by Pope Leo X against Luther in 1520; the bull In Cona Domini, the celebrated bull against heretics, often reissued since 1536; the famous Unigenitus, or bull against Quesnel's writings, 1713; the Dominus ac Redemptor Nostec; or bull for the abolition of the order of Jesuits; the Ecclesia Christi, or the bull which completed the Concordat with France in 1801; the De ‘Salute Animarum, or the bull for the regulation of the Catholic Church in Prussia.” The instruments, besides the lead hanging to them, have a cross with some text of Scripture or religious motto around them. Those issued by Lucius III have this device, Adjuva nos, Deus salutaris noster; the device of Urban III was, Ad to, Domine, levavi animam meam'; and that of Alexander III, Vias. tuas, Domine, demonstra mihi. Bulls are granted for the consecration of bishops, the promotion to benefices, the celebration of jubilees, etc. Bullarium is a collection of papal bulls. The bull is dated from “the day of incarnation,” but briefs are dated from “the nativity.” — Farrar, Eccl. Dict. s.v.; Chambers, Encyclopaedia, s.v. SEE BRIEF; SEE BULLARIUM.

## Bull (Papal) (2)[[@Headword:Bull (Papal) (2)]]

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## Bull In Coena Domini[[@Headword:Bull In Coena Domini]]

             the name given to a bull in the Church of Rome which is publicly read on the day of the Lord's Supper, viz., Thursday, by a cardinal deacon in the pope's presence, accompanied with the other cardinals and the bishops. It excommunicates all that are called, by that apostate Church, heretics, stubborn and disobedient to the holy see. After the reading of this bull the pope throws a burning torch into the public place, to denote the thunder of this anathema. It is declared expressly, in the beginning of the bull of Pope Paul III of the year 1536, that it is the ancient custom of the sovereign pontiffs to publish this excommunication on Holy Thursday, to preserve the purity of the Christian religion, and to keep the union of the faithful; but the origin of this ceremony is not stated in it. The principal heads of this bull concern heretics and their upholders; pirates, imposers of new customs; those who falsify the bulls and other apostolic letters; those who abuse the prelates of the Church; those that trouble or would restrain ecclesiastical jurisdiction, even under pretense of preventing some violence, though they might be counsellors or advocates, generals to secular princes, whether emperors, kings, or dukes; those who usurp the goods of the Church, etc. The contents of the bull have been inserted by degrees. Luther's name was inserted 1521. For a fuller statement, SEE IN CENA DOMINI.

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## Bull Unam Sanctam[[@Headword:Bull Unam Sanctam]]

             SEE UNAM SANCTAM.

## Bull Unigenitus[[@Headword:Bull Unigenitus]]

             SEE UNIGENITUS.

## Bull Unigenitus (2)[[@Headword:Bull Unigenitus (2)]]

             SEE UNIGENITUS.

## Bull, Edward[[@Headword:Bull, Edward]]

             a Congregational minister, was born at Saybrook, Conn., Nov. 26, 1791. After graduation he was teacher of the Grammar-school at New London for two years, and tutor in Yale College for five years. He studied theology with private instructors. He was ordained Sept. 29, 1825, pastor of the Congregational Church at Lebanon, and dismissed in 1837. The rest of his life was spent in Cheshire, where he taught a few pupils. He died April 25,1869. See Obituary Record of Yale College, 1869.

## Bull, George D.D.[[@Headword:Bull, George D.D.]]

             bishop of St. David's, was born in Wells, Somersetshire, March 25, 1634, and entered at Exeter College, Oxford, 1648. His first living was that of St. George's, near Bristol, and in 1658 he was presented to Suddington. In 1669 he published his Harmonia Apostolica. The object of this book was to explain and defend, in Part I, the doctrine of St. James, and in Part II, to demonstrate the agreement with him of St. Paul, it being more particularly the aim of the first dissertation to show “that good works, which proceed from faith, and are conjoined with faith, are a necessary condition required from us by God. to the end that by the New Evangelical Covenant, obtained by and sealed in the blood of Christ, the mediator of it, we may be justified according to his free and unmerited grace.” In the second,

“having, in the first place, established this one point for his foundation,

‘That St. Paul is to be interpreted by St. James, and not St. James by St. Paul,' in consent with many of the ancients (and particularly of St. Augustine himself), who are of the opinion that the General Epistle of St. James, the first of St. John, and the second of St. Peter, with that of St. Jude, were written against those who, by misinterpreting St. Paul's epistles, had imbibed a fond notion, as if faith ‘without works' were sufficient to save them, he showeth whence this obscurity and ambiguity in the terms of St. Paul might probably arise, which was the occasion that persons not well-grounded came to mistake or pervert the same.” Bull attempts to prove that where St. Paul speaks of justification by faith, he intends the whole condition of the Gospel covenant; that the faith required implies obedience; that it cannot be separated from obedience; and that obedience is made necessary to justification. The publication raised much dispute among divines. The first open antagonist was Mr. John Truman, a Non-conformist minister. Dr. Morley, bishop of Winchester, and Dr. Barker, the one from the divinity chair at Oxford, and the other in a charge to his clergy, forbade the reading of the book as a rash intrusion into things too high for such discussion. In 1675 Bull issued his Examen' censure and Apologia pro Harmonia; and in 1680, at Oxford, his Defensio fidei Nicaenae (also at Pavia, 1784, with notes by Zola). Preferment flowed in upon Bull after 1684; and the University of Oxford conferred on him the degree of D.D., although he had never taken any other academical degree. In 1694 appeared his Judicium Ecclesiae Catholicae, in defense of the anathema decreed by the Council of Nicaea, for which he received the thanks of the assembly of the Gallican clergy at St. Germain's. His last treatise was his Primitiva et Apostolica Traditio, against David Zuicker, Leclerc, and others, who held that the apostles and their immediate successors taught that our blessed Lord was merely a man. In theology he was an Arminian. His defense of the Trinity is one of the great works of theology not likely to be superseded. Grabe collected all his Latin works

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## Bull, John Wesley[[@Headword:Bull, John Wesley]]

             a Methodist Episcopal minister, was born in Baltimore County, Md., Sept. 6,1819. He was early in life the subject of religious impressions, at the age of nineteen gave himself to God, and in 1843 entered the Baltimore Conference. He held a supernumerary relation between 1854 and 1866, when he joined the Church South; labored three years in that body, and became a supernumerary, which relation he held to the close of his life, in Alexandria, Va., Dec. 25, 1873. See Minutes of Annual Conferences of the M. E. Church South, 1874, p. 4.

## Bull, Levi, D.D[[@Headword:Bull, Levi, D.D]]

             a minister of the Protestant Episcopal Church, who died at Marsh, Chester Co., Pa., Aug. 2, 1859, aged seventy-eight years, was for many years a prominent minister in his diocese; but, unhappily, his vigorous intellect became disordered, and for a long time before his death he was unable to fulfil his duties as a pastor. He was at one time rector of St. Mary's, St. Andrew's, and St. Mark's churches in Chester County; then of St. Thomas's, in Berks County; then of Bangor Church, in Lancaster County. See Amer. Quar. Church Rev. 1859, p. 534.

## Bull, Mitchell B[[@Headword:Bull, Mitchell B]]

             a Methodist Episcopal minister, was a native of Ireland. Some time after his arrival in America he experienced conversion, and in 1803 entered the New York Conference. After sustaining an 'effective and useful relation for eight years ill-health compelled him to retire from active service. He died in 1857 or 1858. Mr. Bull was a man of sterling integrity and an able and earnest preacher. His love for the Church was made manifest in his bequeathing nine thousand dollars to her various institutions. See Minutes of Annual Conferences, 1858, p. 99.

## Bull, Nehemiah[[@Headword:Bull, Nehemiah]]

             a Congregational minister, was born on Long Island, N. Y. He graduated at Yale College in 1723. was ordained at Westfield, Mass., in 1726, and died in 1740. See Sprague, Annals of the Amer. Pulpit, i, 207.

## Bull, Norris, D.D[[@Headword:Bull, Norris, D.D]]

             a Presbyterian minister, was born at Harwinton, Litchfield Co., Conn., Oct. 24, 1790. He entered Yale College when he was in his nineteenth year. .During his college course he was noted for sobriety and diligence. He became a student in Princeton Theological Seminary in 1816, and was licensed to preach by the Columbia Presbytery in 1818. Soon afterwards he went to the western part of New York state, and labored as a missionary until 1821. In 1822 he accepted a call from the Presbyterian Church at Geneseo, where he continued to labor earnestly and effectively until 1833, when he became pastor at Wyoming, and in 1836 at Clarkson. He died at Lewiston, Dec. 7, 1847. See Sprague, Annals of the Amer. Pulpit, iv, 617.

## Bull, Ralph[[@Headword:Bull, Ralph]]

             a Presbyterian minister, was born near Scotchtown, N. Y., Dec. 10,1812. His early studies were pursued at Scotchtown, and afterwards at Goshen and Newburgh. He spent two years (1826-28) in Yale College, one in the College of New Jersey, and one. (1829-30) in Princeton Theological Seminary. He was licensed by the Second Presbytery of Long Island, after which he acceptably supplied various pulpits of the Presbytery in connection with his work as a teacher. In the fall of 1836 he became pastor of the Church at Milford, Pa. In the fall of 1839 he removed to Darien, Ga., where he took charge of an academy and also preached. His last field of labor was Westtown. He died June 2, 1877. See Necrological Report of Princeton Theol. Seminary, 1878, p. 27.

## Bull, Single (Or Semi)[[@Headword:Bull, Single (Or Semi)]]

             Between the time of the pope's election and coronation. the bulla or seal attached to a document issued by him has an impression on one side onlv- viz., the effigies of Sts. Peter and Paul, the reverse being without any stamp. This is called a single or semi bull. After consecration the name of the pope and the date of his reign are stamped on the reverse; this makes the double bulla.

## Bull, The Golden[[@Headword:Bull, The Golden]]

             (also called Bulla Carolina) was an ordinance made by the emperor Charles IV at the Diet of Nuremberg, in January, 1356. It is so named because it was sealed with a golden seal, attached to cords of yellow and red silk. It contains thirty chapters on the form and ceremonies of electing the emperor; the number, functions, and rights of the electors; and all that belongs to the government of the empire.

## Bull, Thomas Palmer[[@Headword:Bull, Thomas Palmer]]

             an English Congregational minister, was born July 15, 1772, at Newport Pagnel, where he also labored until his death, March 17, 1859. He was carefully trained and educated by his father, Rev. William Bull, joined the Church, and eventually became joint-tutor in the Academy and copastor in the ministry with his father, and finally, sole pastor. As a preacher Mr. Bull's characteristics were simplicity, 'affection, earnestness, and pathos; as a teacher he was very learned and devoted. See (Lond.) Cong. Year-book, 1860, p. 179.

## Bull, William[[@Headword:Bull, William]]

             an English Independent minister, was born Dec. 22, 1738, in Irthlingborough, Northamptonshire, and was educated at the Dissenting academy at Daventry. In 1764 he became pastor of the Independent church at Newport-Pagnel, where he was the intimate of Cowper and of John Newton. A training academy for ministers was founded at Newport through Mr. Bull's activity, and he superintended it for years. He died in 1814. “He was an excellent preacher, his sermons being at once original, fervid, and impressive.” — Memorials of the Rev. W. Bull (Lond. 1864).

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## Bull, William H[[@Headword:Bull, William H]]

             a Methodist Episcopal minister, was born in Chester County, Pa., Nov. 24, 1807. He received an early religious training, but did not embrace Christ until his twenty-ninth year, and in 1827 entered the Philadelphia Conference. Early in 1836 severe illness compelled him to become a superannuate. He died on July 19 of the same year. Mr. Bull was a superior preacher, systematic, clear, warm, energetic. See Minutes of Annual Conferences, 1837, p. 491.

## Bulla (Boule, A Bullet)[[@Headword:Bulla (Boule, A Bullet)]]

             is a seal made of two circular pieces of lead, and attached to papal documents, which at length took the same name. Ecclesiastical seals were usually oval until the 14th and 15th centuries, when they became circular;  and up to the 13th century the seal was suspended by silk threads or a slip of parchment; but was then attached to the document.

## Bullard, Artemas D.D.[[@Headword:Bullard, Artemas D.D.]]

             a Presbyterian minister, was born at Northbridge, Mass., June 3, 1802, studied at Amherst College, where he graduated in 1826, and thence went to the Theological Seminary at Andover. He was licensed in May, 1828, and ordained April 20, 1831. In 1830 he visited the West in the employ of the Massachusetts Sabbath School Union, going as far as Illinois, and while there was appointed secretary of the “American Board” for the Valley of the Mississippi. He removed to Cincinnati in October, 1832. In 1838 he became pastor of the Presbyterian church at St. Louis. He was made D.D. in 1841 by Marion College. He attempted in 1845, with the concurrence of the Synod, to raise a fund of $10,000 for the erection of churches in Missouri. His health having become enfeebled, he was chosen by his fellow-citizens as their representative at the World's Peace Convention, and spent six months travelling in Europe in 1850. After his return he was the chief promoter of the institution of Webster College at St. Louis. Dr. Bullard was killed in the accident which occurred at the inauguration of the Pacific Railroad, Nov. 1, 1855. He published three or four occasional sermons. He was a preacher of great power, and was very useful and influential in St. Louis. — Sprague, Annals, 4, 748.

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## Bullard, Edwin Buxton[[@Headword:Bullard, Edwin Buxton]]

             a Baptist missionary, was born at Shrewsbury, Vt., Sept. 12, 1813. He pursued his collegiate studies at the Hamilton Literary Institution, N. Y., and his theological studies one year (1840-41) at Newton, Mass. He was ordained at Middletown, Vt., July 9, 1840. After leaving Newton he was for a short time pastor of the Church at Foxborough, Mass. He received his appointment as a missionary from the Missionary Union, March 27, 1843, sailed from Charlestown Nov. 18 of the same year, and arrived at Maulmain April 6,1844. He was appointed to labor among the Karens at Dong-yahn and its vicinity. He devoted four years to the faithful discharge of his duties, until his death, April 5, 1848. See The Missionary Jubilee, p. 241. (J. C. S.)

## Bullard, Mulfred[[@Headword:Bullard, Mulfred]]

             a Methodist Episcopal minister, was born at Stockbridge, Vt., June 6, 1808. He embraced religion at the age of fifteen, and after serving the Church some time as a local preacher entered the Vermont Conference about 1846, in which he served twenty-three years. He died at Lancaster, N. H., May 30, 1872. Mr. Bullard was a man of sanguine temperament, well calculated to win souls. He was a good preacher, excelled in social meetings, and was a powerful man in prayer. See Minutes of Annual Conferences, 1873, p. 65.

## Bullard, Ward[[@Headword:Bullard, Ward]]

             a Methodist Episcopal minister, was born at Massena, N. Y., Feb. 8,1810. He removed with his parents in 1813 to a farm in New Haven, Vt., where much of his youth was spent in severe manual labor. He joined the Church at the age of sixteen, only attended school winters previous to his seventeenth year, graduated at Middlebury College in 1833, and taught school some years in the state of Georgia, where he entered the itinerancy. He was for one year connected with the Alabama Conference. Owing to sickness and repugnance to slavery he returned North in the spring of 1838 and united with the Troy Conference, took appointments the next four years, then taught school a few years, and again received appointments until 1854, when he inherited his father's farm at New Haven, and  thereafter made it his home. He held a supernumerary relation, and only preached occasionally. He died May 21, 1879. Mr. Bullard was a man of untarnished Christian character, an able instructor, and an acceptable preacher. See Minutes of Annual Conferences, 1880, p. 33.

## Bullarium Romanum Magnum[[@Headword:Bullarium Romanum Magnum]]

             a collection of papal bulls from the time of Leo the Great, begun (1586) by Cherubini, and continued by various editors. The Bullarium Magnum of Maynardus (Luxemb. 1739 to 1768, 19 vols. fol.) contains the bulls from Leo the Great to Benedict XIV. Simultaneously with it appeared the collection of Cocquelines (Romans 1737 sq., 14 vols. fol.). A continuation of these collections is Benedicti XIV Bullarium (Romans 1754 sq., 4 tom. fol.; new ed. Mechlin, 1826, 13 vols.). The most recent continuation, which is to comprise the bulls of Clement XIII and the following popes, was commenced by Barberi (Rome, 1835); of it 15 vols. fol. have appeared, bringing the work down to the year 1821. A new complete collection of all the bulls from Leo the Great to the present time has been commenced by Tomassetti (Turin, vol. 1, 1857). — Landon, Ecclesiastical Dictionary, s.v.

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## Buller, William, D.D[[@Headword:Buller, William, D.D]]

             an English prelate, was educated at Oriel College, Oxford, where he became A.M. in 1759. Thence he removed to Christ Church, where he took his theological degrees in 1781. He was appointed dean of Exeter, and dean of Canterbury, in which latter office he was installed June 22, 1790. On Dec. 2, 1793, lie was consecrated to the bishopric of Exeter, which he held until his death, Dec. 12, 1796. See (Lond.) Annual Register, 1796, p. 67.

## Bullet, Jean Baptiste[[@Headword:Bullet, Jean Baptiste]]

             a French scholar, who was born in 1699, and died at Besancon in 1775, was (from 1728) professor and afterwards dean of the university in that city. He left several works, among them Histoire de l'Etablissement du Christianisme (1764, 4to), taken entirely from pagan and Jewish writers: L'Existence de Dieu Demontree par la Nature (2 vols. 8vo) :--Rponses Critiques:-De Apostolica Eccl. Gallic. Origine (1752, 8vo). See Landon, Eccles. Diet. s.v.; Rose, Gen. Biog. Diet. s.v.

## Bullet, Pierre[[@Headword:Bullet, Pierre]]

             a reputable French architect, was born about .1645. He studied under Francois Blondel, and erected a number of structures in Paris, among others the Porte St. Denis. He also designed and executed in 1674 the triumphal arch called the Porte St. Martin. He erected the Church of the Jacobins. in Paris, and published several good works on architecture in 1688 and 1696. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bullinger, Heinrich[[@Headword:Bullinger, Heinrich]]

             one of the most important of the Swiss reformers, was born at Bremgarten, near Zurich, where his father was parish priest, July 18, 1504. In 1516 he was sent to school at Emmerich, in Cleves, where Mosellanus was one of the masters. In order to train the boy to careful habits, his father gave him no money, and he was compelled to sing in the streets for bread like Luther. He was inclined, while at Emmerich, to enter the order of Carthusians; but his brother kept him from doing so, and in 1519 he went to Cologne, where he became bachelor of arts in 1520. He began to study the scholastic theology, but was soon disgusted, and even wrote against the scholastics. He then took up the fathers, especially Chrysostom and St. Augustine, and finding that they drew their premises from Scripture, he set himself earnestly to study the N.T. The writings of Erasmus led him to the study of the classics. He was thus quite ready to be impressed by Luther's writings when they fell in his way; and the De Captivitate Babylonica and De Bonis Operibus of Luther, with the Loci Communes of Melancthon, satisfied him that the Roman Church needed reformation. In 1522, after taking his master's degree, he returned to Switzerland, and was called by Wolfgang Rupli, abbot of Cappel, to teach in the cloister school of his abbey. Here he lectured on the N.T. and on the Loci Communes of Melancthon. In 1527 he was sent by his abbot to Zurich, and there he attended for five months the preaching and lectures of the celebrated Zuinglius, while he perfected his knowledge of Greek, and commenced the study of Hebrew under Pellicanus. On his return to Cappel, the abbot and his monks adopted fully the reformation, to which they had been before inclined. In 1528 he went with Zuinglius to the disputation at Berne. In 1529 he was made pastor at Bremgarten, his native place, and married Ann Adlischweiter, a nun retired from the convent at Zurich. At Bremgarten he engaged in controversy with the Anabaptists, against whom he wrote six books. In 1531, after the battle of Cappel, where Zuinglius fell, and with him, for a time, the cause of reform, Bullinger was compelled to leave Bremgarten, and was elected successor to Zuinglius at Zurich as antistes, or chief pastor. He began his work with a conflict. The Council of Berne, on the very day of his election, demanded a pledge that the clergy of Berne should refrain from all political discussions. ‘Bullinger defended the freedom of the pulpit with so much energy that the council yielded. His supremacy as a leader of the reform was soon acknowledged. Luther attacked Zuinglius and his doctrine of the sacraments with great bitterness; Bullinger defended both with calm but earnest arguments, in a series of writings on the sacraments extending over many years. Bucer's (q.v.) attempts to reconcile Luther's views with those of the reformed at first met with Bullinger's sympathy and approval; but he came at last to doubt Bucer's sincerity, or, at least, his thoroughness of conviction. In the midst of all his controversies he continued his faithful pastoral labors, and by these, with his powerful and popular preaching, he established the Reformation firmly in Zurich. His theology was Augustinian, but of a milder type than Calvin's. When division was threatened (1547) between the Reformed churches of Zurich and Geneva on the sacramental question, Bullinger and Calvin, by correspondence and personal conference, came to an agreement of views, which was expressed in the Consensus Tigurinus (1549), in which the corporal presence is denied, but a real and spiritual communication in the Supper of Christ to the believer is admitted. Bullinger was long in close correspondence with many men of note in the English Church, with whom he became acquainted during their sojourn abroad while the Marian persecution lasted, and his influence contributed greatly toward settling the doctrines of the English reformers. Many of their letters and of his own are preserved in the library of the city of Zurich. One of the most important labors of his later life was the preparation of the Confessio et Expositio brevis, etc. (the Second Helvetic Confession), adopted as authoritative in 1566. SEE CONFESSIONS. After severe suffering from calculus, he died Sept. 17, 1575, repeating the Creed, the Lord's Prayer, and several of the Psalms just before his departure. His son- in-law, Simler, preached his funeral sermon, afterward printed (De Vita et Obita Bullingeri). Many of his works have been translated into English, viz., One hundred Sermons on the Apocalypse (1561, 4to): — Twenty-six Sermons on Jeremiah (1583, 4to): — Exhortation to Ministers (1575, 4to): — Commonplaces of Christian Religion (1572, 4to): — The Sum of the Four Evangelists; Fifty godly and learned Sermons (1577, 4to). His works as collected and published amount to ten folio vols. (Zurich). Such was the reputation of his writings in England that Archbishop Whitgift obtained an order in convocation that every clergyman should procure a copy of his sermons and read one of them once a week. A new edition of his Decades, from the edition of 1787, was printed for the Parker Society in 1849 (Camb. 4 vols. 8vo). There is also a reprint of the Sermons on the Sacrament (Camb. 1840, 8vo). See also Bullinger's Leben u. ausgewahlte Schriften, nach handschrift. u. gleichzeitigen Quellen von C. Pestalozzi (Elberfeld, 1857, 8vo); Hess, Lebsesgeschichte Bullinger's; Franz, Ziuge aus dem Leben Bullinger's (1828); Mosheim, Ch. History, 3, 192; Burnet, Hist. of Reformation, 3, 302, et al.; Herzog, Real-Encyklopadie, 2, 452.

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## Bullions, Alexander[[@Headword:Bullions, Alexander]]

             an Associate minister, was born at Auchtergaven, Scotland, in February, 1779. 'He resolved, when quite young, to be a preacher. He entered the University of Edinburgh in 1798. Here he remained four years, then studied theology for five years under the' Rev. Archibald Bruce of Whitburn, and was licensed by the Associate Presbytery of Perth. In 1806 he came to  America, and landed at New York, where he remained some time, and then removed to Albany; from here he went to Cambridge, N. Y., and took charge of a congregation, with which he continued until the close of his life, June 26, 1857. See Sprague, Annals of the Amer. Pulpit, IX, iii, 44.

## Bullions, Alexander Blyth[[@Headword:Bullions, Alexander Blyth]]

             a Presbyterian -minister, was born at Argyle, N.Y., May 13, 1822. He graduated at Union College in 1842, and spent over two years in the study of theology at Princeton Seminary. He was ordained by the Presbytery of Long Island Nov. 5,1846, was pastor at East Hampton, L. I., from 1846 to 1848, at Waterford from 1848 to 1853, and tutor in Europe from 1853 to 1856. He was professor of languages at Carroll College, Wis., from 1858 to 1859; .editor of the Presbyterian, Philadelphia, Pa., from 1860 to 1861; stated supply of the Congregational Church at .Sharon, Conn., in 1865, and pastor from 1868 to 1879. He afterwards resided at Lansingburgh, N. Y., and died there, May 16,1882. See N. Y. Observer, May 23,1882; Presbyterian, May 27,1882; Gen. Cat. of Princeton Theol. .Seminary, 1881, p. 135.

## Bullions, David G[[@Headword:Bullions, David G]]

             a Presbyterian minister, was born at Cambridge, N. Y., June 24, 1817. He was educated at Union College, N. Y., and studied theology in the seminary of the Presbyterian Church, Cannonsburg, Pa. In 1842 he was ordained by the Cambridge Presbytery, and stationed at West Milton, N. Y., where he labored till his death in 1864. See Wilson, Presb. Hist. Almanac, 1866, p. 96.

## Bullions, Peter D.D.[[@Headword:Bullions, Peter D.D.]]

             a Presbyterian minister and classical scholar, was born at Moss-side, near Perth, Scotland, in December, 1791. He was bred to farm labor, but in 1810 he entered the University of Edinburgh, supporting himself partly by his previous savings and partly by teaching. In the same way he supported himself during his theological studies under Professor Paxton from 1813 to 1817, when he was licensed to preach by the Presbytery of Edinburgh, and sailed to America. In 1818 he became pastor of the Presbyterian church at Argyle, N. Y., and in 1824 Professor of Languages at the Albany Academy. He held this place till 1848, when he gave himself wholly to the pastoral charge. His literary activity was chiefly devoted to the preparation of elementary classical works, in which he was eminently successful. In addition, he published a memoir of his relative, Dr. Alexander Bullions, besides contributing to several periodicals. “His pupils, who are widely scattered through the land, bear a grateful testimony to his ability and fidelity. His exact and critical knowledge of the classics made him not only a most competent but most successful teacher. He died February 13,1864. — Wilson, Presbyterian Almanac, 1865.

## Bullions, Peter D.D. (2)[[@Headword:Bullions, Peter D.D. (2)]]

             a Presbyterian minister and classical scholar, was born at Moss-side, near Perth, Scotland, in December, 1791. He was bred to farm labor, but in 1810 he entered the University of Edinburgh, supporting himself partly by his previous savings and partly by teaching. In the same way he supported himself during his theological studies under Professor Paxton from 1813 to 1817, when he was licensed to preach by the Presbytery of Edinburgh, and sailed to America. In 1818 he became pastor of the Presbyterian church at Argyle, N. Y., and in 1824 Professor of Languages at the Albany Academy. He held this place till 1848, when he gave himself wholly to the pastoral charge. His literary activity was chiefly devoted to the preparation of elementary classical works, in which he was eminently successful. In addition, he published a memoir of his relative, Dr. Alexander Bullions, besides contributing to several periodicals. “His pupils, who are widely scattered through the land, bear a grateful testimony to his ability and fidelity. His exact and critical knowledge of the classics made him not only a most competent but most successful teacher. He died February 13,1864. — Wilson, Presbyterian Almanac, 1865.

## Bullioud, Pierre[[@Headword:Bullioud, Pierre]]

             a French magistrate and writer, father of Symphorien, was procureur- general of the parliament of Dombes, and procureur-du-roi in the presidial court of Lyons. He died at Paris in 1596, and left, La Fleur des Explications Anciennes et Nouvelles sur les Evangelistes (Lyons, 1596, 1698, 4to). See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bullioud, Symphorien[[@Headword:Bullioud, Symphorien]]

             a French prelate, was born at Lyons in 1480. He was successively bishop of Glandeve, of Bazas, and of Soissons. In 1509 Louis .XII made him  governor of Milan, and afterwards sent im as ambassador to Rome. He assisted at the councils of Pisa and of Lateran, and took part in other important affairs. He was a skilful negotiator, a lover of the .sciences, and a patron of the learned. He died Jan. 5, .1533. He wrote Statuta Synodalia (Paris, 1532). See Hoefer, Nouv. Biog. Generale, s.v.

## Bullivant, William J[[@Headword:Bullivant, William J]]

             an English Wesleyan minister, was born in London. He entered the ministry in 1832, became a supernumerary in 1867, resided at Sheffnal, Wellington, and Salop, and died very suddenly, Aug. 2, 1869, while the Conference was in session at Hull. He was an earnest laborer, a genial and profitable pastor. See Minutes of the British Conference, .1869, p. 29.

## Bulloc, George[[@Headword:Bulloc, George]]

             a Roman Catholic professor of ,theology at Antwerp, where he died about the year 1580, in the monastery of St. Michael. is the author of Economia Methodica Concordantiarum Scripturce Sanctce (Antwerp, 1572 fol.). See Pitseus, in Relatt. Historicis de Rebus Anglicis, i, 773; Jocher, Allgemeines -Gelehrten-Lexikon, s.v., (B. P.)

## Bulloch, Adam D[[@Headword:Bulloch, Adam D]]

             a Free-will Baptist minister, was born in 1807. He became a Christian in 1822. For the purpose of fitting himself for the ministry, he ,went to the Baptist Institution at Hamilton, N. Y. After completing his studies he was engaged in teaching for a few years. He was ordained at Ames, N. Y., in 1841. He remained as pastor of the Church in Ames, interesting himself not only in his pastoral work, but also in the religious and benevolent enterprises of the day. His death occurred April 14,1848. See Morning Star, 1848. (J. C. S.)

## Bulloch, Christopher[[@Headword:Bulloch, Christopher]]

             a Free-will Baptist minister, was born in Scituate, R. I., in 1761. He joined the Six-principle Baptist Church when a youth. Subsequently he removed to Royalston, Mass., and connected himself with a Calvinist Baptist Church. Having removed to Fitchburg, he connected himself with .a Free- will Baptist Church, and after a time was ordained to the work of the ministry. In 1814 he removed to Limington, Me., where his labors were greatly blessed. His last residence was in Parsonfield, in which place, and  the surrounding towns, he preached with ,great acceptance. He died in the spring of 1825. See Morning Star, xix, 16. (J. C. S.)

## Bullock[[@Headword:Bullock]]

             is a frequent translation of the following Heb. words: properly פִּרor פָּר, par, strictly a steer, often with the addition (in the original) of the qualifying clause, בֶּן בָּקָר, son of a beeve, rendered “young” in our version; שׁוֹר, shor, Chaldee תּוֹר, tor (Gr. ταῦρος), usually rendered “ox;” and עֵגֶל, e'gel, Jeremiah 21:18; Jer 46:21; elsewhere “calf.” SEE BULL. The word “bullock,” indeed, seems to be used almost changeably in the Auth. Vers. with the term “ox,” to designate a male of the beeve kind; but the following distinctions of the Heb. terms may properly be indicated. SEE CATTLE.

1. BAKAR', בָּקָר, is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly, it is variously rendered “bullock” (Isa 65:25), “cow” (Eze 4:15), “oxen” (Gen 12:16). Hence, in Deu 21:3, the female young (בָּקָר עֶגְלִת) is a heifer; in Exo 29:1, the male young (פִּר בֶּןאּבָּקָר, or in Gen 18:7, simply בֶּןאּבָּקָר, rendered “calf” in the A. V.) is a young bullock. This word is derived from an unused root, בָּקִר, bakar', to cleave, hence to plough, as in Latin armentum is for aramentum.

2. SHOR, שׁוֹר, differs from the foregoing term it the same way as שֶׁה, a sheep, from צֹאן, a flock of sheep. It is a generic name, but almost always signifies one head of horned cattle, without distinction of age or sex. It is very seldom used collectively. The Chaldee form of the word tor, תּוֹר, occurs in Ezr 6:9; Ezr 6:17; Ezr 7:17; Dan 4:25, etc. (Plutarch, Sull. c. 17, says Θὼρ οὶ Φοίνικες τὴν βοῦν καλοῦσι). It is probably the same word as ταῦρος, taurus, Germ. stier, Engl. steer. The root in Hebrew is not used, but in Arabic signifies to paw up the dust, a very natural derivation of the word.

3. E'GEL, עֵגֶל(fem. עֶגְלָה), a calf properly of the first year, derived, as Gesenius thinks, from an AEthiopic word signifying embryo, while others derive it from עָגִל, agal', to roll. The (fem.) word is used of a trained heifer (Hos 10:11), of one giving milk (Isa 7:21-22), of one used in ploughing (Jdg 14:18), and of one three years old (Gen 15:9).

4. PAR, פִּר, almost synonymous with the last, and signifying generally a young bull of two years old, though in one instance (Jdg 6:25) possibly a bull of seven years old. It is the customary term for bulls offered in sacrifice, and hence is used metaphorically in Hos 14:3, “so will we render, ‘as bullocks,' our lips.” SEE OX.

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## Bullock, Daniel[[@Headword:Bullock, Daniel]]

             a Methodist Episcopal minister, was born in Herkimer County, N. Y., in 1806. He was converted at the age of twenty-one; and in 1834 entered the New York Conference, wherein his appointments were as follows in 1834, Windham and Prattsville; in 1835, Lee, Lenox, and Hopbrook; in 1836, Lenox; in 1837, Middletown; in 1838, Charlotte; in 1839-40, Deposit; in 1841-42, Jefferson; in 1843, Middletown; in 1844-45, Charlotte. In' 1846 he removed within the bounds of the Wyoming Conference, then held a supernumerary relation, engaged in business for some time, and was afterwards employed by the presiding elder two years at Triangle, three at Coventry, two at King's Settlement, and two at North Norwich, N. Y., where he died, Aug. 31, 1879. Mr. Bullock was a great revivalist, a man of much prayer, and a powerful exhorter. See Minutes of Annual Conferences, 1880, p. 43.

## Bullock, George[[@Headword:Bullock, George]]

             an English Congregational minister, was born in Northamptonshire, March 31,1810. He was piously trained from infancy, joined the Church at the age of twenty-three, and in 1852 entered the London city mission, in the service of which he labored three years. He next preached ten or eleven years at Weldon, Northamptonshire, and nine months at. Caergwrle, Flintshire. Then, for the sake of his health, he removed to Wellingborough, where he died, May 31, 1867. Mr. Bullock was not regularly educated for the ministry, though trained at the Lewisham School.' He possessed considerable natural qualifications for the work, in soundness and clearness of judgment, the energy of his character, the kindliness of his disposition, the simplicity and ardor of his personal piety, as well as his familiarity with the Scriptures. See (Lond.) Cong. Year-book, 1868, p. 257.

## Bullock, Henry, D.D[[@Headword:Bullock, Henry, D.D]]

             an English divine and scholar, a friend of Erasmus, was a native of Berkshire. He was educated at Queen's College, Cambridge, where he took his master's degree, and became a fellow in 1507. He was vice-chancellor of the university in 1524-25. He was a man of acknowledged abilities, and was chosen by cardinal Wolsey to answer Luther. Wolsey also made him  his chaplain. In 1513 he read mathematical lectures at Cambridge; and was one of the twelve preachers sent out by the university in 1515. Tanner places his death in 1526, but Dodd says he was living in 1530. He wrote, De Captivitate Babylonica contra Lutherum: - Epistolce et Orationes: - De Serpentibus Siticulosis (1521):-Oratio Corcam Archiepiscopo Eboracensis (eod.). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bullock, Joseph James, D.D[[@Headword:Bullock, Joseph James, D.D]]

             a prominent Presbyterian minister, was born near Lexington, Kentucky, December 23, 1812. Graduating from Center College in 1832,. he next took up the study of theology, spending part of a year in Princeton Theological Seminary. After being ordained in 1837, he was made pastor of the Church at Frankfort, and with his Church went with the Southern Presbyterians the same year. After continuing here for ten years, serving as superintendent of public education in Kentucky in 1838, and visitor to West Point in 1839, he was corresponding secretary of the Board of Domestic Missions; acting as pastor of the Church at Walnut Hill, Kentucky, 1849-53, and at the same time principal of the Walnut Hill Female Seminary, and later, a second term of five years given at the same institution. His next twenty years were spent as pastor. From 1879 to 1884 he was chaplain of the United States Senate. He died at Lexington,  Kentucky, November 9, 1892. See Necrological Report of Princeton Theol. Sem. 1893.

## Bullom Version Of The Scriptures[[@Headword:Bullom Version Of The Scriptures]]

             The Bullom is a dialect of the Mandingo language, and is spoken around Sierra Leone, on the western coast of Africa. A translation of the Gospel according to St. Matthew was made into their language by the Rev. G. R. Nylander, of the Church Missionary Society, and an edition was printed by that society in 1815. No further attempts have since been made to furnish the Bulloms with the Scriptures in their native tongue. See Bible of Every Land, p. 409; for the study of the language, see Nylander, Grammar, Vocabulary, and Spelling-book of the Bullom Language (Lond. 1814). (B. P.)

## Bulls Eye[[@Headword:Bulls Eye]]

             is the circular window in the west front of early Italian churches, which became the rose of the Gothic period.

## Bulmer, Agnes[[@Headword:Bulmer, Agnes]]

             a Christian poetess, the daughter of Mr. Edward .Collinson, was born in London, Aug. 31, 1775. In 1789 Wesley admitted her into the Methodist Society, and she became a member of Hester Ann Rogers's class; in 1793 she was married to Joseph Bulmer of London; she became the intimate friend of Drs. Adam Clarke and Jabez Bunting; and on Aug. 30, 1836, she died, in the Isle of Wight, and was buried in the catacombs underneath City-road Chapel, London. In 1825, while travelling in a coach, she wrote the fine hymn, "Thou who hast in Zion laid," first sung at the laying of the foundation-stone of the Methodist chapel in Oxford-road and Ancoats- lane, Manchester, and published in the Supplement to the Wesleyan Hymn- book (1830). She was an extensive contributor to the Wesleyan Methodist Magazine and Youth's Instructor. Her more ambitious publications are, The Messiah's Kingdom; a Poem (Lond. 1800), highly praised by James Montgomery and others:--Memoirs of A Mrs. Mortimer: -Scripture  Histories (3 vols. 18mo) :-Select Letters and Poems, with Memoir by W. M. Bunting (12mo, posthumous). See Memoir, by Anne R. Collinson; Stevenson, City Road Chapel, p. 498, and Wesleyan Hymn-book and its Associations, p. 373; Memoir, by Mrs. Rowley (Dr. Clarke's daughter), in 'Wesl. Meth. Magazine, October, 1840, p. 801.

## Bulmer, George[[@Headword:Bulmer, George]]

             an English Congregational minister, was educated at Cotton End, leaving there in 1841. He excelled in the study of Hebrew. He became pastor of the Church at Overton; was appointed afternoon preacher at City-road, London; and pastor at Witney, from which he retired on account of failing health. He died Nov. 30, 1879. See (Lond.) Cong. Year-book, 1881, p. 360.

## Bulmer, John[[@Headword:Bulmer, John]]

             an English Congregational minister, was born in Yorkshire in 1784. He was converted early in life, and when quite a young man entered Rotherham College as a student for the ministry. After passing his course of study he preached successively at Haverfordwest, Rangely, Staffordshire, Bristol, Newbury, in Berkshire, and Langrove, where he died, Nov. 26, 1857. Mr. Bulmer was a diligent student through life, a faithful preacher, and an industrious writer, publishing several works, and writing for periodicals. See (Lond.) Cong. Year-book, 1859, p. 193.

## Bulotu[[@Headword:Bulotu]]

             a word used to denote the invisible world among the inhabitants of the Tonga Islands. It was supposed to be peopled with the spirits of departed chiefs and great persons of both sexes; and it was' to these chiefly that worship was paid and sacrifices were offered. These spirits in Bulotu were thought to act as intercessors with the superior gods, who could not be approached by men except in this way; and to revisit the earth in the form of birds or fishes. The souls of chiefs were all supposed to go straight to Bulotu after death; but there was. no certainty as to the fate of the common people, who, indeed, were scarcely thought to have souls. See Mariner, Account of the Natives of the Tonga Islands (Lond. 1817).

## Bulrush[[@Headword:Bulrush]]

             is used synonymously with “RUSH” in the A. V. as the rendering of two Hebrew words.' SEE REED.

1. AGMON', אִגְמוֹן, in Isa 9:13; Isa 19:15, in the proverbial expression “branch and rush,” equivalent to high and low alike (the Sept. has μέγαν καὶ μικρόν in one passage, ἀρχὴν καὶ τέλος in the other), and in Isa 58:6, the Hebrew term is rendered “bulrush.” The word is derived from אָגָם, agan', a marsh, because the bulrush grows in marshy ground. The bulrush was platted into ropes (A. V. “hook”), as appears from Job 41:2 (see Bochart, Hieroz. 2, 772; comp. Plin. Nat. Hist. 19, 2). The Sept. has κρίκος in the latter passages. SEE RUSH.

2. GOME', גֹּמֶא(from גָּמָא, to drink up, referring to the porous nature of the plant, as absorbing moisture: hence the Latin name biblus; comp. “bibula papyrus” in Lucan, 4:136), occurs Exo 2:3 (where Sept. omits); Isa 18:2 (Sept. βίβλος); 35, 7 (Sept. ἕλος); Job 8:11 (Sept. πάπυρος); in the first two of which passages it is translated in our version by “bulrush,” and in the last two by “rush,” and is undoubtedly the Egyptian papyrus (papyrus Nilotica), so famous in the history of writing, and from which the word paper is derived. It is the Cyperus papyrus of modern botany. It was anciently very abundant in Egypt, but is now very scarce there. It is found in great abundance, however, in Syria and Abyssinia. The Egyptians used this plant for garments, shoes, baskets, various kinds of utensils, and especially for boats. It was the material of the ark (q.v.) in which Moses was exposed, and of it the vessels mentioned in Isa 18:2 were formed. This practice is referred to by Lucan (4. 136) and by Pliny (13. 11, s. 22). (Comp. Celsius, Hierob. 2, 137-152.) SEE PAPYRUS.

## Bulrush (2)[[@Headword:Bulrush (2)]]

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## Bulteau, Louis[[@Headword:Bulteau, Louis]]

             a French writer, was born at Rouen in 1625. Having filled the office of secretary to the king for fourteen years, he retired into the abbey of Jumiges, in Normandy, and thence to the abbey of St. Germain des Pres, in Paris. He died in Paris, April 13, 1693, leaving Defense des Sentiments de Lactance sur l'Usure (1671):--Essai de l'Histoire Monastique d'Orient (1680) :-L'Ordre de Saint-Benoit d'Occident (1684), and some minor works. See Landon, Eccles. Diet. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Buluh-Batang[[@Headword:Buluh-Batang]]

             a species of bamboo which grows in Sumatra, and which is supposed by many of the natives to be the habitation of numberless good and evil supernatural beings. See Gardner, Faiths of the World, s.v.

## Bulwark[[@Headword:Bulwark]]

             is the representative in the Auth. Vers. of several Hebrew words: חֵיל, cheyl (lit. strength, or an army, as in 2Ki 18:17), an intrenchment, especially the breastwork which protects the trench (Isa 26:1; elsewhere “trench,” “rampart,” “wall,” etc.); also חַילָה, chylah', the same (Psa 48:14); מָצוֹר, matsor' (once מָצוֹד, matsod, prob. by an error of transcription, Ecc 9:14), lit. straitness, hence a mound erected by the besiegers (Deu 20:20; elsewhere “siege,” etc.); פַּנָּה, pinnah', a pinnacle or turret (2Ch 26:15; elsewhere “corner”). The “bulwarks” spoken of in Scripture appear to have been mural towers, which answered the purposes of the modern bastion. Bulwarks were erected at certain distances along the walls, usually at the corners, and upon them were placed the military engines. The wall between the bulwarks, instead of running in a straight line, curved inward, thus giving the greatest possible extent in flanking the enemy from the projections. They are said to have been introduced by King Uzziah (2Ch 26:15; Zep 1:16; Psa 48:13; Isa 26:1). SEE FORTIFICATION.

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## Bumby, John H[[@Headword:Bumby, John H]]

             an English Wesleyan missionary, was born at Thirsk, Yorkshire, Nov. 7, 1808. He was converted at the age of fifteen, entered the ministry in 1830, travelled until 1838, when he went to New Zealand, becoming general- superintendent of the New Zealand district. His energetic career there soon closed On returning in a frail canoe from the southern stations of his district to the principal, at the Hokianga, and when crossing the Bay of Thames, the boat was accidentally upset, and Mr. Bumby and twelve natives were drowned, June 26,1840. He was the first missionary to die in New Zealand. Bumby possessed sincere piety and intellectual powers of a high order. See Minutes of the British Conference, 1841; Smith, Hist. of Wesl Meth. iii, 385, 447; also Life of Bumby, by Rev. Alfrec Barrett (Lond. 1853, 12mo).

## Bumpass, Sidney D[[@Headword:Bumpass, Sidney D]]

             a minister in the Methodist Episcopal Church South, was born in Person County, N. C., Dec. 25, 1808. He was carefully trained by a pious mother; received a good education; experienced religion in 1834; was licensed to exhort in 1835, to preach in 1836; and in 1837 was admitted into the Virginia Conference. He afterwards became a member of the North Carolina Conference, in the active ranks of which he died, Dec. 12, 1851. Mr. Bumpass was characterized by energy and deep piety. He wrote and published pamphlets on the Evils of Intemperance, The True View of  Baptism, and on Family Worship. See Minutes of Annual Conferences of the M. E. Church South, 1852, p. 398; Sprague, Annals of the Amer. Pulpit, vii, 814.

## Bumstead, Daniel[[@Headword:Bumstead, Daniel]]

             an English Wesleyan preacher, was born in Colchester, Essex, in 1742. He was called out by Wesley in 1762, and travelled the Sussex Round, Birstall, Leeds, Sheffield, and London circuits. In 1775 he, with Nicholas Manners, desisted from the work, his health being broken down by excessive toil. Thereafter he kept a wine-store in Bishopsgate Street, and was a useful member of City-road Chapel. He died in 1797. He was a man of piety, zealous in his ministry, and successful. See Atmore,' Meth. Memorial, s.v.; Stevenson, City Road Chapel, p. 426.

## Bumstead, James[[@Headword:Bumstead, James]]

             an English Wesleyan minister, brother of Rev. John Bumstead, was born in 1786. He commenced his itinerancy in 1807, travelled twenty-three circuits, became a supernumerary at Louth in 1843, and died there after two days' illness, June 26, 1851. His life was one of devotion and piety. See Minutes of the British Conference, 1851.

## Bumstead, John[[@Headword:Bumstead, John]]

             an English Wesleyan minister, was born in Suffolk, Jan. 7, 1778. He was converted after he was twenty, under the preaching of William Timperley. He commenced his ministry in 1804, labored long and faithfully, was laid aside by paralysis for seven years, and died July 9, 1855. See Minutes of the British Conference, 1855.

## Bunah[[@Headword:Bunah]]

             (Heb. Bunah', בּוּנָה, discretion; Sept. Βαανά v. r. Βαναά), the second son of Jerahmeel, the grandson of Pharez the son of Judah (1Ch 2:25). B.C. ante 1658.

## Bunah (2)[[@Headword:Bunah (2)]]

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## Bunch[[@Headword:Bunch]]

             אֲגֻדָּה, aguddah', a bundle of hyssop (Exo 12:22; elsewhere “burden” or yoke, Isa 58:6' “troop” of men, 2Sa 2:25); צַמּוּק, tsimmuk', a bunch of dried raisins (2Sa 16:1; 1Ch 12:40; elsewhere “cluster of raisins”); דִּבֶּשֶׁת, dabbe'sheth, the hump of a camel (Isa 30:6), so called from the softness of the flesh, being a mere lump of fat (see Burckhardt, Notes on the Bedouins, 2, 82 sq.).

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## Bunch, John[[@Headword:Bunch, John]]

             a Methodist Episcopal minister, was born in Charleston district, S. C. He was converted in his seventeenth year, and two years later entered the South Carolina Conference. After laboring with much zeal and success for eight years he located, but continued to preach, as health permitted, until 1829,. when he again entered the active ranks. The last year of his life was spent as a missionary on Cooper River. He died Sept. 7,1838. Mr. Bunch was studious, humble, energetic, and exemplary. See Minutes of Annual Conferences, 1839, p. 664.

## Bunch, Reddick[[@Headword:Bunch, Reddick]]

             a minister in the Methodist Episcopal Church South, belonged to the South Carolina Conference, in which he had labored two years, and had just entered upon the mission-field, when he died in great peace, Feb. 14,1851. He was devout and useful. See Minutes of Annual Conferences of the M. E. Church South, 1851, p. 351.

## Bundehesh[[@Headword:Bundehesh]]

             is the name of a Pehlevi translation of a lost Zendic work upon the Creation, one of the sacred books of the Parsees.

## Bunderen (Lat. Bunderius), Jan[[@Headword:Bunderen (Lat. Bunderius), Jan]]

             a Flemish theologian of the Dominican order, was born at Ghent in, 1481. He was preacher and inquisitor of the faith in the diocese of Tournay, and died at Ghent, June 8, 1557. He wrote, Compendium Dissidii Quorundam Hcereticorum atque Theologorum (Paris, 1540, 1543, 1545); republished under the title, Compendium Concertationes Hujus Sceculi Sapientium (ibid. 1549; Venice, 1552; Antwerp, 1555); under the title, Compendium Reruns Theologicarum (Antwerp, 1562; Paris, 1574, .1577):-Delectio Nugarum Lutheri (Louvain, 1551):De Vero Christi Baptismo contra Mennonem Anabaptistarum Principem (ibid. 1553; Paris, 1574) :-Scutum Fidei (Ghent, 1556; Antwerp, 1569,1574). See Hoefer, Jouv. Biog. Generale, s.v.

## Bundle[[@Headword:Bundle]]

             (צְרֹר, tseror'; δέσμη), signifies any thing bound together and tied up for future disposal (Son 1:13; Mat 13:30; Job 14:17). It is also used of a sum of money in a purse (Gen 42:35; Pro 7:20). SEE BAG. The speech of Abigail to David (1Sa 25:29) may be thus rendered: “The life of my master is bound up in the bundle of the living by Jehovah,” or written in the book of the living. In Act 28:3, the original word is πλῆθος, an armful, literally a

“multitude,” as elsewhere rendered.

## Bundle (2)[[@Headword:Bundle (2)]]

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“multitude,” as elsewhere rendered.

## Bundock, Mary[[@Headword:Bundock, Mary]]

             an English minister of the :.Society of Friends, was born in Manningtree, Essex, in 1695, and from her youth was religiously inclined. When she was about thirty years old she -felt herself called to the ministry, and continued to labor therein for many years, both at home and abroad, frequently travelling in different parts of the nation in the service of truth. She died at Colches-ter, October 8, 1778. See Piety Promoted, iii, 110. (J. C. S.)

## Bundus (BoUndoj)[[@Headword:Bundus (BoUndoj)]]

             a Manichean sectary, who -added some doctrines of his own, and taught them at Rome during the reign of Diocletian, and afterwards in Persia. He held that God had made war with the evil principle and conquered it; and that men ought to -worship the conqueror.

## Bundy, Benjamin[[@Headword:Bundy, Benjamin]]

             a Free-will Baptist minister, was born in New York in 1796. He was among the early itinerants and evangelists of his denomination, being a co- worker with Rev. John Burrell and others, who did so much in laying the foundations of the denomination in America. He died in Parishville, N. Y., Aug. 25, 1870. See Free- will Baptist Register, 1871, ,p. 82. (J. C. S.)

## Bundy, Richard, D.D[[@Headword:Bundy, Richard, D.D]]

             an English clergyman, -was installed a prebendary of Westminster Oct. 2, 1732, ;and died about 1739. He published Apparatus Biblicus, or an introduction to the Holy Scriptures, from the French of.Pere Lamy (1723):-Sermons (1740,2 vols.): -Sixteen Sermons (1750). See Allibone, Diet. of Brit. -and Amer. Authors, s.v.

## Bunel, Jacques[[@Headword:Bunel, Jacques]]

             an eminent French painter, was born at Blois in 1558, studied at Rome under Federigo Zucchero, and died about 1620. He was appointed one 4)f the painters to the king, and executed some very important work for the palaces. Among his best works -is a fine picture of the Descent of the Holy Ghost, and above all his celebrated picture of the Assumption of .the Virgin, in the church of the Feuillants. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Bungener, Fielix[[@Headword:Bungener, Fielix]]

             a French Protestant theologian, -was born at Marseilles, Sept. 29, 1814. From 1832 to 1838 he studied theology at Geneva, and was ordained -in the latter year. In 1843 he was placed at the head of the Genevan college, which position he occupied till 1848. He then retired from public activity, occupying himself mostly with writing in behalf of the Evangelical Church, and died June 14, 1874. He is best known as the author of Histoire du Concile de Trente (1847, 2 vols.; Eng. transl. by J. M'Clintock, :New York, 1855; Germ. transl., Stuttgart, 1861) :-Rome -et la Bible, Manuel du Controversiste Evangelique (1859): --Rome et ta Cceur Humain, Etudes sur le Catholicisme (1861) :--Pape et Concile au xix Siecle (1870) :-Rome ῥet le Vrai (1873) :-Saint Paul, sa Vie, son (Euvre. et ses Epitres (1867):-Calvin, sa Vie, son (Euvre, ses Ecrits (1863) :-Souvenirs de Noel (1859) :--Christ et le Siecle (1856). A volume of Sermons were published  after his ldeath, in 1875. See Gaberel, Felix Bungener, in the Ettrennes Religieuses (1875); Bouvier, in Lichtenberger's Encyclopedie des Sciences Religieuses, s.v.; Zuchold, Bibl. Theol. i, 201. (B. P.)

## Bungeroth, J. A[[@Headword:Bungeroth, J. A]]

             a Lutheran minister, received a university education in Germany; arrived in America about 1861; resided for some time in Jersey City, N. J., and died May 28, 1866, aged thirty-five years. See Lutheran Observer, July 6, 1866.

## Bunker, Benjamin[[@Headword:Bunker, Benjamin]]

             a Congregational minister, was born in 1635. He graduated at Harvard College in 1658; was ordained at Maiden, Mass., Dec. 9, 1663; and died in February, 1670. See Sprague, Annals of the Amer. Pulpit, i, 144.

## Bunker, John[[@Headword:Bunker, John]]

             a Methodist Episcopal minister, was born in Shaftsbury, Vt., June 11, 1807. He removed with his parents to Morrow County, 0., in 1815; experienced conversion in 1842; and in 1846 entered the North Ohio Conference, and in it labored, as his health permitted, until his sudden death, June 18, 1849. See Minutes-of Annual Conferences, 1849, p. 369.

## Bunn, Henry[[@Headword:Bunn, Henry]]

             a Baptist minister, was born in Nash County, N. C., Dec. 18, 1795. In 1817 he moved to Twiggs County, Ga., where he spent the rest of his days. Being prospered in the secular pursuits in which, for a number of years, he was engaged, he was able to gratify his benevolent desires to promote the interests of God and humanity. After occupying positions of civil trust for several years, he made an open profession .of his faith, and united with the Church in 1837. In 1851 he was ordained to the work of the ministry, and for a time was pastor of the Richland Church. For many years he was moderator of the Ebenezer Association, also a trustee of Mercer University, and a member of the Executive Committee of the Georgia Baptist Convention. He held a very high place in the respect and affection of his brethren and the community at large. His death took place Sept. 23, 1878. See Cathcart, Baptist Encyclop. p. 159. (J. C. S.)

## Bunn, Seely[[@Headword:Bunn, Seely]]

             one of the most notable of the pioneer Methodist preachers in America, was born in Poughkeepsie, N. Y., in 1765. His parents removed to Berkely Co., Va., where he was converted and became a Methodist in 1789. He entered the ministry in 1792, and for 20 years labored incessantly, enduring the great fatigues and perils of frontier work with equanimity and patience; risking his life by exposure to the savages and by night-sleeping in the forests. In 1814 he became superannuated. His death was occasioned by a fall from his gig in the year 1833. — Minutes of Conferences, 2, 279.

## Bunn, Seely (2)[[@Headword:Bunn, Seely (2)]]

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## Bunney, Edmund[[@Headword:Bunney, Edmund]]

             a divine of the Church of England, was born in 1540, educated at Oxford, became probationer fellow of Magdalen College, and later chaplain to Archbishop Grindall. He died in 1617. Among his works are, The whole Sum of the Christian Religion (Lond. 1576, 8vo): — An Abridgment of Calvin's Institutions (Lond. 1580, 8vo), and several controversial pamphlets against the Jesuit Parsons.

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             a divine of the Church of England, was born in 1540, educated at Oxford, became probationer fellow of Magdalen College, and later chaplain to Archbishop Grindall. He died in 1617. Among his works are, The whole Sum of the Christian Religion (Lond. 1576, 8vo): — An Abridgment of Calvin's Institutions (Lond. 1580, 8vo), and several controversial pamphlets against the Jesuit Parsons.

## Bunney, Francis[[@Headword:Bunney, Francis]]

             an English ecclesiastic, younger brother of Edmund, was born in Buckinghamshire in 1543. He was educated at Oxford; was a popular preacher; and became successively prebendary of Durham (1572), archdeacon of Northumberland (1573), and rector of Ryton, in Durham (1578). He died April 16, 1617. He was an admirer of Calvin, and a strenuous opponent of Rome. He wrote three tracts against cardinal Bellarmine and popery; also an exposition of Rom 3:28; and on justification by faith (Lond. 1616, 4to).

## Bunni[[@Headword:Bunni]]

             the name of two Levites.

1. (Heb. בּוּנַּי, Bunni', either considerate, or the same name as BINNUI; Sept. Βοννά.) The great-great-grandfather of one Shemaiah, which latter was appointed an overseer of the Temple after the captivity (Neh 11:15). B.C. long ante 536.

2. (Heb. בֻּנּי, Bunni', built, Sept. translates υἱός, υἱοί.) One of those who pronounced the public prayer and thanksgiving, and sealed the covenant on the return from Babylon (Neh 9:4; Neh 10:15). B.C. 410.

3. Bunni is said to have been the Jewish name of Nicodemus (Lightfoot on Joh 3:1; Ewald, Isr. Gesch. v. 233). SEE NICODEMUS.

## Bunni (2)[[@Headword:Bunni (2)]]

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1. (Heb. בּוּנַּי, Bunni', either considerate, or the same name as BINNUI; Sept. Βοννά.) The great-great-grandfather of one Shemaiah, which latter was appointed an overseer of the Temple after the captivity (Neh 11:15). B.C. long ante 536.

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## Buno (Or Bunon), Johann[[@Headword:Buno (Or Bunon), Johann]]

             a German Protestant philologist and theologian, was born in 1617 at Frankenburg, in Hesse. In 1653 he became rector of the school of St. Michael at Luneburg, professor of history and geography in 1660, and of theology in 1672. He died in 1697. He wrote an abridgment of the great work of Cluver, entitled Cluverii Italia, Sicilia, et Germania Contracta (Wolfeibiuttel, 1663). See Hoefer, Nouv. Biog. Generale, s.v.

## Bunsen, Christian Karl Josias[[@Headword:Bunsen, Christian Karl Josias]]

             was born at Korbach, in the German principality of Waldeck, Aur. 25, 1791, and studied at Marburg and Gottingen. In the latter university he came especially under the influence of the great philologist Heyne, whose instructions and example gave a bent to the youthful studies of Bunsen, and affected his career through life. At twenty he had so distinguished himself that he obtained a professorship in the gymnasium of Gottingen. In 1813 he published a dissertation, De Jure Atheniensium haereditario, which made his name known widely among the savans of Germany. Soon after he undertook a journey to Holland and Denmark, in which latter country he made the acquaintance of a disciple, if not a descendant, of Magnussen, who taught him the Icelandic tongue. After a while Bunsen made his' way to Berlin, and there commenced his first acquaintance with Niebuhr, who was afterward to be his best patron and friend. Niebuhr suggested to the young man to visit Paris, where he studied, under the celebrated Orientalist De Sacy, Arabic, Persian, and Sanscrit. In 1817 he went to Rome, where Niebuhr was Prussian ambassador. Niebuhr in 1818 appointed him his private secretary, and speedily procured him the place of secretary of embassy. A couple of years after his appointment, King Frederick William III arrived at Rome, and Bunsen became his cicerone. The king was struck with the erudition of his young official, and marked him out for promotion. In 1824 he made him his charge d'affaires at Rome, and in 1827 his minister resident. While enjoying this almost sinecure, Bunsen devoted himself to philological and antiquarian studies, and formed an enduring friendship with Champollion and his own countrymen Lepsius and Gerhard. He devoted himself alternately to Egyptian hieroglyphics, to the topography of ancient Rome, and to ancient Greek literature, more especially to the study of Plato. He also took a great interest in the Protestant Church and worship at Rome. In 1838 he was recalled, on account of a difficulty between the papal court and that of Prussia about certain extravagances of the Archbishop of Cologne. In 1841 Bunsen was appointed ambassador to England, and remained in that post until 1854. His political ideas being too liberal for the times, he was recalled home in that year, and spent the remainder of his life in his favorite studies, chiefly at Heidelberg, where he had a charming home, in which all visitors, and especially English and American travelers, were received with a free and cordial hospitality. He died at Bonn on Nov. 28,1860. As a fruit of his residence in Italy, he furnished a large part of the material for Cotta's Beschreibung von Rom, and in 1843 he published, under his own name, Die Basiliken des Christlichen Roms (Munich, 8vo). His Vesfassung der Kirche der Zukunft (Hamb. 1845) was translated into English, and published, both in London and New York, under the title of The Church of the Future (12mo). In 1845 he commenced the publication of his AEgyptens Stelle in der Weltgeschichte, the fifth and last volume of which appeared in 1857. Part of this work has been translated into English, under the title Egypt's Place in Universal History. It is a vast repertory of facts and fancies, not a thoroughly digested book of science. He issued his Ignatius von Antiochien u. seine Zeit in 1847, and his Briefe des Ignatius in the same year. His Zeichen der Zeit appeared in 1855-6, and was translated into English as — The Signs of the Times (London and New York). This work is a powerful plea in behalf of the principle of religious liberty, and was principally directed against the intolerant views of Stahl and Hengstenberg. It led to a very violent controversy with Stahl, in which a number of the leading theologians of Germany took part on both sides. His Gott in der Geschichte (1857) has not, we think, been translated. His most important work of late years is his Hippolytus (Lond. 1851, 4 vols. 8vo), afterward republished in 1854 in a fuller form, as Christianity and Mankind: their Beginnings and Prospects (Lond. 7 vols. 8vo), which contains, indeed, a vast deal of learned lumber, and of vague and conjectural dissertation, but is yet a very valuable contribution to our knowledge of early Church history. At the time of his death he was engaged upon his Vollstandiges Bibelwerk fur die Gemeinde, of which the first half volume appeared in 1858. The preface shows the character of the work fully. It was to be completed in eight volumes, four of which were to consist of his new version of the Bible in German, three of Bible Documents, and one of Bible History. It abounds in proofs of learning, but, like the other theological writings of Bunsen, it is entirely wanting in sobriety and discrimination, and has called forth very decided remonstrances on the part of the evangelical theologians of Germany as well as of other countries. M. Pressense, in the Revue Chretienne, Dec. 1860, gives a touching description of the last days and the death of Bunsen, which has been translated in many English and American journals. See also Getzer, Bunsen als Staatsmann und Schriftsteller (Gotha, 1861).

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## Bunter, John[[@Headword:Bunter, John]]

             an English Congregational minister, was born at West Monkton, near Taunton, Aug. 18,1792. He received a religious training, joined the Church early in life, and was educated for the ministry at Hoxton College, entering  in September, 1820. He settled at Finchingfield, Essex, on completing his course, and labored there eight years, when a severe affection of the eyes compelled him to resign. After a rest of two or three years, he resumed the ministerial office at Croydon; but his affliction again caused his resignation in 1840. His labors after this were only occasional. He died Sept. 29, 1870. See (Lond.) Cong. Year-book, 1871, p.. 306.

## Bunting, Jabez D.D.[[@Headword:Bunting, Jabez D.D.]]

             the most eminent of modern English Wesleyans, was born at Manchester, May 13th, 1779. His parents early resolved that he should have the best education they were able to procure. At the excellent school where he was consequently placed, he was for a time exposed to annoyance as a Methodist; but his talents and manliness speedily won the respect of his schoolfellows, especially of a son of Dr. Percival, of Manchester, into whose family he was received without premium as a student of medicine. His parents made it an essential condition that his nights and Sundays should be spent at home. Dr. Percival was an and-Trinitarian, and they felt bound to guard their son from influences which might have weakened his attachment to evangelical truth. He had thus a twofold education, adapted to prepare him for a great career. In his Christian home he received a training of the conscience and the heart, which by grace had an abiding influence on his religious course; while, by liberal studies and good society, his intellect was exercised, and his social habits were formed in a way which fitted him for the high position to which he was early raised by his talents and virtues. His faith in the great truths of the Gospel was determined by his conversion when he was about sixteen. At nineteen he was licensed to preach, and in 1799 received his first appointment from the Conference (Oldham). He was not long in gaining a power and influence among his brethren which he maintained through life. He regarded Methodism as a great work of God, formed to be of signal benefit to the world, and he gave himself, with all his powers, to promote its efficiency. He well understood its principles, and saw to what beneficial results those principles would lead if vigorously carried out; and his youthful mind very early set itself to clear away obstructions, and create new facilities for its successful action. To Bunting's practical wisdom mainly is due the organization of the Wesleyan Missionary Society, and his powerful eloquence aroused and sustained the ardor with which it was supported. For some eighteen years he was one of the secretaries of the society. He was four times chosen president of the Conference, and from the foundation of the Wesleyan Theological Institution in 1834 till his death he was president of that seminary. For many years his word was law in the Wesleyan Conference, and he achieved this distinction by purity of character, devotion to Christ's work, and pre-eminent organizing and administrative talent. Though Dr. Bunting gave himself devotedly to Methodism, he did not restrict his affectionate regards nor his services to his own community. He was ever ready to unite with Christian men of other names to advance objects of Christian philanthropy, and promote the conversion of the world to Christ. How those of other denominations generally regarded him may be gathered from an entry in one of the journal-letters of Dr. Chalmers, written when on his last visit to London, not quite a month before his death. Dr. Bunting heard Dr. Chalmers preach on Sunday morning, May 9th, 1847, and called to see him in the afternoon. Dr. Chalmers writes: “Delighted with a call after dinner from Dr. Bunting, with whom I and Mr. Mackenzie were left alone for an hour at least. Most exquisite intercourse with one of the best and wisest of men. Mr. M. and I both love him to the uttermost.” A considerable part of the last year of his life was passed in weakness and pain. His mind retained its clearness, and his spirit was humbly resigned, but the flesh was weak. His feelings were depressed, — but his faith prevailed. As death approached, his consolations through Christ became rich and satisfying. When the power of speech was almost gone, he was heard to say, “Perfect peace.” His last words were, “Victory, victory, through the blood of the Lamb!” He died June 16, 1858. The first vol. of his Life, by his son, T. P. Bunting, Esq., appeared in 1859; his posthumous Sermons (2 vols. 12mo) in 1861. — London Rev. July, 1859, p. 447; Wesl. Minutes (Lond. 1858); Meth. Qu. Rev. 1860, p. 20; 1862, p. 526

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## Bunting, James, M.D[[@Headword:Bunting, James, M.D]]

             a Methodist Episcopal minister, was born in Baltimore in 1814, of pious Methodist, parents. He was converted when but ten years of age. Having received the best possible educational privileges, which his natural talents and remarkable memory enabled him to improve, he was for four years instructor in the grammar-school of Dickinson College. He also studied medicine. In 1842 he joined the Baltimore Conference, but was obliged by failing health to take a supernumerary relation in 1849. He returned to active work, but in 1860 he became superannuated, in which relation he remained until his death, in St. Mary's. County, Md., June 24, 1880. Had his health equalled his zeal, he would have taken high rank as a pulpit orator. His love for souls consumed him. Everywhere he went he had revivals, some of great extent, and all with abiding results. He was a man of great social attractiveness and sparkling wit, of general information, conscientious integrity, and untiring in visiting the sick. See Minutes of Annual Conferences, 1881, p. .72.

## Bunting, William[[@Headword:Bunting, William]]

             an English Wesleyan minister, was born at Uttoxeter, June 21,1835. He was pious from his youth. In 1856 he was sent to the Didsbury Theological  Institution, where his sterling excellence, his rare gifts, his manly strength of character, united with great gentleness, endeared him to all. With the exception of three years in the Oxford-place Circuit, Leeds, the whole of his ministerial life was spent in Lancashire. At the Conference of 1875 he was appointed to Haslingden, where he died, Dec. 15, 1875. See Minutes of the British Conference, 1876, p. 18.

## Bunting, William Maclardie[[@Headword:Bunting, William Maclardie]]

             an English Wesleyan minister, son of Rev. Dr. Jabez Bunting, was born in Manchester, November, 1805. He was educated at the Woodhouse Grove School and at St. Saviour's Grammar-school, Southwark, London. He was converted in his seventeenth year; entered the Wesleyan ministry in 1824; battled all his life against ill-health and a weak constitution; spent seventeen years usefully as a supernumerary; and died at Highgate, Kentish-town, London, Nov. 9 (13), 1866. He was a man of large and varied attainments, of refined taste, and of a genial and sympathetic temper. As a preacher he ranked deservedly high, though he preached too long and his delivery was lacking in physical energy. His generosity to the poor was constant and' large.

Bunting's hymns and poems are marked by exquisite tenderness, a catholic spirit, and a fervent, enlightened piety. From 1820 to 1840 he published, in the Wesleyan Methodist Magazine, some of as beautiful gems of sacred fugitive poetry as were ever penned; his name disguised under the sobriquet "Alec." About forty of Bunting's hymns are found in Leifchild's collection of Original Hymns, and some of them appear in most of the hymnals, especially "My God, how often bath thine ear." Bunting also published Love made Perfect; or, Memorials of Mrs. Elizabeth Pickford (1859):-Select Letters. of Mrs. Agnes Bulmer, with Introduction and Notes (Lond. 1842, 12mo):-Notes in Stevenson's Wesleyan Hymn-book and its Associations (ibid. 1870).

See Memorials of the late Rev. W. M. Bunting (Lond. 1870); West, Sketches of Wesleyan Preachers, p. 336344; Minutes of the British Conference, 1867, p. 15; Stevenson, The Meth. Hymn-book and its Associations, p. 375 sq.; Wesl. Meth. Magazine, Dec. 1870, p. 1121; Local Preachers' Magazine, Jan. 1869, p. 23 Stevenson, City-road Chapel, p. 236, 521; Everett, Wesleyan Takings, vol. ii, sketch 15.

## Bunyan, John[[@Headword:Bunyan, John]]

             “the immortal tinker,” was born in 1628, at Elstow, near Bedford. His early education was neglected. In his youth he was dissolute and profligate, and he joined the Parliamentary army. He was converted from his evil ways in 1653, and in 1655 became a Baptist, For preaching to the Baptist congregation at Bedford he was thrown into prison, where he “tagged laces” twelve years and a half (1660-1672), and composed the Pilgrim's Progress, a work which has already gone through more than fifty editions, and has been translated into many foreign languages. Before he was taken to jail he had begun to use his pen, chiefly in controversy with the Quakers; and writing proved an ample solace to him in his cell. Several works, including his Grace Abounding, and what is, next to the “Pilgrim,” his best-known work, The Holy War, which were eagerly read then and long afterward, were the fruit of his imprisonment. During the later years of his confinement he was allowed much freedom: could .go into town at pleasure, and once was permitted to visit London, though for permitting that the jailer received a severe censure. During these years Bunyan appears to have preached and exhorted pretty nearly as freely as though he had not been a prisoner. In the last year of his imprisonment he was elected pastor of the Baptist church in Bedford (Mr. Gifford's), and he was able to attend regularly to his ministerial duties. At length, on the 13th of September, 1672, he was set at liberty. After his release Bunyan set about putting his private affairs and those of his church in order. The chapel in which he preached was greatly enlarged in order to accommodate the increasing congregation. He commenced the organization of branch meetings and what might be called preaching circuits, and soon acquired such extended authority and influence that he came to be commonly known as Bishop Bunyan. He used to make frequent visits to London, where the announcement of a sermon by him was certain to collect an immense congregation. The close of his life is thus related by Southey: “Reading was a place where he was well known . . . . In a visit to that place he contracted the disease which brought him to the grave. A friend of his who resided there had resolved to disinherit his son; the young man requested Bunyan to interfere in his behalf; he did so with good success, and it was his last labor of love; for, returning to London on horseback through heavy rain, a fever ensued; which after ten days proved fatal. He died at the house of his friend Mr. Stradwick, a grocer, at the sign of the Star on Snow Hill, and was buried in that friend's vault in Bunhill Fields' burial ground.” His tomb-stone states his death to have occurred on the 12th of August, 1688, but the correct date appears to be August the 31st. The first collected edition of Bunyan's Works was published in 1692 (Bedford, 1 vol. fol.); the last and most carefully collated edition of The Works of John Bunyan, with an Introduction, Notes, and Sketch of his Life and Contemporaries, by George Offor, appeared in London in 1853 (3 vols. imp. 8vo). The “Pilgrim's Progress” attained quick popularity. “The first edition was

‘printed for Nath. Ponder, at the Peacock in the Poultry, 1678,' and before the year closed a second edition was called for. In the four following years it was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, and the tenth in 1685. In Scotland and the colonies it was even more popular than in England. Bunyan tells that in New England his dream was the daily subject of conversation of thousands, and was thought worthy to appear in the most superb binding. It had numerous admirers, too, in Holland, and among the Huguenots in France. Yet the favor and the enormous circulation of the ‘Pilgrim's Progress' were limited to those who read for religious edification and made no pretense to critical taste. When the literati spoke of the book, it was usually with contempt. Swift observes in his ‘Letter to a young Divine,' ‘I have been entertained and more informed by a few pages in the “Pilgrim's Progress” than by a long discourse upon the will and intellect, and simple and complex ideas;' but we apprehend the remark was designed rather to depreciate metaphysics than to exalt Bunyan. Young, of the ‘Night Thoughts,' coupled Bunyan's prose with D'Urfe's doggerel, and in the ‘Spiritual Quixote' the adventures of Christian are classed with those of Jack the Giant-killer and John Hickathrift. But the most curious evidence of the rank assigned to Bunyan in the eighteenth century appears in Cowper's couplet, written so late as 1782:

“I name thee not, lest so despised a name Should move a sneer at thy deserved fame.'

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## Bunyan, John (2)[[@Headword:Bunyan, John (2)]]

             “the immortal tinker,” was born in 1628, at Elstow, near Bedford. His early education was neglected. In his youth he was dissolute and profligate, and he joined the Parliamentary army. He was converted from his evil ways in 1653, and in 1655 became a Baptist, For preaching to the Baptist congregation at Bedford he was thrown into prison, where he “tagged laces” twelve years and a half (1660-1672), and composed the Pilgrim's Progress, a work which has already gone through more than fifty editions, and has been translated into many foreign languages. Before he was taken to jail he had begun to use his pen, chiefly in controversy with the Quakers; and writing proved an ample solace to him in his cell. Several works, including his Grace Abounding, and what is, next to the “Pilgrim,” his best-known work, The Holy War, which were eagerly read then and long afterward, were the fruit of his imprisonment. During the later years of his confinement he was allowed much freedom: could .go into town at pleasure, and once was permitted to visit London, though for permitting that the jailer received a severe censure. During these years Bunyan appears to have preached and exhorted pretty nearly as freely as though he had not been a prisoner. In the last year of his imprisonment he was elected pastor of the Baptist church in Bedford (Mr. Gifford's), and he was able to attend regularly to his ministerial duties. At length, on the 13th of September, 1672, he was set at liberty. After his release Bunyan set about putting his private affairs and those of his church in order. The chapel in which he preached was greatly enlarged in order to accommodate the increasing congregation. He commenced the organization of branch meetings and what might be called preaching circuits, and soon acquired such extended authority and influence that he came to be commonly known as Bishop Bunyan. He used to make frequent visits to London, where the announcement of a sermon by him was certain to collect an immense congregation. The close of his life is thus related by Southey: “Reading was a place where he was well known . . . . In a visit to that place he contracted the disease which brought him to the grave. A friend of his who resided there had resolved to disinherit his son; the young man requested Bunyan to interfere in his behalf; he did so with good success, and it was his last labor of love; for, returning to London on horseback through heavy rain, a fever ensued; which after ten days proved fatal. He died at the house of his friend Mr. Stradwick, a grocer, at the sign of the Star on Snow Hill, and was buried in that friend's vault in Bunhill Fields' burial ground.” His tomb-stone states his death to have occurred on the 12th of August, 1688, but the correct date appears to be August the 31st. The first collected edition of Bunyan's Works was published in 1692 (Bedford, 1 vol. fol.); the last and most carefully collated edition of The Works of John Bunyan, with an Introduction, Notes, and Sketch of his Life and Contemporaries, by George Offor, appeared in London in 1853 (3 vols. imp. 8vo). The “Pilgrim's Progress” attained quick popularity. “The first edition was

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## Buokingham, Stephen[[@Headword:Buokingham, Stephen]]

             a Congregational minister, son of the following, graduated at Harvard College in 1693; began preaching in Norwalk, Connecticut, in 1695; was ordained pastor there November 17, 1697; resigned his charge on account of a disagreement with his parish, February 24, 1727, and died in 1746. See Sprague, Annals of the Amer. Pulpit, 1:261.

## Buonarotti[[@Headword:Buonarotti]]

             SEE MICHAEL ANGELO.

## Buonconsigli, Giovanni[[@Headword:Buonconsigli, Giovanni]]

             an Italian painter, lived at Venice about 1500, and executed a picture for the Church of San Cosimo in that city, representing the Virgin and Infant, with Saints; dated 1497.

See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Buoni, Buono De[[@Headword:Buoni, Buono De]]

             a reputable Italian painter, flourished at Naples about 1430; and studied under Colantonio del Fiore. He painted many pictures for the Neapolitan churches, the best of which is St. Francis Receiving the Stigmata, in the Church of the Restituta. He died about 1465. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Buoni, Silvestro De[[@Headword:Buoni, Silvestro De]]

             an Italian historical painter, the son and scholar of Buono Buoni, was born at Naples about 1420, and studied also under Antonio Solario. Among his best works is the Assumption, in the Church of San Pietro Martyre; and the principal altar-piece in the Restituta, representing the Virgin and Infant, with Saints. He died in 1480. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s. V.

## Buono, Bartolomeo[[@Headword:Buono, Bartolomeo]]

             a reputable Italian architect and sculptor, was born at Bergamo about 1450. In 1495 he erected the Church of San Roch at Venice. In 1510 he restored, with great skill, the upper part of the grand campanile of St. Mark. As a sculptor, he executed the fine statue of St. Roch, in the church of that saint, and three small statues which adorn the great altar of the Church of San Geminiano. He died in 1529. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer Nouv. Biog. Generale, s.v.

## Buralti, Carlo[[@Headword:Buralti, Carlo]]

             a Roman architect, lived in the early part of the 18th century. Under Clement XII he constructed the Church of Gesu Bambino, which was completed by Fuga. See Hoefer, Nouv. Biog. Genrale, s.v.

## Burbank, David, LL.D[[@Headword:Burbank, David, LL.D]]

             a Baptist minister, was born at Deerfield, N. H., Oct. 10, 1810. He fitted for college at the academy in New Hampton, and graduated at Brown University in 1837. He studied at the Newton Theological Institution for a short time, and then was a teacher for several years in Wrentham, Mass.; Providence, R. I.; Eldridge, Monroe, Brockport, N. Y., and some other places. He was ordained as pastor of the Church in Delavan, Wis., in April, 1862. He died in Chicago, Ill., April 26,1865. See General Catalogue of Newton Theological Institution, p. 22. (J. C. S.)

## Burbank, John Felch[[@Headword:Burbank, John Felch]]

             a Baptist minister, was born December, 1811. He studied at Waterville College, and graduated at Columbian College, Washington,. D.C., in 1837. He then studied for three years at the Newton Institution, and was ordained at Taunton, Mass., Feb. 3,' 1840, where he was pastor one year, and then removed to Webster, and was pastor three years, 1843. to 1846. On resigning at Webster, he removed to Worcester, but did not take another pastorate. While in Worcester he filled several municipal offices, and for a time was president of the common-council. He died there, Nov. 23,1853. (J. C. S.)

## Burbank, Moses[[@Headword:Burbank, Moses]]

             a Baptist minister, was born at Camptoh, N. H., Oct. 2,1811. He pursued his preparatory studies at the New Hampton Institution, and was a graduate of Waterville College, Me., in 1836. For several years he devoted himself to teaching-in Hampton Falls, N. H., 1836 to 1838; in Kentucky, 1838 to 1845. He had charge of a private school in Newton, Mass., from 1854 to 1862; he was principal of an academy in Ludlow, Vt., where, at the close of his term of service, he established a paper, in connection with a partner, called the Black River Gazette, of which he was the editor. Mr. Burbank was a licensed preacher, but was never ordained. His death occurred March 11, 1867. (J. C. S.)

## Burbank, Samuel[[@Headword:Burbank, Samuel]]

             a Baptist minister; was born at Brentwood, N. H., June 17, 1792. When Samuel was a child his father removed to Newfield, and became a person of some prominence in town affairs. Samuel early developed a great thirst  for knowledge. While teaching in Newfield he became a Christian, and was baptized Sept. 16, 1814; just two years afterwards he was ordained as pastor of the Church in Newfield, and held this position for several years. He travelled a part of the time as a minister of the Free-will Baptists, in different sections of New England and Canada. For a number of years he published the Free-will Baptist Register, before the establishment of the Morning Star. When the latter paper was started, he removed to Limerick, Me., having been appointed agent and junior editor of that periodical. While thus occupied he preached constantly. Upon the removal of the paper to Dover, N. H., after it had been under his charge for seven years, Mr. Burbank devoted a portion of his time to secular pursuits, filling for eight consecutive years the office of county treasurer for York County, Me. In all matters pertainig to the prosperity of his denomination he was interested, and labored abundantly to elevate it in all worthy ways. After a life of great usefulness he died, Sept. 24,1845. See Barrett, Memoirs of Eminent Preachers, p. 118-124. (J. C. S.)

## Burbeck, Edward[[@Headword:Burbeck, Edward]]

             a Wesleyan preacher, was admitted on trial by the English Conference in 1783. His last circuit was Inverness, Scotland, where he died in the dawn of his usefulness, in 1788. Dr. George Smith (Hist. of Wesleyan Methodism, i, 540, 541), mentions a curious circumstance connected with one of his journeys. See Atmore, Meth. Memorial, s.v.

## Burch (Or Burcht), Francois Van Der[[@Headword:Burch (Or Burcht), Francois Van Der]]

             a celebrated French prelate, was born at Gand, July 26, 1567. He was of a noble family, and one which added much to the literature of the 16th  century. From the bishopric of Gand he was called, June 14,1615, to the see of Cambrai. He was a prelate of great activity, rare piety, and large benevolence, and was the founder of several institutions for the instruction of poor children, one of the most important of which is known in' Cambresis under the name of St. Agnes, where the children of Catholic parents are taken care of. He also founded the Dominicale, a similar institution, and to him was given the title of "Pere des Pauvres." He died at Mons, May 23, 1644. Some of the pastoral letters of Van der Burch have been published. See Hoefer, Nouv. Biog. Generale, s.v.

## Burch, Chancy[[@Headword:Burch, Chancy]]

             a Free-will Baptist minister, was born at Warren, N. Y., in 1803. He was converted in early life at Westfield, and commenced preaching in North East, Pa., being ordained about 1856. His longest pastorate was with the Church at North East; His other pastorates were, Waterford one year, French Creek one year, and Greenfield, four miles from North 'East, a number of years. He died at Greenfield, March 21, 1878. He is said to have been a man of more than ordinary ability, of most worthy Christian integrity and character, possessing a very kind and feeling heart, coupled with deep piety. See Morning Star, Dec. 11, 1878. (J. C. S.)

## Burch, James K[[@Headword:Burch, James K]]

             a Presbyterian minister, was born in Robeson County, N. C., Aug. 7, 1795. He received his classical education at Philadelphus, N. C., and his theological at Union Seminary, Va. In 1830 he was licensed by Fayetteville Presbytery, and stationed at Laurel Hill, N. C. In 1838 he accepted a call to Hopewell Church, S. C., where he labored for twenty years. He died in 1859. See Wilson, Presb. Hist. Almanac, 1860, p. 67.

## Burch, Robert[[@Headword:Burch, Robert]]

             a Methodist Episcopal minister, was born in Tyrone county, Ireland, about 1777, and emigrated to America with his brother Thomas while very young. He entered the itinerant ministry in the Baltimore Conference in 1804; from 1811 to 1815 he was presiding elder on Carlisle District, and in 1816 was transferred to the Philadelphia Conference, and stationed in Philadelphia. While in the Baltimore Conference he was repeatedly stationed in that city and was for some time the travelling companion of Bishop Asbury. After filling the most important appointments in the Philadelphia Conference, he was set off with the new Genesee Conference, where he filled the principal districts and stations until 1837, when he took the superannuated relation. He died at Canandaigua, N. Y., July, 1855. He was a man of commanding powers and devoted piety, and one of the most laborious and efficient pioneers of American Methodism. — Minutes of Conferences, v. 594.

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## Burch, Thomas[[@Headword:Burch, Thomas]]

             one of the earlier Methodist preachers in America, was born in Tyrone county, Ireland, August 30, 1778. In 1801 he was awakened and converted under the preaching of Gideon Ouseley, the great Irish missionary. In 1803 he emigrated to the United States, and about a year after was licensed to preach, and in 1805 was admitted on trial in the Philadelphia Conference. He regularly graduated in the office of deacon and elder, and soon became eminent as a preacher. He was elected a member of the first delegated General Conference of 1812, held in New York. He was afterward stationed in Montreal, Lower Canada, and continued there, occasionally visiting Quebec, during the war with Great Britain. At the close of the war he returned to the United States, and continued in the itinerant ranks, filling some of the most important appointments, until disease prevented him from laboring efficiently, when, in 1835, he took a supernumerary. relation in the New York Conference. In this relation he continued until 1840, when he resumed his efficient service, but was able to continue in it only four years, when he was again returned supernumerary. Mr. Burch died suddenly Aug. 22, 1849. — Minutes of Conferences, 4, 444; Sprague, Annals, 7, 421.

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## Burchan[[@Headword:Burchan]]

             is the name of the idols of the Calmuck Tartars, who are said to number one hundred and eight. Most of their gods are supposed to have been spiritual, but created, beings, who, after passing through all the different degrees of transmigration, have at last raised themselves to the dignity of divine beings by great deeds and extreme sufferings.

## Burchard (1)[[@Headword:Burchard (1)]]

             a German prelate, was a monk of Lobe, who became,-in 996, bishop of Worms. He attended the Council of Selingenstadt in 1022. For many years he dwelt in a cell about two miles from Worms, where, with the assistance of Olbertus of Gemblours, he compiled his great work, the Decretorum Volumen, a collection of canons, decretals, etc. (Cologne, 1548, fol.; Paris, 1549, 8vo).

## Burchard (3)[[@Headword:Burchard (3)]]

             a German prelate, lived. about the middle of the 11th century. Henry IV, emperor of Germany, made him bishop of Halberstadt in 1060, and in the following year sent him to reconcile certain differences which existed between Alexander II and Honorius II. Burchard, without regard to the wishes of his sovereign, .decided in favor of Alexander, and on his return to Germany took sides with the enemies of Henry IV, and waged a hard battle against him. But he suffered reverses, and fled into Hungary and died. See Hoefer, Nouv. Biog. Generale, s.v.

## Burchard (4)[[@Headword:Burchard (4)]]

             was a French ascetic theologian. Under the direction of St. Bernard he went to Clairvaux. In 1136 he was made abbot of Balerno. in Burgundy, and was finally transferred to the abbey of Bellevaux, where he died, April 19, 1162. He wrote a letter to Nicolas, monk of Clairvaux, which was published in the Bibliotheca Maxima Patrum (xxi, 523), also an appendix to the Life of St. Bernard, in the edition given by Mabillon (vol. ii). See Hoefer, Nouv. Biog. Generale, s.v.

## Burchard (5)[[@Headword:Burchard (5)]]

             abbot of Ursperg, in the 13th century, who died in 1226, is the author of that part of the famous Chronicle of Ursperg which contains the history of the emperor Frederick Barbarossa. and the princes of his house.

## Burchard (Burchardus), St.[[@Headword:Burchard (Burchardus), St.]]

             first bishop of Wurtzburg (Herbipolis), in Franconia, was born in England, and about 732, together with Lullus, went over from England to assist Bonifacius, archbishop of Mayence, upon his invitation to labor for the conversion of the Germans. He was sent to Rome by Pepin, king of France, to plead his cause before the pope; and, in consequence of his success, Pepin gave him the new see of Wurtzburg, in Franconia, where St. Kilian had preached about fifty years previously. Having at the expiration of ten years entirely exhausted his strength by his labors, he resigned his see in 752, and retired to Hoymburg, on the Mayne, where he died shortly after. He was afterward canonized, and is celebrated in the Romish Church on the 14th of October. — Butler, Lives of Saints, Oct. 14; Baillet, Vies des Saints, Oct. 16.

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## Burchard (Or Bouchard, Lat. Buurcardus Or Brocardus) (2)[[@Headword:Burchard (Or Bouchard, Lat. Buurcardus Or Brocardus) (2)]]

             a German prelate and canonist, was born in Hesse. He attached himself to the archbishop of Mayence, and became preceptor of Conrad, called le Salique. In 1006 Otho III appointed him bishop of Worms. This prelate was not less noted for his profound knowledge of science than for his  charity and exemplary life. He died in 1026. His principal work is Magnum Volumen Canonumn (Cologne, 1548). See Hoefer, Nouv. Biog. Generale, s.v.

## Burchard, Ely[[@Headword:Burchard, Ely]]

             a Presbyterian minister, was born at West Springfield, Mass., April 24, 1788. He graduated at Yale College, New Haven, Conn., in 1811. In 1827 he was a member of the Oneida Presbytery. Much of his life he was without a ministerial charge. He died Feb. 4, 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 284.

## Burchard, Jedediah[[@Headword:Burchard, Jedediah]]

             a Presbyterian minister, was born at Norwich, Conn., in 1790. His parents moved to Utica, N. Y., where he entered the store of Mr. Lynot Bloodgood, and was taken with him to Albany, where he became converted, and soon after began preparing for the ministry. He then went to live at Sackett's Harbor, continued his studies there, and began in small neighborhoods the work of an evangelist, to which his subsequent ministry was largely devoted. Licensed and ordained by the Black River Association, he joined the Presbytery of Watertown in 1825, and was actively engaged in revivals of religion in Jefferson and St. Lawrence counties, and occasionally elsewhere. In 1828 he organized Fayette Street Church, Utica, and served it for a time. Though afterwards a pastor or stated supply for short periods of the Chatham Street Chapel, New York city, and Adams, N. Y., his professional life was mainly spent in special meetings in central and western New York, in Canada, and New England. He was constitutionally eccentric. See Presbyterianism in Central NTew York, p. 279.

## Burchard, Johann (1)[[@Headword:Burchard, Johann (1)]]

             a German prelate, was born at Strasburg in the 15th century. He became clerk of the pontifical ceremonies in 1483, afterwards bishop of Citta di Castello, and died May 6,1505. He is the author of Diarium, or journal of pope Alexander VI, which is curious, but has never yet been published entire; excerpts from it were published by Leibnitz under the title, Specimen Historice Arcance S. Anecdota de Vita Alexandri VI; it was published in a more complete form by Eckhard, in his Corpus Historicum. Burchard also wrote Ordo pro Informatione Sacerdotum (Rome, 1509), and aided in the correction of the Liber Pontificalis (ibid. 1497, fol.). -See Biog. Universelle, vi, 287; Ughelli, Italia Sacra; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Burchard, Johann (2)[[@Headword:Burchard, Johann (2)]]

             a Danish theologian, who died June 4,1643, as bishop of Ripen and doctor of theology, is the author of Oratio de Emmanuele Jesu Christo θεανδρώσῳ, and Disputatio de Hceresi. See Moller, Cimbria Litterata; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Burchard, Matthias[[@Headword:Burchard, Matthias]]

             a Lutheran theologian of Germany, was born at Kiel, Aug. 22,1619. He studied at Rostock and Kiel, was in the latter place appointed deacon, and afterwards pastor primarius. He died suddenly, Aug. 29, 1679. See Moller, Cimbria Litterata; Jocher, Allgemeines Gelehrten-Lexikon, s..v. (B. P.)

## Burchard, Mauritius[[@Headword:Burchard, Mauritius]]

             a German theologian, who died as doctor and professor of theology, and archdeacon of St. Thomas at Leipsic, July 16, 1637, is the author of Propugnaculum Christianorum:-Duodecadem pro Augustana Confessione :-De Peccato Originis. See Witte, Diarium Biographum ; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Burchardt, Francis[[@Headword:Burchardt, Francis]]

             a Lutheran theologian of Lowenberg, in Silesia, was pastor at Riesenburg, which place he had to leave on account of the Osiandrian controversies in 1554. In 1555 he went to Dantzic, where he became pastor of St. Mary's, and in 1560 he went to Thoren as pastor and professor of Hebrew at the gymnasium there. Differences between his colleagues obliged him to return to Dantzic, where he died in 1590. He wrote, De Sacramento Corporis et Sanguinis:-De Libertate Variarum Religionum, etc. He was very bitter against non-Lutherans. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Burchell, Thomas[[@Headword:Burchell, Thomas]]

             an English Baptist missionary, was born in 1800. After the completion of his preparatory studies he was set apart to his work, Oct. 13,1823, and soon after sailed for Jamaica. It was decided to establish a station at Montego Bay. On Feb. 29,1824, he formed a Church, which grew to a membership of sixteen hundred persons. His constant and severe labors exhausted his strength, and he revisited his own country. On his return to Jamaica, in the early part of 1832, he found his part of the country in a state of insurrection. Charges were brought against him ol having fostered the rising of the slaves. His chape was levelled to the ground, several magistrates being present and abetting. He himself was thrown into jail. 'When his trial came on 'he was acquitted, but was advised to leave the island. After an absence of several months, he returned to Jamaica in 1834,  and was received by his friends with intense joy. A still better chapel was erected, in which he continued to minister until 1843, when, prostrated by his arduous labors. hu left Montego Bay, and took charge of a much smaller station at Mount Carey. It soon became evident that he must again have entire relaxation from his work, and he once more returned to England, where he died London, April 16,1846. See (Lond.) Baptist Magazine 1846, p.369,370. (J. C. S.)

## Burckhard, Johann Gottlieb[[@Headword:Burckhard, Johann Gottlieb]]

             a Lutheran theologian of Germany, was born Feb. 29,1756, at Eisleben, For some time he was preacher of St. Thomas's al Leipsic, and afterwards preacher of the German Savoy Church in London. He died Aug. 29,1800. He wrote, Vollstdndige Geschichte der Methodisten in England (Nuremberg, 1795):-Predigten zur Begliickung der Menschen im Gesellschaftlichen Leben (Halle, 1793-94, 2 vols.). See Winer, Handbuch der theol. Lit. i, 831; ii, 204. (B. P.)

## Burckhardt, John Lewis[[@Headword:Burckhardt, John Lewis]]

             an enterprising African traveler, is mentioned here because of the value of his travels to Biblical geography. The following account is taken from Chambers's Encyclopaedia. He was born at Lausanne, in Switzerland, Nov. 24,1784. In 1806 he came to London, and was introduced by Sir Joseph Banks to the African Association, which accepted his services to explore the route of Hornemann into the interior of Africa, and he embarked for Malta, Feb. 14, 1809. He had previously qualified himself for the undertaking by a study of Arabic, and also by inuring himself to hunger, thirst, and exposure. From Malta he proceeded, under the disguise of an Oriental dress and name, to Aleppo, where he studied about two years, at the end of which time he had become so proficient in the vulgar Arabic that he could safely travel in the disguise of an Oriental merchant. He visited Palmyra, Damascus, Lebanon, and other remarkable places, and then went to Cairo, his object being to proceed from thence to Fezzan, and then across the Sahara to Sudan. No opportunity offering itself at the time for that journey, he went into Nubia. No European traveler had before passed the Derr. In 1814 he traveled through the Nubian desert to the shore of the Red Sea and to Jeddah, whence he proceeded to Mecca, to study Islamism at its source. After staying four months in Mecca, he departed on a pilgrimage to Mount Arafat. So completely had he acquired the language and ideas of his fellow-pilgrims that, when some doubt arose respecting his Mohammedan orthodoxy, he was thoroughly examined in the Koran, and was not only accepted as a true believer, but also highly commended as a great Moslem scholar. In 1815 he returned to Cairo, and in the following year ascended Mount Sinai. The Fezzan caravan, for which he had waited so long, was at last about to depart, and Burckhardt had made all his preparations for accompanying it, when he was seized with dysentery at Cairo, which terminated his life in a few days, Oct. 15, 1817, at the early age of 33. As a holy sheik, he was interred with all funereal honors by the Turks in the Moslem burial-ground. His collection of Oriental MSS., in 350 volumes, was left to the University of Cambridge. His journals of travel, remarkable alike for their interest and evident truthfulness, were published by the African Association. Burckhardt was a man born to be a traveler and discoverer; his inherent love of adventure was accompanied by an observant power of the highest order. His personal character recommended him to all with whom he came in contact, and his loss was greatly deplored, not only in England, but in Europe. His works are: Travels in Nubia, 1819, — Travels in Syria and the Holy Land, 1822: — Travels in Arabia, 1829: — Notes on the Bedouins and Wahabis, 1830: — and Manners and Customs of the Modern Egyptians, 1830.

## Burckhardt, John Lewis (2)[[@Headword:Burckhardt, John Lewis (2)]]

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## Burden[[@Headword:Burden]]

             (מִשָּׂא, massa', a lifting up, i.e. of the voice; Sept. usually λῆμμα). This term, besides its common meaning of a load (for which several other terms were also used), frequently occurs in the prophetical writings in the special signification of an oracle from God. It was sometimes understood in the sense of a denunciation of evil (Isa 13:1; Nah 1:1); yet it did not exclusively imply a grievous and heavy burden, but a message, whether its import were joyous or afflictive (Zec 9:1; Zec 12:1; Mal 1:1).

## Burden (2)[[@Headword:Burden (2)]]

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## Burder, George[[@Headword:Burder, George]]

             was born in London May 25 (O. S.), 1752. About 1773 Mr. Burder became a student in the Royal Academy; but shortly afterward he began to preach, and at length determined to relinquish his profession of artist, and to devote himself to the Christian ministry. In 1778 he became pastor of an Independent Church at Lancaster; in 1783 he removed to Coventry, during his residence in which city he took an active part in the formation of the London Missionary Society; and in 1803 he accepted a call to the pastorship of the Congregational Church in Fetter Lane, London, and also to undertake the office of secretary to the London Missionary Society and editor of the Evangelical Magazine. The duties of these offices were performed by Burder with much zeal and talent, until increasing years and infirmities compelled him to resign them. He died May 29, 1832. lis numerous publications consisted chiefly of essays and sermons. Of these, the Village Sermons, of which six volumes appeared at various times between 1799 and 1812 (new ed. Lond. 1838, 8 vols.), and which have been repeatedly reprinted and translated into several European languages, are perhaps the best known. Of forty-eight Cottage Sermons, Sea Sermons, and Sermons to the Aged, written for the Religious Tract Society for gratuitous distribution or sale at a very cheap rate, the aggregate circulation during his life amounted to little short of a million copies. Among his other publications were Evangelical Truth defended (1788, 8vo): — The Welsh Indians, or a Collection of Papers respecting a People whose Ancestors emigrated from Wales to America in 1710 with Prince Madoc, and who are said now to inhabit a beautiful Country on the west Side of the Mississippi (8vo, 1799): — Missionary Anecdotes (1811, 12mo); see the Memoir by Henry Forster Burder, D.D. (Lond. 1833). See Morison, Missionary Fathers, 268; English Cyclopedia, s.v.

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## Burder, Henry Forster, D.D[[@Headword:Burder, Henry Forster, D.D]]

             an English Congregational minister, was born at Coventry, Nov. 27, 1783. He became a devoted Christian at the age of ten, received his preliminary education at Coventry and Homerton, and his ministerial training at Hoxton College and at the University of Glasgow. On returning home, Mr. Burder became a tutor at Wymondley for a year; then copastor at Thomas Square, Hackney; and, on the death of his senior, he succeeded to the sole pastorate. While at Hackney he was chosen to fill the chair of philosophy and mathematics at Hoxton and Highbury colleges, which he occupied  from 1807 to 1829, when he resigned the professorship. In his seventieth year he retired to Hatcham, near Peckham, where he died, Dec. 29, 1864. The high regard cherished towards Dr. Burder by the people of Hackney was manifested in their presenting him with a purse of £1000 when he relinquished his ministry with them. This money he applied to the founding of the " Henry Forster Burder Scholarship " of New College, value £30 per annum, and tenable for three years. Dr. Burder published, Lectures on the Pleasures of Religion (1823, 8vo):-Lectures on the Essentials of Religion (1825, 8vo) :-Mental Discipline (5th ed. Lond. 1846, 8vo), to which is appended an Address on Pulpit Eloquence, by the Rev. Justin Edwards:- also some other works. See (Lond. ) Cong. Year - book, 1866, p. 239; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burder, John, M.A[[@Headword:Burder, John, M.A]]

             an English Congregational minister, brother of the foregoing, was born at Coventry, April 2, 1785. His early education was at Hackney, and his ministerial at Hoxton College and the University of Glasgow. He preached his first sermon at Strond in December of that year, was ordained pastor at that place in 1811, and there labored until 1843, when he retired to Clifton, Bristol, where he died, May 17, 1867. Mr. Burder was an excellent scholar, well-read in general literature and biblical criticism, and was familiar with the Hebrew and Greek text of the Scriptures. His ministry was distinctly evangelical. Conscious sincerity gave him an almost indomitable energy, and he seemed to breathe the same spirit into others. See (Lond.) Cong. Year-book, 1868, p. 257.

## Burder, Samuel, D.D[[@Headword:Burder, Samuel, D.D]]

             a minister of the Church of England, who died as pastor of Christ Church at London, Nov. 21, 1836, is the author of The Scripture Expositor: a New Commentary, Crit. and Prac., on the Holy Bible (Lond. 1809):-Oriental Literature applied to the Illustration of the Sacred Scriptures, especially with reference to Antiquities, Traditions, Manners, etc. (ibid. 1822, 2 vols.):-Oriental Customs; or, An Illustration of the Holy Scriptures by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially of the Jews, etc. (ibid. 1839, and later). See Winer, Handbuch der theol. Lit. i, 135,188; Allibone, Diet. of Brit. and Amer. Authors, s.v. (B. P.)

## Burdett, Cheney[[@Headword:Burdett, Cheney]]

             an English Baptist minister, was born at Naseby, Northamptonshire, in 1785. He was converted at an early age, and united with the Church at Guilsborough. His ministerial preparation was made under the tuition of, Rev. Mr. Sutcliffe of Olney. After serving for a year the Church of Sutton- in the-Elms, Leicestershire, he was invited to become the pastor. Accordingly he was ordained, and served the Church until within a few weeks of his death, which took place at Thorpe, Essex, Sept. 2,1852. See (Lond.) Baptist Hand-book, 1853, p. 42. '(J. C. S.)

## Burdick, David M[[@Headword:Burdick, David M]]

             a Baptist minister, was born at Newport, R. I., Sept. 5, 1805. In early manhood he left his calling as a mechanic, and having pursued a course of study in the Theological Seminary at Hamilton, N. Y., he graduated in August, 1839. He was ordained, Jan. 9, 1840, pastor of the Baptist Church at Arkwright and Fiskeville, R. I. Here he remained a year and a half. He was subsequently pastor at Rehoboth, Marshpee, and Catuit Port, all in Massachusetts. For three years (1850-53) he had charge of the Baptist Church at Tiverton, R. I., and for about a year and a half he preached to the churches at Lime Rock, Smithfield, and Albion. He died at Lime Rock, April 28,1855. See Rev. Dr. H. Jackson's Funeral Discourse. (J. C. S.)

## Burdick, James Ross[[@Headword:Burdick, James Ross]]

             a Baptist minister, was born at Leyden, Mass., June 29, 1796. He graduated at Brown University in 1822, and for a time afterwards was the assistant of Rev. Dr. Benedict, while the latter was getting ready for the press his History of all Religions. Mr. Burdick was ordained as an evangelist in 1826. In 1832 he was settled as pastor of the Baptist Church at Ithaca, N. Y., and subsequently pastor at Owego, Lisle, and Tioga; and at Canton, Pa. Ill-health obliged him to retire from the active duties of the ministry for some ten years. He was able to preach more or less during the latter part of his life. He died at Syracuse, N. Y., Feb. 8, 1867. (J. C. S.)

## Burdigalense Concilium[[@Headword:Burdigalense Concilium]]

             SEE BORDEAUX, COUNCIL OF.

## Burditt, Thomas, A.M[[@Headword:Burditt, Thomas, A.M]]

             an English Baptist minister, was born at Leicester, March 8, 1811. He was converted at the age of eighteen, and in 1836 entered Stepney College. He left college in 1840 for his first pastoral charge at Long Sutton. While here he edited for a time the Baptist Record, a monthly periodical of much ability. In 1845 he removed to Zion Chapel, Cambridge, and a few years afterwards succeeded the Rev. N. Haycroft at Saffron Walden. The most fruitful period of his ministry was at Haverfordwest, whither he removed in 1853 to assume the double function of classical tutor in the college and copastor of the Baptist Church at Bethesda. Here he spent thirteen years of earnest and useful labor, when he removed to South Parade Chapel, Tenby, where the chapel soon became too small for the rapidly increasing congregation, and had to be enlarged at two or three different times. In 1871 Mr. Burditt went on a visit to his sons, who had settled in America, and sent over his resignation to Tenby, at the same time accepting a charge at Pine Grove, Nova Scotia. He soon returned to England, however, and again took up his residence at Tenby, ministering occasionally to the Church at Manorbier. In 1875: he accepted the pastorate of Cragg Chapel, Rawdon, where he labored about five years. He announced his resignation early in February, 1881, but before the time of its taking effect had arrived he died, Feb. 20, 1882. See (Lond.) Baptist Hand-book, 1882, p. 296.

## Burdsall, John[[@Headword:Burdsall, John]]

             an English Wesleyan minister, was a native of York. He was converted in early life, was received into the ministry in 1796, when twenty-one years of age, became a supernumerary in 1837 in his native city, established there a theological class for local preachers, and died in York, Feb. 7, 1861, in his eighty-sixth year. Burdsall possessed a mind of fine quality, of acuteness and balance. He was a self-taught scholar, a great reader, especially in theology. His :sermons were sound expositions enforced by pointed application, fluently delivered. He was inclined to mathematics and metaphysics. He wrote, Memoirs of R. Burdsall, of York, his father (3d ed. Thetford, 1823, 12mo): - The Sinner's Tears, and Devout Breathings after God (revised and edited from Rev. Thomas Fettiplace, 18mo):-Memoirs and Remains of Rev. J. Strawe (1842, 12mo):-Sermon on Rom. viii, 2, in Sermons on Important Subjects (Lond. .1832). In 1841 Burdsall published in London, in three vols. 12mo, the complete works of" the polemic divine," Rev. Daniel Isaac. See Smith, Hist. of Wesl. Meth. iii, 505, 506;  Minutes of the British Conference, 1861, p. 14; Osborne, Meth. Bibl.; Everett, Wesleyan Centenary Takings, i, 299, sketch 22. Burdsall was implicated in the writing of the celebrated Fly-sheets, and was reproved by the Conference, his age saving him from expulsion.

## Bure[[@Headword:Bure]]

             was, in Scandinavian mythology, the first man, whose three grandchildren, Odin, Wile, and We, killed Ymir, the frost-giant, from whose body they made the earth. SEE YMIR.

## Buren, James Pascal[[@Headword:Buren, James Pascal]]

             a Methodist Episcopal minister, was born and educated in Missouri. He was a member of the Arkansas Conference, and filled acceptably five different appointments. He died April 30, 1861, in his twenty-fifth year. Mr. Buren was energetic, practical, prudent, affable, and true. See Minutes of Annual Conferences, 1862, p. 5.

## Burford, Council Of[[@Headword:Burford, Council Of]]

             (Concilium Berghfordense), provincial, held at Burford in Oxfordshire, A.D. 685, witnesses a grant by king Berhtwald, an under king of Ethelred of Mercia, to Aldhelm and the abbey of Malmesbury (the genuineness of the MS. charter is disputed).-Smith, Diet. of Christ. Antiq. s.v.

## Burg, Franz Josef Von[[@Headword:Burg, Franz Josef Von]]

             a German theologian, leader of the Ultramontanists in Baden, was born March 23, 1803, at Zell-on-the-Harmersbach. He studied at Freiburg, Heidelberg, and Gottingen, and commenced his lectures at Freiburg in 1829, where he was also made professor extraordinarius in 1833, and in 1836 professor extraordinarius of the law-faculty. In 1837 he was elected member of the House of Representatives. The liberalism which he at first espoused he soon exchanged for ultramontanism, and in a short time he' became the leader of the clerical party. In 1874 he was elected member of the German Parliament, and died Feb. 1, 1878, at Freiburg. He published, Ueber den -Einfluss des Christenthums auf Recht und Staat (Freiburg, 1841)':-Die Methodologie des Kirchenrechts (ibid. 1842):- Der Unterschied der protestantischen und .katholischen Universitaten Deutschlands (ibid. 1846):-Die Gemeinsamkeit der Rechte und der Interessen des Katholizismus (Schaffhausen, 1847-1850, 2 vols.) :-Der  Orden der barmherzigen Schwestern (ibid. 1847):-Die katholisehe Politik von Donoso Cortes (Paderbornj 1850) :-Geschichte der Bedriickung der kathol. Kirche in England (Schaffhausen, 1851).:- Urkundliche Geschichte des National- und Territorialkirchenthumss in der kath. Kirche Deutschlands (ibid. 1851):-Diefreie kathol. Universitdt Deutschlands (ibid. 1851): --Die Gesellschaft Jesu, ihr Zweck, ihre Satzungen, Geschichte, Aufgabe und Stellung in der Gegenwart (Mayence, 1853,1854, 2 vols. new ed. 1863):- Der heil. Thomas, Erzbischof von Canterbury (ibid. 1855):-Winfried-Bonifacius, published after his death (Gratz, 1880). (B. P.)

## Burg, Johann Friedrich[[@Headword:Burg, Johann Friedrich]]

             a Protestant theologian of Germany, was born May 13, 1689, at Breslau. He studied at Leipsic, and in 1711 took the degree of bachelor of theology in his native city. In 1713 he was appointed pastor of Trinity Church, and he died June 4, 1766, as professor of theology and superintendent of the Evangelical churches and schools. He published, Diss. Sistens analysin Logicam Epistolce Pauli ad Ephesios, etc. (Leipsic, 1708):-Diss. de Adoratione et Glorificatione Spiritus S. contra G. Whistonum (ibid. 1711) :-Summarische Wiederholung und Erlauterung des Grundes und der Ordnung des Heils (Breslau, 1737): -Sammlung geistlicher Reden (ibid. 1750-56, 6 parts). See Winer, Handbuch der theol. Lit. i, 166, 874; Doring, Die gelehrten Theologen Deutschlands, i, 206 sq. (B. P.)

## Burgar, John[[@Headword:Burgar, John]]

             an English Wesleyan minister, was born in London, May 11, 1787. He was converted in 1806, and was ordained in 1813 as a foreign missionary. He labored in Jamaica, W. I., until his death, Aug. 1, 1816. His acquirements were considerable, and his labors crowned with success. See Minutes of the British Conference, 1817; Wesl. Meth. Mag. 1820, p. 641,721.

## Burgate, William[[@Headword:Burgate, William]]

             a Reformation martyr, was a native of Spain, and a true believer in the Scriptures. He was apprehended, and condemned to be burned Nov. 2, 1558. See Fox, Acts and Monuments, viii, 516.

## Burge, Hartwell T[[@Headword:Burge, Hartwell T]]

             a Methodist Episcopal minister, was born in Virginia, Dec. 23,1805. He removed to Kentucky in 1819; experienced religion in 1838; soon after received license to preach, and in 1845 entered the Louisville Conference of the. Church South. On the opening of the rebellion he entered the Union army as chaplain of one of the Kentucky regiments. Two years later he received a commission as colonel, and with his regiment spent much time in suppressing guerillas in Kentucky. His active part in overcoming the rebellion made it impossible for him to obtain support in the ministry in that state, after the war, and he removed to Indiana and united with the Indiana Conference of the Methodist Episcopal Church. In 1876 he became superannuated and retired to Patoka, Ind., where in the following year his robust constitution gave way under the burden of years and cares; in August he became insane, and on the 20th of that month died. See Minutes of Annual Conferences, 1877, p. 95.

## Burge, Lemuel[[@Headword:Burge, Lemuel]]

             a minister of the Protestant Episcopal Church, was born at Litchfield, Conn., in 1787. He was educated at the Episcopal Academy at Cheshire and subsequently studied under bishop Griswold of Rhode Island; was ordained deacon in 1820, and afterwards priest. -His only cure was that of the "Old Narragansett Church" at Wickford, R. I. In 1855 he removed to Brooklyn, N. Y., with impaired health, officiating occasionally as his strength permitted. He died in that city, Sept. 10, 1864. See Amer. Quar. Church Rev. Oct. 1864, p. 485.

## Burgensis, Paulus[[@Headword:Burgensis, Paulus]]

             SEE PAULUS BURGENSIS.

## Burges, Jean[[@Headword:Burges, Jean]]

             a French martyr, was a merchant in Paris; was condemned for declaiming against the mass and other popish ceremonies, and had his tongue bored through, and a hot iron rod tied or bored through one of his cheeks. He was burned at Paris in 1533. See Fox, Acts and Monuments, iv, 396.

## Burges, Mark[[@Headword:Burges, Mark]]

             an English martyr, was master of an English ship, called the Minion, and was burned a Lisbon, Portugal, in 1560, because of his faith in Chris and his abhorrence of the mass. See Fox, Acts and Monuments, viii, 516.

## Burgess, Alvin[[@Headword:Burgess, Alvin]]

             a Methodist Episcopal minister was born at Booneville, N. Y., May 10, 1820. He re moved to Bainbridge, O., with his parents, in 1833; received an early religious training; experienced religion in 1839; was licensed to preach in 1840, and admitted into the Erie Conference, in which he labored with much acceptability to the close of his life, cbt. 22, 1872 Mr. Burgess was a man of energy and great faith. Se< Minutes of Annual Conferences, 1873, p. 85.

## Burgess, Anthony[[@Headword:Burgess, Anthony]]

             a Nonconformist divine, who held the living of Sutton, in Warwickshire, from which he was ejected at the Restoration. His writings are much valued, and have become very scarce. The most important are Vindiciae Legis (Lond. 1646, 4to): — True Doctrine of Justification (Lond. 1655, 4to):Doctrine of Original Sin (Lond. 1659, fol.): — Expository Sermons on John 17 (Lond. 1656, fol.): — Spiritual Refinings, 161 Sermons (Lond. 1658, fol. 2d ed.).

## Burgess, Anthony (2)[[@Headword:Burgess, Anthony (2)]]

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## Burgess, Benedict[[@Headword:Burgess, Benedict]]

             a Methodist minister, war born in Maryland, May 18, 1784. After his conversion he united with the Methodist Episcopal Church. Or March 6, 1807, he was received into the Baltimoru Conference. In 1809 he was ordained deacon, and ir 1810 he located. He labored as a local preacher unti 1828. He became associated with the Methodist Protestant Church, and was one of the founders of the Virginia Conference. Three times he was elected president of that body. As a preacher of the Gospel he was very successful in winning souls to Christ. He died in Virginia, Oct. 25, 1848. See Colhouer, Founders of the M. P. Church, p. 360.

## Burgess, Cornelius, D.D[[@Headword:Burgess, Cornelius, D.D]]

             an English Nonconformist divine, was entered at Oxford in 1611. Or receiving orders he was presented to the rectory of St Magnus, London - bridge, and received the living of Watford, in Hertfordshire. in 1618. He was one of the chaplains in ordinary to Charles I, in the beginning of his reign, but afterwards became an adherent to the principles which resulted in the overthrow of that monarch. He became lecturer in St. Paul's, with a salary of four hundred pounds and the dean's house for a residence; but at the restoration he lost all his property, and died in extreme poverty, June 9,1665. His writings were few and of no present importance. See Chalmers, Biog. Diet. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burgess, Daniel[[@Headword:Burgess, Daniel]]

             an Independent divine, was born at Staines, Middlesex. 1645; was educated at Oxford; from 1667 to 1674 he lived in Ireland as chaplain and schoolmaster, and afterward was an exceedingly popular minister for many years in London. He died in 1713. “His piety and learning were alloyed by too much of humor and drollery. In one sermon he declared that the reason why the descendants of Jacob were named Israelites was that God would not have his chosen people called Jacobites. In another he exclaimed, if you want a cheap suit, you will go to Monmouth Street; if a suit for life, you will go to the Court of Chancery; but for an eternally durable suit you must go to the Lord Jesus and put on his robe of righteousness.” — Darling, Cyclop. Bibliog. s.v.; Allibone, Dict. of Authors, s.v.

## Burgess, Daniel (2)[[@Headword:Burgess, Daniel (2)]]

             an Independent divine, was born at Staines, Middlesex. 1645; was educated at Oxford; from 1667 to 1674 he lived in Ireland as chaplain and schoolmaster, and afterward was an exceedingly popular minister for many years in London. He died in 1713. “His piety and learning were alloyed by too much of humor and drollery. In one sermon he declared that the reason why the descendants of Jacob were named Israelites was that God would not have his chosen people called Jacobites. In another he exclaimed, if you want a cheap suit, you will go to Monmouth Street; if a suit for life, you will go to the Court of Chancery; but for an eternally durable suit you must go to the Lord Jesus and put on his robe of righteousness.” — Darling, Cyclop. Bibliog. s.v.; Allibone, Dict. of Authors, s.v.

## Burgess, Ebenezer, D.D[[@Headword:Burgess, Ebenezer, D.D]]

             a Congregational minister, was born in Wareham, Mass., April 1, 1790. He sprang from a Puritan stock, his ancestors being among the early settlers of Sandwich, Mass. He graduated from Brown University in 1809, and on leaving college had charge, for two years, of the Latin School connected with the university, and for some time was a tutor in the college. He commenced the study of theology in 1812, with Rev. Dr. Emmons of Franklin, Mass., and completed his course of study at Andover. On leaving the seminary, in 1815, he became professor of mathematics and natural philosophy in the University of Vermont, which office he held for two years, and then resigned to accept an appointment from the American Colonization Society, by whom he was sent to the west coast of Africa, on a mission of inquiry, being accompanied by Samuel J. Mills. The result of this mission was the commencement of what has since become the republic of Liberia. Upon his return he devoted another year to theological study under the Rev. Dr. E. D. Griffin, then a pastor in Newark, N. J. His ordination took place March 14, 1821, and he became pastor of the First Congregational Church in Dedham, Mass., where he remained until his death, Dec. 5, 1870. He published a few occasional discourses, a volume entitled The Dedham Pulpit, and another on The Burgess Genealogy. (J. C. S.)

## Burgess, George[[@Headword:Burgess, George]]

             D.D., Protestant Episcopal bishop of Maine, was born at Providence, Rhode Island, Oct. 31, 1809; graduated at Brown University, and studied afterward for two years in the Universities of Gottingen, Bonn, and Berlin. He was rector of Christ Church, in Hartford, from 1834 to 1847, when he was consecrated bishop of the diocese of Maine. He published The Book of Psalms in Eng. Verse (N.Y. 12mo); Pages from the Ecclesiastical History of New England (Boston, 1847, 12mo); The last Enemy conquering and conquered (Philad. 1850, 12mo); and Sermons on the Christian Life (Philad. 1857, 12mo). In certain departments of literature Bishop Burgess was second to no other man in his Church. In his later years his health declined. He died while on a voyage to the West Indies, undertaken in hopes of its restoration, on board the brig Jane, April 23, 1866. — Amer. Church Review, July, 1866.

## Burgess, George (2)[[@Headword:Burgess, George (2)]]

             D.D., Protestant Episcopal bishop of Maine, was born at Providence, Rhode Island, Oct. 31, 1809; graduated at Brown University, and studied afterward for two years in the Universities of Gottingen, Bonn, and Berlin. He was rector of Christ Church, in Hartford, from 1834 to 1847, when he was consecrated bishop of the diocese of Maine. He published The Book of Psalms in Eng. Verse (N.Y. 12mo); Pages from the Ecclesiastical History of New England (Boston, 1847, 12mo); The last Enemy conquering and conquered (Philad. 1850, 12mo); and Sermons on the Christian Life (Philad. 1857, 12mo). In certain departments of literature Bishop Burgess was second to no other man in his Church. In his later years his health declined. He died while on a voyage to the West Indies, undertaken in hopes of its restoration, on board the brig Jane, April 23, 1866. — Amer. Church Review, July, 1866.

## Burgess, Harrison[[@Headword:Burgess, Harrison]]

             a Methodist Episcopal minister, was born in Maryland, Feb. 22, 1828. He emigrated with his parents to Ohio in his childhood; was converted in his twentieth year, and at the same time removed to Indiana; was soon after licensed to preach; and in 1850 entered the North Indiana Conference. After filling three appointments ill-health necessitated his taking a local relation, which he held three years; then, in 1859, he united with the North- western Indiana Conference, and was appointed to Covington circuit, where he labored but a week or two when he was attacked with consumption, which terminated his life, Dec. 7, 1859. Mr. Burgess was devout and energetic. .See Minutes of Annual Conferences, 1860, p. 356.

## Burgess, James[[@Headword:Burgess, James]]

             an English Congregational minister, was born March 25, 1768, at Upper East Smithfield. He early knew what it was to enjoy communion with God. While still young he preached in London and adjacent villages in  connection with the Itinerant Society of London. In June, 1814, he became pastor at Great Shelford, a village near Cambridge, where he preached with great success for nine years. On July ;6, 1823, he opened a place for divine worship at Little Shelford, Cambridgeshire. A church was-formed here ,Oct. 13,1823, over which he was ordained Dec. 16 of the :same year. He died Feb. 21,1853. As a preacher he was faithful and eloquent; he gave exceedingly lucid -views of the doctrines of Scripture. See (Lond.) Cong. Year-book, 1854, p. 219, 220.

## Burgess, John (1)[[@Headword:Burgess, John (1)]]

             an English Wesleyan minister, was born at Grainthorpe, near Louth, Lincolnshire, in 1801. He was piously trained by Methodist parents, and was converted when fifteen years of age. In 1824 he received his first appointment (Ipswich), and he continued to labor until he was cut off in the midst of his years and usefulness, at Lynn, Nov. 1,1846. He was a diligent student, a sound theologian, an instructive preacher. See Minutes of the British Conference, 1846.

## Burgess, John (2)[[@Headword:Burgess, John (2)]]

             an English Congregational ,minister, was born at Peckforton, Cheshire, in 1823. He was converted at the age of sixteen; was educated at -Cheshunt College, and settled as pastor at Long Melford, Suffolk, in 1848, where he labored until his death, 'which occurred at Hammersmith, Feb. 21, 1868. His gentle manner, amiable disposition, his meekness, his unmistakable piety and devotion to God, endeared him to all, and brought many to Christ. See (Lond.) Cong. Year-book, 1869, p. 239.

## Burgess, Joseph (1)[[@Headword:Burgess, Joseph (1)]]

             an English Wesleyan minister, was born at Thurles, County Tipperary, Ireland, Aug. 4, 1757. He received a careful training by his father, who belonged to a regiment of horse. Joseph himself joined the regiment at an early age, and was successively trumpeter, paymaster's clerk, quartermaster (1780), and paymaster. His army associations led him into vice and dissipation until 1779, when he was converted under the ministry of William Boothby. Wesley, Burgess's personal acquaintance, received him - into the itinerancy in 1790, and appointed him to Liverpool. He thenceforth labored with faithfulness and diligence, chiefly in the counties of Devon and Cornwall, until 1832, when he became a supernumerary at Plymouth.  He died March 24,1839. He was a man of exalted piety and unwearying generosity, tender, studious, and courteous. Besides contributions to the Wesleyan Methodist Magazine, and other periodicals, Burgess published Remarks on the Sacrificial Death of Christ (Penzance, 1826, republished in London). See Wesl. Meth. Mag. 1840, p. 537 sq.; Minutes of the British Conference, 1839; Memoirs of Burgess, by his son, Rev. W. P. Burgess (Lond. 18mo).

## Burgess, Joseph (2)[[@Headword:Burgess, Joseph (2)]]

             an English Wesleyan minister, was born at Northwich, Cheshire, in 1795. He was received into the ministry in 1812; preached thirty-nine years in the active work; resided at Warrington; and -died June 2,1859. "A contented, thankful, and cheerful spirit diffused its influence around his path. He pursued an undeviating course of well-doing." See Minutes of the British Conference, 1859, p. 260.

## Burgess, Nathan B[[@Headword:Burgess, Nathan B]]

             a minister of the Protestant Episcopal Church, was born Sept. 14,1771, at Woodbury, Conn. He received his education in the Episcopal Academy at Cheshire; was ordained deacon in 1801, and took priest's orders in the following year. Among his parishes were Guilford, Glastenbury, and Poquetannock. In 1835 he removed to the diocese of Western New York, where he served several parishes. He died Feb. 20, 1854, at Utica, N. Y. See Amer. Quar. Church Rev. 1854, p. 458.

## Burgess, R. W[[@Headword:Burgess, R. W]]

             a minister in the Methodist Episcopal Church South, labored some time in the South Carolina Conference, and in 1859 entered the Florida Conference. In 1862 he enlisted as a private soldier in the Confederate army, and fought during the campaign of that year in Virginia. In 1863 he resumed his ministerial labors in the Florida Conference, and continued laborious until his death in 1864. See Minutes of Annual Conferences of the M. E. Church South, 1864, p. 522.

## Burgess, Richard, B.D[[@Headword:Burgess, Richard, B.D]]

             a minister of the Church of England, who died in April, 1881, at Brighton, at the age of eighty-four, was for some time English chaplain in Rome, and in 1836 was appointed to the rectory of Upper Chelsea. Here he labored for a period of thirty-three years, and during that time he was appointed to a prebendal stall in St. Paul's Cathedral, and was also made rural dean of Chelsea. In 1869 he was presented to the valuable crown living of Horningsworth and Ekworth, near Bury St. Edmunds, which he resigned some time before his death. Mr. Burgess took great interest in antiquarian and archaeological studies, and also in the question of education. For many years the reports of the Foreign Aid Society were from his pen. He promoted the interests of continental Protestantism, more especially in connection with members of the Church of England. Among many of the  Evangelical churches he was long regarded as a spiritual father; and once, across the Channel, he had no hesitation in donning the robe of a pastor of the Reformed Church, and conducting divine service in a Presbyterian pulpit. He published, The Topography and Antiquities of Rome (1831),:- Greece and the Levant (1835). (B. P.)

## Burgess, Thomas[[@Headword:Burgess, Thomas]]

             D.D., bishop of Salisbury, was born at Oldham, Hampshire, 1756, and educated at Corpus Christi, Oxford, of which he became fellow 1783. After various preferments, he was made bishop of St. David's 1803, and transferred to Salisbury 1825. He died 1837. Diligent as pastor and bishop, he was also very industrious as a writer. His publications number over a hundred, most of them sermons and small tractates. See Harford, Life of Bishop Burgess (Lond. 1841).

## Burgess, Thomas (2)[[@Headword:Burgess, Thomas (2)]]

             D.D., bishop of Salisbury, was born at Oldham, Hampshire, 1756, and educated at Corpus Christi, Oxford, of which he became fellow 1783. After various preferments, he was made bishop of St. David's 1803, and transferred to Salisbury 1825. He died 1837. Diligent as pastor and bishop, he was also very industrious as a writer. His publications number over a hundred, most of them sermons and small tractates. See Harford, Life of Bishop Burgess (Lond. 1841).

## Burgess,William Pennington, A.M[[@Headword:Burgess,William Pennington, A.M]]

             an English Wesleyan minister, was born in Liverpool, Dec. 3, 1790, being the son of Rev. Joseph Burgess. He was educated at Kingswood School (1799-1803); was classical instructor in Pocock's Academy in Bristol (1803-11); became private tutor; was received into the ministry in 1842, and labored for forty-two years, chiefly in the west of England; became a supernumerary at Plymouth in 1856; and died July 23, 1868. Mr. Burgess was gifted with superior endowments, an insatiable thirst for knowledge, and untiring industry. He was a solid scholar. Catholicity of principle, inflexible truthfulness, open-handed beneficence, a warm heart, under a cold exterior, and a profound humility, were traits of this useful minister. He published Sermons on the Doctrine, Experience, and Practice of Primitive Christianity (Lond. 1824, 1830; 3d ed. 1836, 12mo):-Essays on the Principles and Doctrines of Christianity: - Wesleyan Hymnology (2d ed. Lond. 1846, 18mo-valuable):-Memoirs of Joseph Burgess (1853):- Occasional Sermons. See Minutes of the British Conference, 1868, p. 37; Wesl. Meth. Magazine,. 1873, p. 481, 577; Everett, Wesleyan Centenary Takings, i, 47; Osborn, Wesl. Bibliog.

## Burgh, James[[@Headword:Burgh, James]]

             was born at Madderty, Perth, in 1714, and was educated at St. Andrew's. After an unsuccessful attempt at the linen trade, he went up to London, and became corrector of the press. In 1746 he became assistant in a grammar-school at Marlow, and in 1747 set up a school at Stoke Newington. In 1771 he retired to Islington, where he died in 1775. He published An Essay on the Dignity of Human Nature (Lond.. 1754, 4to; 1767, 2 vols. 8vo); Britain's Remembrancer (Lond. 1745, often reprinted); Thoughts on Education (Lond. 1747, 8vo); A Hymn to the Creator (Lond. 1750, 2d ed.); Political Disquisitions (Lond. 1775, 3 vols. 8vo); Crito, or Essays (Lond. 1766, 12mo); Warning to Dram-drinkers (1751, 12mo), with other tracts, etc. — Darling, Cyclop. Bibl. 1, 498; Allibone, Dict. of Authors, 1, 287.

## Burgh, James (2)[[@Headword:Burgh, James (2)]]

             was born at Madderty, Perth, in 1714, and was educated at St. Andrew's. After an unsuccessful attempt at the linen trade, he went up to London, and became corrector of the press. In 1746 he became assistant in a grammar-school at Marlow, and in 1747 set up a school at Stoke Newington. In 1771 he retired to Islington, where he died in 1775. He published An Essay on the Dignity of Human Nature (Lond.. 1754, 4to; 1767, 2 vols. 8vo); Britain's Remembrancer (Lond. 1745, often reprinted); Thoughts on Education (Lond. 1747, 8vo); A Hymn to the Creator (Lond. 1750, 2d ed.); Political Disquisitions (Lond. 1775, 3 vols. 8vo); Crito, or Essays (Lond. 1766, 12mo); Warning to Dram-drinkers (1751, 12mo), with other tracts, etc. — Darling, Cyclop. Bibl. 1, 498; Allibone, Dict. of Authors, 1, 287.

## Burgh, William[[@Headword:Burgh, William]]

             LL.D., was born in Scotland in 1741, and became a member of Parliament. He died in 1808; having published A Scriptural Confutation of Lindsay's Arguments against the one Godhead of Father, Son, and Holy Ghost (York, 1779, 3d ed. 8vo); An Inquiry into the Belief of the Christians of the three first Centuries respecting the Godhead of the Father, Son, and Holy Ghost (York, 1778, 8vo), a work which procured the author the degree of LL.D. from Oxford. — Darling, Cyclop. Bibliog. 1, 498.

## Burgh, William (2)[[@Headword:Burgh, William (2)]]

             LL.D., was born in Scotland in 1741, and became a member of Parliament. He died in 1808; having published A Scriptural Confutation of Lindsay's Arguments against the one Godhead of Father, Son, and Holy Ghost (York, 1779, 3d ed. 8vo); An Inquiry into the Belief of the Christians of the three first Centuries respecting the Godhead of the Father, Son, and Holy Ghost (York, 1778, 8vo), a work which procured the author the degree of LL.D. from Oxford. — Darling, Cyclop. Bibliog. 1, 498.

## Burghers[[@Headword:Burghers]]

             SEE ANTI-BURGHERS.

## Burghers (2)[[@Headword:Burghers (2)]]

             SEE ANTI-BURGHERS.

## Burghill (Or Burhill), Robert[[@Headword:Burghill (Or Burhill), Robert]]

             an English clergyman, was born at Dymock, Gloucestershire, in 1572, and educated at Corpus Christi College, Oxford, of which he became a fellow in 1584. He received the living of Northwold, in Norfolk, and became a  prebendary of Hereford in 1604. He died in 1641. He published, Invitatorius Panegyricus, ad Regem Optimum de Elizabethce nuper Regince Posteriore ad Oxoniam Adventu, etc. (1603):- De Potestate Regia et Usurpatione Papali, etc. (1613) :-and other works. See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burgkmair, Hans[[@Headword:Burgkmair, Hans]]

             a German painter and engraver, was born at Augsburg in 1472, and probably studied under Durer. He died in 1559. Several of his pictures are preserved at Augsburg. His principal -work is Joseph and Potiphar's Wife; besides several saints.

## Burgmann, Johann Christian[[@Headword:Burgmann, Johann Christian]]

             a Lutheran doctor and professor of theology of Germany, was born at Rostock, where he also studied, as well as in Jena and Wittenberg. In 1724 he was appointed pastor of the Holy Ghost Church in his native place; in 1726 he was made doctor of theology; in 1735, professor of theology; in 1754, senior of the theological faculty; and, in 1760, director of the ministerium and senior of the academy. He died Feb. 15, 1775. He was a voluminous writer. See Winer, Handbuch der theol. Lit. i, 767; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Burgon, John William, D.D[[@Headword:Burgon, John William, D.D]]

             a clergyman of the Church of England, was born at Smyrna, in Asia Minor, August 21, 1813. He graduated from Worcester College, Oxford, in 1845. In 1846 he became fellow of Oriel College, and Gresham lecturer in divinity in 1868. He was made vicar of St. Mary the Virgin. Oxford, in 1863,, and dean of Chichester in 1876 . He died August 4, 1889. Among his works are, Petra: a Poem (1846): — Oxford Reformers (1854): — Plain Commentary on the Book of Psalms (1857, 2 volumes): — The Last Twelve Verses of the Gospel according to St. Mark Vindicated against Recent Critical Objectors and Established (1871): — Poems (1885).

## Burgoon, Charles[[@Headword:Burgoon, Charles]]

             a Methodist Episcopal minister, was a native of Maryland. In 1790 he entered the itinerancy, and in the latter part of 1800 died. Mr. Burgoon was a man subject to dejection of spirit, and affliction of mind as well as body. See Minutes of Annual Conferences, 1801, p. 97.

## Burgos, Councils Of[[@Headword:Burgos, Councils Of]]

             (Concilium Burgense). Burgos is the capital of Old Castile, in Spain. Two councils were held here.

I. Held in 1080 (according to others in 1076) by cardinal Richard, legate. In this council the Roman office was substituted for the Gothic ritual hitherto in use. See Labbe, Concil. x, 1815.

II. Held in 1136, by Guy, cardinal and legate, who was sent into Spain to facilitate the introduction of the Roman office, and to effect a reconciliation between the kings of Navarre and Castile, who were at war.

## Burgos, Juan Bautista[[@Headword:Burgos, Juan Bautista]]

             a Spanish theologian, was a native of Valence, and a monk of the order of St. Augustine. Being sent to the Council of Trent in 1562, he there delivered a remarkable discourse, On the Four Means of Extirpating Heresies. He afterwards taught theology in his native place. His sermons were published at Louvain in 1567. He died in 1574. See Hoefer, Nouv. Biog. Generale, s.v.

## Burgos, Pablo De[[@Headword:Burgos, Pablo De]]

             a Spanish prelate, was born in Burgos in 1353. He was a Jew, and was afterwards converted to Christianity, baptized, and then took the name of Pablo de Sainta Maria. At the death of his wife he entered the order and became bishop of Carthagena, then of Burgos. King Henry II chose him as preceptor of his son John. He died Aug. 29,1435. He wrote some important additions to the Postils of Nicolas de Lyra, and a treatise entitled, Scrutinium Scripturarum (1591). See Hoefer, Nouv. Biog. Generale, s.v.

## Burgundians[[@Headword:Burgundians]]

             THEIR CONVERSION TO CHRISTIANITY. — The Burgundians were one of the warlike tribes of Vandal origin which, in the early part of the fifth century, left their abode in Germany and invaded Gaul. They were heathen; their religious system being governed by a high-priest elected for life, and bearing the title of Sinist. They settled in the country extending upward from Mayence as far as the territory of the Alemanni. They soon became converts to Christianity. Orosius mentions them as all Christians A.D. 417 (Ammian. Marcell. 1. 7, c. 32). Socrates (Hist. Ecc 1:7, c. 30) dates their conversion about 430. After the death of their king Gundeuch about 473, Gundobald, one of his sons, having defeated and killed his three brothers, became sole king. He was an Arian, but did not persecute the Catholics. Several conferences took place between the two parties, one of which meetings, held at Lyons A.D. 500, resulted in the conversion of a large number of Arians. The king himself offered secretly to join the Catholic party, but Avitus objecting to this condition, the matter was dropped. Gundobald's son and successor, Sigismund, however, embraced openly the Catholic tenets. A synod was held by his order at Epaone (q.v.) in 517. He died in 524, and Burgundy was shortly afterward annexed to France. — Wetzer und Welte. SEE GERMANY.

## Burgundians (2)[[@Headword:Burgundians (2)]]

             THEIR CONVERSION TO CHRISTIANITY. — The Burgundians were one of the warlike tribes of Vandal origin which, in the early part of the fifth century, left their abode in Germany and invaded Gaul. They were heathen; their religious system being governed by a high-priest elected for life, and bearing the title of Sinist. They settled in the country extending upward from Mayence as far as the territory of the Alemanni. They soon became converts to Christianity. Orosius mentions them as all Christians A.D. 417 (Ammian. Marcell. 1. 7, c. 32). Socrates (Hist. Ecc 1:7, c. 30) dates their conversion about 430. After the death of their king Gundeuch about 473, Gundobald, one of his sons, having defeated and killed his three brothers, became sole king. He was an Arian, but did not persecute the Catholics. Several conferences took place between the two parties, one of which meetings, held at Lyons A.D. 500, resulted in the conversion of a large number of Arians. The king himself offered secretly to join the Catholic party, but Avitus objecting to this condition, the matter was dropped. Gundobald's son and successor, Sigismund, however, embraced openly the Catholic tenets. A synod was held by his order at Epaone (q.v.) in 517. He died in 524, and Burgundy was shortly afterward annexed to France. — Wetzer und Welte. SEE GERMANY.

## Burhans, Daniel, D.D[[@Headword:Burhans, Daniel, D.D]]

             a minister of the Protestant Episcopal Church, was born at Sherman, Conn., July 7, 1763. His father served as an officer for seven years in the old French war, at the close of which he settled at Sherman. Daniel's only opportunity for study was about three months of the year, in a district- school, but he prosecuted his studies vigorously and prepared himself for college. About 1783 he began to teach in the public-school at Lanesborough, Mass.; and here he was converted. His friends erected for him a large brick school-house; he built a comfortable residence and abandoned the ministry, towards which he had been looking previous to this time. In the absence of the rector of St. Luke's, at Lanesborough, he sometimes officiated as lay-reader until 1791, when he began the study of theology. Two years thereafter he was ordained deacon, and, the rector of St. Luke's having died, the care of the two churches in that parish devolved upon Mr. Burhans, who, nevertheless, still retained his school. Resolutely entering upon his work, he soon organized two other churches-one at  Lenox, Mass., and the other at New Lebanon, N.Y. His health failing, he dismissed his school and devoted himself entirely to his clerical duties. In 1794 he received priest's orders at New Haven, and labored six years at Lanesborough and the adjacent region. In 1799 he became pastor at Newtown, Conn., a pastorate which continued thirty-one years. Resigning his charge in 1830, he officiated foi one year at Woodbury, Roxbury, and Bethlehem.; and in the fall of 1831 took charge of the parish of St. Peter's, Plymouth, Mass., where he remained six years. After this he officiated at Oxford and Zoar, but in 1844 he was compelled, by increasing bodily infirmities, to close his ministry, after which he removed to Poughkeepsie, N. Y. He died there, Dec. 30, 1853, being at the time the oldest minister of his communion in the United States. - Dr. Burhans had great knowledge of human nature; and his mental energy, keen discernment, and profound sagacity supplied, in some measure, his want of scholastic culture. From 1804 to 1826 lie was elected continuously a delegate .to the General Convention. See Sprague, Annals of the Amer Pulpit. v, 410; Amer. Quar. Church Rev. 1854, p. 151.

## Buri[[@Headword:Buri]]

             in Norse mythology. The cow Audhumla, who came from the Ginnungagap (chaos) immediately after the great giant Ymer, licked the salted earth, and on the first day there came up human hair, on the second a head projected, and oil the third a god, Buri, came forth, beautiful, large, strong, and vigorous. He begat Bor. The latter produced Odin, Wile, and We.

## Burial[[@Headword:Burial]]

             (קְבוּרָה, keburah', Ecc 6:3; Jer 22:19; elsewhere

“grave;” ἐνταφιασμός, Mar 14:8; Joh 12:7). SEE FUNERAL.

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 The bodies of Jacob and Joseph underwent this eminently Egyptian preparation for burial, which on both occasions was doubtless executed in a style of the greatest magnificence (Genesis 1, 2, 26). Whether this expensive method of embalming was imitated by the earlier Hebrews, we have no distinct accounts; but we learn from their practice in later ages that they had some observance of the kind, only they substituted a simpler and more expeditious, though it must have been a less efficient process, which consisted in merely swathing the corpse round with numerous folds of linen, and sometimes a variety of stuffs, and anointing it with a mixture of aromatic substances, of which aloes and myrrh were the chief ingredients. A sparing use of spices on such occasions was reckoned a misplaced and discreditable economy; and few higher tokens of respect could be paid to the remains of a departed friend than a profuse application of costly perfumes. Thus we are told by the writers of the Talmud (Massecheth Semacoth, 8) that not less than eighty pounds weight of spices were used at the funeral of Rabbi Gamaliel, an elder; and by Josephus (Ant. 17, 8, 3) that, in the splendid funeral procession of Herod, 500 of his servants attended as spice-bearers.

Thus, too, after the crucifixion, Nicodemus and Joseph of Arimathaea, two men of wealth, testified their regard for the sacred body of the Savior by “bringing a mixture of myrrh and aloes, about a hundred pounds weight” (Joh 19:39-40); while, unknown to them, the two Marys, together with their associates, were prepared to render the same office of friendship on the dawn of the first day of the week. Whatever cavils the Jewish doctors have made at their extravagance and unnecessary waste in lavishing such a quantity of costly perfumes on a person in the circumstances of Jesus, the liberality of those pious disciples in the performance of the rites of their country was unquestionably dictated by the profound veneration which they cherished for the memory of their Lord. Nor can we be certain but they intended to use the great abundance of perfumes they provided, not in the common way of anointing the corpse, but, as was done in the case of princes and very eminent personages, of preparing “a bed of spices,” in which, after burning them, they might deposit the body (2Ch 16:14; Jer 34:5). For unpatriotic and wicked princes, however, the people made no such burnings, and hence the honor was denied to Jehoram (2Ch 21:19). SEE EMBALMING.

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The period between the death and the burial was much shorter than custom sanctions in our country; for a long delay in the removal of a corpse would have been attended with much inconvenience, from the heat of the climate generally, and, among the Jews in particular, from the circumstance that every one that came near the chamber was unclean for a week. Interment, therefore, where there was no embalming, was never postponed beyond twenty-four hours after death, and generally it took place much earlier. It is still the practice in the East to have burials soon over; and there are two instances in sacred history where consignment to the grave followed immediately after decease (Act 5:6; Act 5:10).

Persons of distinction were deposited in coffins. Among the Egyptians, who were the inventors of them, these chests were formed most commonly of several layers of pasteboard glued together, sometimes of stone, more rarely of sycamore wood, which was reserved for the great, and furnished, it is probable, the materials of the coffin which received the honored remains of the vizier of Egypt. There is good reason to believe also that the kings and other exalted personages in ancient Palestine were buried in coffins of wood or stone, on which, as additional marks of honor, were placed their insignia when they were carried to their tombs: if a prince, his crown and scepter. if a warrior, his armor; and if a his books. SEE COFFIN.

But the most common mode of carrying a corpse to the grave was on a bier or bed (2Sa 3:31), which in some cases must have been furnished in a costly and elegant style, if, as many learned men conclude from the history of Asa (2Ch 16:14) and of Herod (Josephus, Ant. 17, 8, 3), these royal personages were conveyed to their tombs on their own beds. The bier, however, in use among the common and meaner sort of people was nothing but a plain wooden board, on which, supported by two poles, the body lay concealed only by a slight coverlet from the view of the attendants (Hackett's Illustr. of Script. p. 112). On such an humble vehicle was the widow's son of Nain carried (Luk 7:14), and “this mode of performing funeral obsequies,” says an intelligent traveler, “obtains equally in the present day among the Jews, Mohammedans, and Christians of the East.” The nearest relatives kept close by the bier, and performed the office of bearers, in which, however, they were assisted by the company in succession. For if the deceased was a public character, or, though in humble life, had been much esteemed, the friends and neighbors showed their respect by volunteering attendance in great numbers; and hence, in the story of the affecting incident at Nain, it is related that “much people of the city were with the widow.” In cases where the expense could be afforded, hired mourners accompanied the procession, and by every now and then lifting the covering and exposing the corpse, gave the signal to the company to renew their shouts of lamentation. A remarkable instance occurs in the splendid funeral cavalcade of Jacob. Those mercenaries broke out at intervals into the most passionate expressions of grief, but especially on approaching the boundaries of Canaan and the site of the sepulcher; the immense company halted for seven days, and, under the guidance of the mourning attendants, indulged in the most violent paroxysms of sorrow. SEE GRIEF.

Sepulchres were, as they still are in the East — by a prudential arrangement sadly neglected in our country — situated without the precincts of cities. Among the Jews, in the case of Levitical cities, the distance required was 2000 cubits, and in all it was considerable. Nobody was allowed to be buried within the walls, Jerusalem forming the only exception, and even there the privilege was reserved for the royal family of David and a few persons of exalted character (1Ki 2:10; 2Ki 14:20). In the vicinity of this capital were public cemeteries for the general accommodation of the inhabitants, besides a field appropriated to the burial of strangers. SEE ACELDAMA.

It remains only to notice that, during the first few weeks after a burial, members of a family, especially the females, paid frequent visits to the tomb. This affecting custom still continues in the East, as groups of women may be seen daily at the graves of their deceased relatives, strewing them with flowers, or pouring over them the tears of fond regret. And hence, in the interesting narrative of the raising of Lazarus, when Mary rose abruptly to meet Jesus, whose approach had been privately announced to her, it was natural for her assembled friends, who were ignorant of her motives, to suppose “she was going to the grave to weep there” (Joh 11:31; see Hackett's Illustra. of Script. p. 111). SEE SEPULCHRE.

II. CHRISTIAN. —

(I.) Ancient Usages. Among the ceremonies of the early Christians we observe invariably a remarkable care for the dead. and a becoming gravity and sorrow in conducting the funeral solemnities. The Christian Church manifested from the first a decided preference for the custom of burying the dead, though the practice of burning the dead prevailed throughout the Roman empire. The Romans used to conduct their funeral solemnities in the night; but the Christians, on the contrary, preferred the daytime, retaining, however, the custom of carrying lighted tapers in the funeral procession. In times of persecution they were often compelled to bury their dead in the night, for the sake of security (Euseb. Ch. Hist. 7, 22). It was usual for friends or relatives to close the eyes and mouth of the dying, and to dress them in proper grave-clothes (usually made of fine linen). Eusebius tells us that Constantine was wrapped in a purple robe, with other magnificence (Vit. Const. 4, 66). Jerome alludes, with indignation, to the custom of burying the rich in costly clothes, as gold and silk (Vita Pauli). Augustine, in several passages, commends the practice of decently and reverently burying the bodies of the dead, especially of the righteous, of whose bodies he says, “the Holy Spirit hath made use, as instruments and vessels, for all good works” (De Civit. Dei, lib. 1, cap. 13). He says further, in another passage, that we are not to infer from the authorities given in Holy Scripture for this sacred duty that there is any sense or feeling in the corpse itself, but that even the bodies of the dead are under the providence of God, to whom such pious offices are pleasing, through faith in the Resurrection.

The body was watched and attended till the time fixed for the funeral, when it was carried to the grave by the nearest relatives of the deceased, or by persons of rank or distinction, or by individuals appointed for that purpose. Appropriate hymns were sung; and the practice of singing on such occasions was explained and defended by Chrysostom, who says (Hom. 4 in Hebr.), “What mean our hymns? Do we not glorify God, and give him thanks that he hath crowned him that is departed, that he hath delivered him from trouble, and hath set him free from all fear? Consider what thou singest at that time: ‘Turn again unto thy rest, O my soul, for the Lord hath rewarded thee.' And again, ‘I will fear no evil; for thou art with me.' And again, ‘Thou art my refuge from the affliction that encompasseth me.' Consider what these psalms mean. If thou believest the things that thou sayest to be true, why dost thou weep and lament, and make a mere mock and pageantry of thy singing? If thou believest them not to be true, why dost thou play the hypocrite so much as to sing ?” Notice of the moving of the funeral procession was sometimes given by the tuba; or boards, used before the introduction of bells, were struck together; and in later times bells were tolled. As early as the fourth century it was usual to carry in the procession palm and olive branches, as symbols of victory and joy, and to burn incense. Rosemary was not used till a later period; laurel and ivy leaves were sometimes put into the coffin; but cypress was rejected, as being symbolical of sorrow and mourning.

It was also customary to strew flowers on the grave. Funeral orations, in praise of those who had been distinguished during life by their virtues and merits, were delivered. Several of these orations are extant. In the early Church it was not uncommon to celebrate the Lord's Supper at the grave, by which it was intended to intimate the communion between the living and the dead, as members of one and the same mystical body, while a testimony was given by the fact that the deceased had departed in the faith. Prayers for the dead were offered when it became customary to commend the souls of the deceased to God at the grave, and into this serious error some eminent men fell. Chrysostom and Jerome have both been quoted as adopting this unscriptural practice (Bingham, Orig. Eccl. 15, 3, 17). SEE DEAD, PRAYERS FOR THE. “In England, burial in some part of the parish church-yard is a common law right, without even paying for breaking the soil, and that right will be enforced by mandamus. But the body of a parishioner cannot be interred in an iron coffin or vault, or even in any particular part of a church-yard, as, for instance, the family vault, without the sanction of the incumbent. To acquire a right to be buried in a particular vault or place, a faculty must be obtained from the ordinary, as in the case of a pew in the church. But this right is at an end when the family cease to be parishioners. By the canons of the Church of England, clergymen cannot refuse to delay or bury any corpse that is brought to the church or church-yard; on the other hand, a conspiracy to prevent a burial is an indictable offense, and so is the wilfully obstructing a clergyman in reading the burial service in a parish church. It is a popular error that a creditor can arrest or detain-the body of a deceased debtor, and the doing such an act is indictable as a misdemeanor. It is also an error that permitting a funeral procession to pass over private grounds creates a public right of way. By the 3 Geo. IV, c. 126, § 32, the inhabitants of any parish, township, or place, when going to or returning from attending funerals of persons in England who have died and are to be buried there, are exempted from any toll within these limits. And by the 4 Geo. IV, c. 49, § 36, the same regulation is extended to Scotland; the only difference being that in the latter case the limitation of the district is described by the word parish alone. The 6 and 7 Will. IV, c. 86, regulates the registry of deaths. The 4 Geo. IV, c. 52, abolished the barbarous mode of burying persons found felo de se, and directs that their burial shall take place, without any marks of ignominy, privately in the parish church-yard, between the hours of nine and twelve at night, under the direction of the coroner. The burial of dead bodies cast on shore is enforced by 48 Geo. III, c. 75 (see Wharton's Law Lexicon). In Scotland, the right of burial in a churchyard is an incident of property in the parish; but it is a mere right of burial, and there is not necessarily any corresponding ownership in the solum or ground of the church-yard. In Edinburgh, however, the right to special burial places in church-yards is recognized (Chambers, Encyclopaedia). As to the place of burial: for the first three centuries it was without the cities, generally in vaults or catacombs, made before the city gates. The Emperor Theodosius, by an edict, expressly forbade to bury within a church or even within a town. Chrysostom (Hom. 37 [al. 74], in Matt.) confirms this view.

In cases where the Donatists had buried their martyrs (circumcelliones) in churches, we find that the bodies were afterward removed. This is the first instance we find of burials within the church, and it was, as we see, declared to be irregular and unlawful. The first thing which seems to have given rise to burying in churches, was the practice which sprung up in the fourth century of building oratories or chapels, called Martyria, Propheteia, Apostolcea, over the remains of the apostles, prophets, or martyrs. Still, however, the civil canon law forbade any to be buried within the walls of a church; and, although kings and emperors latterly had the privilege given them of burial in the atrium, or in the church-yard, it was not until the beginning of the sixth century that the people seem to have been admitted to the same privilege; and even as late as the time of Charlemagne, canons were enacted (as at Mentz, 813, chap. 52), which forbade the burial of any persons within the church except on special occasions, as in the case of bishops, abbots, priests. and lay persons distinguished for sanctity. Thus, also, in the canons which accompany the Ecclesiastical Canons of King Edgar, and which were probably made about 960, we find, Can. 29, that no man might be buried in a church unless he had lived a life pleasing in the sight of God. (See Spelman, Conc. 1, 451.) Eventually, it seems to have been left to the discretion of the bishops and priests (Council of Meaux. 845, Can. 72). By the ecclesiastical laws of England no one can be buried within the church without the license of the incumbent, whose consent alone is required. SEE CATACOMBS.

(II.) Modern Usages.

1. Roman. — The ceremonies of the Roman Church at burials are the following: When the time is come, the bell tolls, and the priest, stoled, with the exorcist and cross-bearer, proceed to the house of the deceased, where the corpse is laid out with its feet toward the street, and, when it can be, surrounded by four or six wax tapers. The officiating priest then sprinkles the body thrice in silence, after which the psalm De Profundis is chanted, and a prayer for the rest of the soul pronounced; this is followed by an anthem, and then the Miserere is commenced, after which they proceed with the body to the burial-ground, with the tapers carried. When the body is arrived at the church door, the Requiem is sung and the anthem Exultabant Domino ossa. In the church, the body of a clerk is placed in the chancel, that of a layman in the nave, and the clergy range themselves on either side; then the office for the dead and mass are said. After farther prayers and chanting, the body, having been thrice sprinkled with holy water, and thrice incensed, is carried to the grave, the officiating clerks chanting psalms. The priest blesses the grave, sprinkles and incenses both it and the body, sings the anthem Ego sum Resurrectio, and concludes with the Requiem. Some other minor ceremonies conclude the service. The poor are exempted from every charge, and the priest of the parish is bound to furnish the tapers for their burial. All ecclesiastical persons are buried in the vestments of their order (Rituale Romanum, p. 178, de Exequiis).

2. In the Greek Church, the priest, having come to the house, puts on his epitrachelion or stole, and incenses the dead body and all present. After this, a brief litany having been sung for the repose of the soul of the deceased, the priest again begins the benediction “Blessed be our God;” and the Trisagion having been said, the body is taken up and carried to the church, the priest going before with a taper, and the deacon with the censer. The body is then set down in the narthex or porch (in Russia it is carried into the church), and the ninety-first psalm chanted, which is followed by a succession of prayers and hymns, the Beatitudes, and the epistle and gospel (1Th 4:13-18, and Joh 5:24-31). Then follows the ἀσπασμός or kiss, the priests first, and afterward the relatives and friends, kissing either the body or the coffin, as their last farewell, during which are sung various hymns, divided into stanzas, relating to the vanity of human life. Then follows the absolution of the deceased by the priest; after which the body is carried to the grave, the priests singing the Trisagion, Lord's Prayer, etc. When the body is laid in the grave, the priest casts gravel cross-wise upon it, saying, “The earth is the Lord's, and the fullness thereof,” etc. He then pours out some oil from a lamp, and scatters some incense upon it; after which troparia for the rest of the soul are sung, and the grave is filled up.

3. In Protestant lands the forms of burial are generally simple. The order of the Church of England is observed by the Methodist Episcopal and Protestant Episcopal churches in America, in the former somewhat abridged. The forms used by the various churches may be found in their books of order and discipline. — Bingham, Orig. Eccl. bk. 23, ch. 2, 3; Durandus, De Rit. Eccl. Cath. 1, 23; Landon, Eccl. Dict. 1, 448.

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But the most common mode of carrying a corpse to the grave was on a bier or bed (2Sa 3:31), which in some cases must have been furnished in a costly and elegant style, if, as many learned men conclude from the history of Asa (2Ch 16:14) and of Herod (Josephus, Ant. 17, 8, 3), these royal personages were conveyed to their tombs on their own beds. The bier, however, in use among the common and meaner sort of people was nothing but a plain wooden board, on which, supported by two poles, the body lay concealed only by a slight coverlet from the view of the attendants (Hackett's Illustr. of Script. p. 112). On such an humble vehicle was the widow's son of Nain carried (Luk 7:14), and “this mode of performing funeral obsequies,” says an intelligent traveler, “obtains equally in the present day among the Jews, Mohammedans, and Christians of the East.” The nearest relatives kept close by the bier, and performed the office of bearers, in which, however, they were assisted by the company in succession. For if the deceased was a public character, or, though in humble life, had been much esteemed, the friends and neighbors showed their respect by volunteering attendance in great numbers; and hence, in the story of the affecting incident at Nain, it is related that “much people of the city were with the widow.” In cases where the expense could be afforded, hired mourners accompanied the procession, and by every now and then lifting the covering and exposing the corpse, gave the signal to the company to renew their shouts of lamentation. A remarkable instance occurs in the splendid funeral cavalcade of Jacob. Those mercenaries broke out at intervals into the most passionate expressions of grief, but especially on approaching the boundaries of Canaan and the site of the sepulcher; the immense company halted for seven days, and, under the guidance of the mourning attendants, indulged in the most violent paroxysms of sorrow. SEE GRIEF.

Sepulchres were, as they still are in the East — by a prudential arrangement sadly neglected in our country — situated without the precincts of cities. Among the Jews, in the case of Levitical cities, the distance required was 2000 cubits, and in all it was considerable. Nobody was allowed to be buried within the walls, Jerusalem forming the only exception, and even there the privilege was reserved for the royal family of David and a few persons of exalted character (1Ki 2:10; 2Ki 14:20). In the vicinity of this capital were public cemeteries for the general accommodation of the inhabitants, besides a field appropriated to the burial of strangers. SEE ACELDAMA.

It remains only to notice that, during the first few weeks after a burial, members of a family, especially the females, paid frequent visits to the tomb. This affecting custom still continues in the East, as groups of women may be seen daily at the graves of their deceased relatives, strewing them with flowers, or pouring over them the tears of fond regret. And hence, in the interesting narrative of the raising of Lazarus, when Mary rose abruptly to meet Jesus, whose approach had been privately announced to her, it was natural for her assembled friends, who were ignorant of her motives, to suppose “she was going to the grave to weep there” (Joh 11:31; see Hackett's Illustra. of Script. p. 111). SEE SEPULCHRE.

II. CHRISTIAN. —

(I.) Ancient Usages. Among the ceremonies of the early Christians we observe invariably a remarkable care for the dead. and a becoming gravity and sorrow in conducting the funeral solemnities. The Christian Church manifested from the first a decided preference for the custom of burying the dead, though the practice of burning the dead prevailed throughout the Roman empire. The Romans used to conduct their funeral solemnities in the night; but the Christians, on the contrary, preferred the daytime, retaining, however, the custom of carrying lighted tapers in the funeral procession. In times of persecution they were often compelled to bury their dead in the night, for the sake of security (Euseb. Ch. Hist. 7, 22). It was usual for friends or relatives to close the eyes and mouth of the dying, and to dress them in proper grave-clothes (usually made of fine linen). Eusebius tells us that Constantine was wrapped in a purple robe, with other magnificence (Vit. Const. 4, 66). Jerome alludes, with indignation, to the custom of burying the rich in costly clothes, as gold and silk (Vita Pauli). Augustine, in several passages, commends the practice of decently and reverently burying the bodies of the dead, especially of the righteous, of whose bodies he says, “the Holy Spirit hath made use, as instruments and vessels, for all good works” (De Civit. Dei, lib. 1, cap. 13). He says further, in another passage, that we are not to infer from the authorities given in Holy Scripture for this sacred duty that there is any sense or feeling in the corpse itself, but that even the bodies of the dead are under the providence of God, to whom such pious offices are pleasing, through faith in the Resurrection.

The body was watched and attended till the time fixed for the funeral, when it was carried to the grave by the nearest relatives of the deceased, or by persons of rank or distinction, or by individuals appointed for that purpose. Appropriate hymns were sung; and the practice of singing on such occasions was explained and defended by Chrysostom, who says (Hom. 4 in Hebr.), “What mean our hymns? Do we not glorify God, and give him thanks that he hath crowned him that is departed, that he hath delivered him from trouble, and hath set him free from all fear? Consider what thou singest at that time: ‘Turn again unto thy rest, O my soul, for the Lord hath rewarded thee.' And again, ‘I will fear no evil; for thou art with me.' And again, ‘Thou art my refuge from the affliction that encompasseth me.' Consider what these psalms mean. If thou believest the things that thou sayest to be true, why dost thou weep and lament, and make a mere mock and pageantry of thy singing? If thou believest them not to be true, why dost thou play the hypocrite so much as to sing ?” Notice of the moving of the funeral procession was sometimes given by the tuba; or boards, used before the introduction of bells, were struck together; and in later times bells were tolled. As early as the fourth century it was usual to carry in the procession palm and olive branches, as symbols of victory and joy, and to burn incense. Rosemary was not used till a later period; laurel and ivy leaves were sometimes put into the coffin; but cypress was rejected, as being symbolical of sorrow and mourning.

It was also customary to strew flowers on the grave. Funeral orations, in praise of those who had been distinguished during life by their virtues and merits, were delivered. Several of these orations are extant. In the early Church it was not uncommon to celebrate the Lord's Supper at the grave, by which it was intended to intimate the communion between the living and the dead, as members of one and the same mystical body, while a testimony was given by the fact that the deceased had departed in the faith. Prayers for the dead were offered when it became customary to commend the souls of the deceased to God at the grave, and into this serious error some eminent men fell. Chrysostom and Jerome have both been quoted as adopting this unscriptural practice (Bingham, Orig. Eccl. 15, 3, 17). SEE DEAD, PRAYERS FOR THE. “In England, burial in some part of the parish church-yard is a common law right, without even paying for breaking the soil, and that right will be enforced by mandamus. But the body of a parishioner cannot be interred in an iron coffin or vault, or even in any particular part of a church-yard, as, for instance, the family vault, without the sanction of the incumbent. To acquire a right to be buried in a particular vault or place, a faculty must be obtained from the ordinary, as in the case of a pew in the church. But this right is at an end when the family cease to be parishioners. By the canons of the Church of England, clergymen cannot refuse to delay or bury any corpse that is brought to the church or church-yard; on the other hand, a conspiracy to prevent a burial is an indictable offense, and so is the wilfully obstructing a clergyman in reading the burial service in a parish church. It is a popular error that a creditor can arrest or detain-the body of a deceased debtor, and the doing such an act is indictable as a misdemeanor. It is also an error that permitting a funeral procession to pass over private grounds creates a public right of way. By the 3 Geo. IV, c. 126, § 32, the inhabitants of any parish, township, or place, when going to or returning from attending funerals of persons in England who have died and are to be buried there, are exempted from any toll within these limits. And by the 4 Geo. IV, c. 49, § 36, the same regulation is extended to Scotland; the only difference being that in the latter case the limitation of the district is described by the word parish alone. The 6 and 7 Will. IV, c. 86, regulates the registry of deaths. The 4 Geo. IV, c. 52, abolished the barbarous mode of burying persons found felo de se, and directs that their burial shall take place, without any marks of ignominy, privately in the parish church-yard, between the hours of nine and twelve at night, under the direction of the coroner. The burial of dead bodies cast on shore is enforced by 48 Geo. III, c. 75 (see Wharton's Law Lexicon). In Scotland, the right of burial in a churchyard is an incident of property in the parish; but it is a mere right of burial, and there is not necessarily any corresponding ownership in the solum or ground of the church-yard. In Edinburgh, however, the right to special burial places in church-yards is recognized (Chambers, Encyclopaedia). As to the place of burial: for the first three centuries it was without the cities, generally in vaults or catacombs, made before the city gates. The Emperor Theodosius, by an edict, expressly forbade to bury within a church or even within a town. Chrysostom (Hom. 37 [al. 74], in Matt.) confirms this view.

In cases where the Donatists had buried their martyrs (circumcelliones) in churches, we find that the bodies were afterward removed. This is the first instance we find of burials within the church, and it was, as we see, declared to be irregular and unlawful. The first thing which seems to have given rise to burying in churches, was the practice which sprung up in the fourth century of building oratories or chapels, called Martyria, Propheteia, Apostolcea, over the remains of the apostles, prophets, or martyrs. Still, however, the civil canon law forbade any to be buried within the walls of a church; and, although kings and emperors latterly had the privilege given them of burial in the atrium, or in the church-yard, it was not until the beginning of the sixth century that the people seem to have been admitted to the same privilege; and even as late as the time of Charlemagne, canons were enacted (as at Mentz, 813, chap. 52), which forbade the burial of any persons within the church except on special occasions, as in the case of bishops, abbots, priests. and lay persons distinguished for sanctity. Thus, also, in the canons which accompany the Ecclesiastical Canons of King Edgar, and which were probably made about 960, we find, Can. 29, that no man might be buried in a church unless he had lived a life pleasing in the sight of God. (See Spelman, Conc. 1, 451.) Eventually, it seems to have been left to the discretion of the bishops and priests (Council of Meaux. 845, Can. 72). By the ecclesiastical laws of England no one can be buried within the church without the license of the incumbent, whose consent alone is required. SEE CATACOMBS.

(II.) Modern Usages.

1. Roman. — The ceremonies of the Roman Church at burials are the following: When the time is come, the bell tolls, and the priest, stoled, with the exorcist and cross-bearer, proceed to the house of the deceased, where the corpse is laid out with its feet toward the street, and, when it can be, surrounded by four or six wax tapers. The officiating priest then sprinkles the body thrice in silence, after which the psalm De Profundis is chanted, and a prayer for the rest of the soul pronounced; this is followed by an anthem, and then the Miserere is commenced, after which they proceed with the body to the burial-ground, with the tapers carried. When the body is arrived at the church door, the Requiem is sung and the anthem Exultabant Domino ossa. In the church, the body of a clerk is placed in the chancel, that of a layman in the nave, and the clergy range themselves on either side; then the office for the dead and mass are said. After farther prayers and chanting, the body, having been thrice sprinkled with holy water, and thrice incensed, is carried to the grave, the officiating clerks chanting psalms. The priest blesses the grave, sprinkles and incenses both it and the body, sings the anthem Ego sum Resurrectio, and concludes with the Requiem. Some other minor ceremonies conclude the service. The poor are exempted from every charge, and the priest of the parish is bound to furnish the tapers for their burial. All ecclesiastical persons are buried in the vestments of their order (Rituale Romanum, p. 178, de Exequiis).

2. In the Greek Church, the priest, having come to the house, puts on his epitrachelion or stole, and incenses the dead body and all present. After this, a brief litany having been sung for the repose of the soul of the deceased, the priest again begins the benediction “Blessed be our God;” and the Trisagion having been said, the body is taken up and carried to the church, the priest going before with a taper, and the deacon with the censer. The body is then set down in the narthex or porch (in Russia it is carried into the church), and the ninety-first psalm chanted, which is followed by a succession of prayers and hymns, the Beatitudes, and the epistle and gospel (1Th 4:13-18, and Joh 5:24-31). Then follows the ἀσπασμός or kiss, the priests first, and afterward the relatives and friends, kissing either the body or the coffin, as their last farewell, during which are sung various hymns, divided into stanzas, relating to the vanity of human life. Then follows the absolution of the deceased by the priest; after which the body is carried to the grave, the priests singing the Trisagion, Lord's Prayer, etc. When the body is laid in the grave, the priest casts gravel cross-wise upon it, saying, “The earth is the Lord's, and the fullness thereof,” etc. He then pours out some oil from a lamp, and scatters some incense upon it; after which troparia for the rest of the soul are sung, and the grave is filled up.

3. In Protestant lands the forms of burial are generally simple. The order of the Church of England is observed by the Methodist Episcopal and Protestant Episcopal churches in America, in the former somewhat abridged. The forms used by the various churches may be found in their books of order and discipline. — Bingham, Orig. Eccl. bk. 23, ch. 2, 3; Durandus, De Rit. Eccl. Cath. 1, 23; Landon, Eccl. Dict. 1, 448.

## Burian, Saint[[@Headword:Burian, Saint]]

             SEE BURIENA.

## Buriat[[@Headword:Buriat]]

             SEE RUSSIA,VERSIONS OF. For the study of the language, see Castren, Versuch einer biirjatischen Sprachlehre (St. Petersburg, 1857).

## Buridan, Jean[[@Headword:Buridan, Jean]]

             a famous French nominalist of the' 14th century, was born at Bethune, in Artois. In 1310 he went to Paris, where he attached himself to the famous Occam (q.v.). In 1327 he was rector of the Paris; University, and was one of the delegates who went to the pope at Avignon. After the ascendency of  the realists over the nominalists, he went to Vienna, where he died after 1358. Buridan was one of the most vigorous adherents to the principles of his teacher Occam, which he carried in all its conclusions. His main works are Summa seu Summula de Dialectica and Compendiun Logicce (Paris, 1500, 1516, 1578; Oxford, 1637, 1640, 1641). See Bulseus, Hist. Univ. Paris, vol. iv; Fabricius, Bibl. Lat. Med. AEvi; Haureau, Philos. Scolast. ii, 483; Lichtenberger, Encyclopgdie des Sciences Religieuses, s.v. (B. P.)

## Buriena[[@Headword:Buriena]]

             (or Burian), Saint, one of the Irish ascetics (said to have been the daughter of a king) who settled in the wild Land's End district, Corniwall, in the 6th century. In honor of her relics king Athelstan built a college within sight of the Scilly rocks, with a church which enjoyed the privilege of sanctuary (see Butler, June 5). The two churches which have always been connected with St. Buriena are those of St. Senanus and St. Levanus, also from Ireland. St. Buriena's day is May 29 or June 19 (register of St. Buriena), or June 4 (Butler), or May 1. The parish feast is on the nearest Sunday to old May-day. The martyrologium of the Church of Exeter placed it on May 1.

## Burigny, Jean Lovesque[[@Headword:Burigny, Jean Lovesque]]

             a French historian, was born at Rheims in 1692, and died at Paris, Oct. 8, 1785. He wrote, Traite de l'Autorite du Pape (1720, 4 volumes): Histoire de la Philosophie Paienne (1724, 1754, 2 volumes): — Vie de Grotius (Amsterdam, 1750, 1754, 2 volumes): — Vie d'Erasme (1757, 2 volumes): — Vie du Cardinal Duperron (1768). See Querard, La France Litteraire, s.v.; Dacier, Eloge de Burigny (Paris, 1788); Walkenaer, Recueil de Notices Historiques (ibid. 1850), page 286; Biog. General. 7:840; Gams, in Wetzer u. Welte's Kirchenlexikon, s.v. (B.P.)

## Burini, Giovanni Antonio[[@Headword:Burini, Giovanni Antonio]]

             a reputable Italian historical painter, was born at Bologna in 1660, and died about 1730. He studied under Domenico Canuti, and painted a number of pictures for the churches of Bologna, among which are The Crucifixion. in San Tommaso del Mercato; the Martyrdom of St. Catherine, in Santa Caterina de Saragozza; David with the Head of Goliath, in the sacristy of San Salvatore. See Spooner, Biog. Hist. of the Fine Arts, s.v.'; Hoefer, Nouv. Biog. Generale, s.v.

## Burk, J. R[[@Headword:Burk, J. R]]

             a minister in the Methodist Episcopal Church South, was born in Cooper County, Mo., in 1821. He was converted in 1838, licensed to exhort in 1845, to preach in 1846; and soon after joined the Missouri Conference. After travelling several circuits acceptably, he went to Texas, and joined the East Texas Conference, in which he did noble work until his death, Aug. 7, 1869. Mr. Burk was an excellent man and a good preacher. See Minutes of Annual Conferences of the M. E. Church South, 1869, p. 381.

## Burk, Johann Christian Priedrich[[@Headword:Burk, Johann Christian Priedrich]]

             a Protestant theologian of Germany, was born in 1800. From 1849 till 1873 he was pastor at Echterdingen, in Wtirtemberg. In that year he retired from the ministry,. and lived-with his son at Lichtenstern, where he died, Nov. 23, 1880. He published, Dr. Johann Albrecht Bengels Leben und Wirken (2d ed. Stuttgard, 1832):-Beicht- und Abendmahlsbiichlein (5th ed. 1846):-Was wollen die Pietisten ? (ibid. 1836):-Evangelische Pastoraltheologie in Beispielen (1838-39, 2 vols.) :-Der wahre evangelische Glaubensweg (2d ed. 1843):-Spiegel edler Pfarrfrauen (2d ed. 1854). From 1830 till 1869 he edited, the Christenbote, a religious  Sunday paper. See Zuchold, Bibl. Theol. i, 205; Winer, Handbuch der theol. Lit. i, 273, 858; ii, 122, 327. (B. P.)

## Burk, John[[@Headword:Burk, John]]

             a Baptist minister, was born in Virginia, Nov. 13, 1806, and removed to Salem, Tenn., where he united with the Church in May, 1833. He was licensed to preach in May, 1844, and ordained one year after. He was much occupied with labors as an itinerant evangelist in lower Tennessee, a successful revivalist, and wonderfully gifted in exhortation and prayer. As an evidence of the place he held in the regards of his brethren, it may be mentioned that for many years he was moderator .of Ocoee Association. During the late war he went to Texas after his daughter-in-law. On his return home, on board of a steamer, he took the cholera, and was put off on the bank of the Red River, where he died and was buried, Jan. 29,1863. See Borum, Sketches of Tenn. Ministers, p. 46. ῥ (J. C. S.)

## Burk, Philip David[[@Headword:Burk, Philip David]]

             a Protestant theologian of Germany, was born July 26, 1714, at Neuffen. He studied at Tubingen, was in 1742 pastor at Bolheim, and in 1750 at Hedelfingen, near Stuttgard. In 1758 he was appointed superintendent at Markt-Groningen, and in 1766 he was called for the same position to Kirchheim, where he died, March 22, 1770. He is the author of Gnomon in Duodecim Prophetas Minores (Heilbronn, 1753), with a Preface by his father-in-law, the famous J. A. Bengel:-Gnomon Psalmorum (Stuttgard, 1760): -Evangelischer Fingerzeig auf den wahren Verstand und heilsamen Gebrauch der gewohnlichen Sonn-Fest-und Feiertagqlichen Evaigelien, etc. (Leipsic and Tiibingen, 1760-67, 7 vols.):-Die Lehre von der Rechtifertigung und decen Gewissheit im Herzen und Gewissen des Sunders, etc. (Stuttgard, 1763-65, 7 pts.). See Wiser, Handbuch der theol.  Lit. i, 99; Doring, Die gelehrten Theologen Deutschlands, i, 208 sq. (B. P.)

## Burke, Abel Benjamin[[@Headword:Burke, Abel Benjamin]]

             a Presbyterian minister, was born at Woodstock, Conn., Feb. 13, 1816. He graduated from Dartmouth College in 1838, began his studies in theology at Union Theological Seminary in 1839, and graduated in 1842. He served as stated supply at Jacksonville, Fla., from 1842 to 1846; taught at Alexandria, Ga., from 1846 to 1847; and died there, May 11,1847. See Gen. Cat. of the Union Theol. Seminary, p. 23.

## Burke, John[[@Headword:Burke, John]]

             a Protestant Episcopal clergyman of the diocese of Long Island, was chaplain in the United States Army in Louisiana in 1853, and was removed to Fort Washita, Ind. Ter., the next year; in 1864 he was chaplain at Fort Hamilton, N. Y.; in 1870 he resided at Tarrytown, having retired from his chaplaincy in the army. He died Dec. 24, 1873. See Prot. Episc. Almanac, 1875, p. 144.

## Burke, Richard[[@Headword:Burke, Richard]]

             an English Wesleyan preacher, commenced his ministry in 1765, and died in 1778. " He was made perfect through sufferings. He united the wisdom of age with the simplicity of childhood." "Sunday, Feb. 15, 1778: I buried the remains of Richard Burke, a faithful laborer in our Lord's vineyard. A more unblameable character I have hardly known. He never gave me occasion to find fault with him in anything. He was a man of unwearied diligence and patience, and his works do follow him" (Wesley, Journal). See Atmore, Meth. Memorial, s.v.

## Burke, William[[@Headword:Burke, William]]

             a minister in the Methodist Episcopal Church, South, was born in Virginia, Jan. 13, 1770. He was converted when about twenty, and soon, after began his ministry. He was sent to Kentucky as a: pioneer in 1790, where he endured privations and faced dangers that baffle description, with the fortitude and bravery of a martyr, sacrificing; one of the best constitutions ever given to man. Thousands were brought to Christ by his unflagging zeal and devotion. He departed this life in the triumphs of faith, Dec. 4, 185.. Mr. Burke was an intellectual giant, thoroughly consecrated. The  people where he labored vied with each other in doing him honor. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 655,

## Burkett, Jacob[[@Headword:Burkett, Jacob]]

             a minister of the Evangelical Association, was born in Lebanon, Pa., Nov. 14, 1805. In early life he was converted to God. He was received On probation into the East Pennsylvania Conference in 1831, and two years afterwards, on account of bodily infirmities, was necessitated to take a location. In 1839 he applied again to Conference, and was accepted. The missionary society of the Evangelical Association had been organized the previous year, and he was one of the first four missionaries sent out by this society. The field assigned him was among the Germans in New York city. He reached his mission May 3, 1839, and on the 12th preached his first sermon in the city, to seven attentive hearers. He labored in this mission for two years. In 1841 his field of labor was Reading, Pa. At the close of this year he was necessitated. to locate because of ill-health. In' 1844 he resumed his ministerial labors and was stationed at Buffalo, N.Y.; in 1845 had charge of Lake Circuit, in: New York state; in 1846 joined the Ohio Conference, and was stationed at Dayton; in 1847-48 at Erie, Pa.; in 1849, Greenville Circuit; in 1850-51 he travelled Canton Circuit, and in 1852 Wayne; in 1853 labored on Liverpool Circuit; in 1854-55 on Canton Mission; Tuscarawas, 1856; Lake, 1857; Lancaster, 1858; Greensburg, 1859; Tuscarawas, again, 1860; Seneca, 1861; Crawford, 1862; and Marion Circuit, 1863. His health having failed, the Conference granted him a supernumerary relation, which he held until his death, which occurred near Greensburg, O., Jan. 11,1881. He was a patient, enduring, zealous, and successful minister of our Lord Jesus Christ. See Evangelical Messenger, Feb. 1, 1881.

## Burkett, M. H. B[[@Headword:Burkett, M. H. B]]

             a Methodist Episcopal minister, was born in Virginia, Jan. 11, 1811. He received a careful religious training, joined the Church in his youth, and in 1845, on the organization of the Church South, his residence being within its bounds, he was licensed to preach by it; and in its local ministry served until the beginning of the rebellion, when his strong Union sentiments necessitated his leaving his home. He went to Kentucky, and was appointed chaplain of the 23d Regiment of Kentucky Volunteers. In 1864 he entered the Kentucky Conference, and on the organization of the  Holston Conference in 1865 was transferred to it. He died Nov. 12,'1875. No man of his time did more for the cause of education in East Tennessee than Mr. Burkett. He was kind, generous, and energetic. See Minutes of Annual Conferences, 1876, p. 140.

## Burkhead, Lingurn Skinmore[[@Headword:Burkhead, Lingurn Skinmore]]

             a minister of the Methodist Episcopal Church, South, was born in Davidson County, S.C. In 1849 he was admitted into the North Carolina Conference, and served as pastor and presiding elder until his death, December 2, 1887. Five times he was a member of the General Conference of his church, and a delegate to the OEcumenical Conference of 1881. See Minutes of Annual Conferences of the M.E. Church, South, 1887, page 133.

## Burkholder, Jacob[[@Headword:Burkholder, Jacob]]

             a clergyman of the German Reformed Church, was born in Bedford County,. Pa., Aug. 29, 1823. In his youth he learned the carpenter's trade, at which he worked until he entered the ministry. In 1847 he joined the Reformed Church, and two years later began his studies for the ministry. In 1856 he removed to Illinois, where he continued to study, and in 1862 was licensed to preach. His health failing, he removed to Huntington, Ind., but in 1869 accepted a-call to Union Charge, De Kalb Co., Ind., amid was ordained. After one year: he became pastor of 'West Jefferson Charge, Williams Co., O., where he remained one year, and also took charge of some congregations in Miami and Kosciusko counties, Ind., and in their midst ended his labors, Aug. 17, 1875. He was a faithful, zealous laborer. See Harbaugh, Fathers of the -Germ. Ref. Church, v, 187.

## Burkitt, William M.A.[[@Headword:Burkitt, William M.A.]]

             a pious and learned divine of the Church of England, was born at Hitcham, in Suffolk, July 25, 1650, and was admitted at Pembroke Hall, Cambridge, in 1664. From the college he came to Bilston Hall, in Suffolk, and was chaplain there. In 1671 he was settled in Milden, in Suffolk, where he remained twenty-one years, as curate and rector, eminently acceptable and useful. In 1692 he became vicar of Dedham, in Essex, where he died 1703. His most important work is Expository Notes on N.T., which has passed through many editions, and is still constantly reprinted (N. Y. 2 vols. 8vo). His Life, by Parkhurst, was published in London (1704, 8vo).

## Burkitt, William M.A. (2)[[@Headword:Burkitt, William M.A. (2)]]

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## Burks, Napoleon W[[@Headword:Burks, Napoleon W]]

             a minister in the Methodist Episcopal Church South, was born in Greensboro, Ky., Oct. 8, 1809. He embraced religion in Texas in 1843, - was licensed to preach in 1844, and in 1845 joined the East Texas Conference. He continued to fill the appointments assigned him as circuit and station preacher, presiding elder and president of Fowler Institute, until 1871, when he became superannuated, a relation which he held to the close of his life, Oct. 15, 1873. Mr. Burks was a man of fair literary attainments, an .excellent and useful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1873, p. 894.

## Burlamaqui, Fabrice[[@Headword:Burlamaqui, Fabrice]]

             a Swiss pastor and scholar, was born at Geneva in 1626. He served successively .the Church of Geneva and that of Grenoble. He was well versed in Oriental languages and literature. He .died in Geneva in 1693. He wrote several anonymous theological works: Sermon fait au Jour du Jeune Celebre par les Eglises Reformees du Dauphine (Geneva, 1664) :-- Catechisme sur les Controverses avec l'Eglise Romaine (1668):-Synopsis Theologice et Speciatim (lcoinomice Faderum Dei (ibid. 1678) :--  Considerations Servant de Reponse au Cardinal Spinola, in French and Latin (ibid. 1680). See Hoefer, Nouv. Biog. Generale, -. V.

## Burleigh, William Henry[[@Headword:Burleigh, William Henry]]

             a reformer and poet, was born at Woodstock, Connecticut, February 2, 1812. He early became a temperance and anti-slavery lecturer; removed to Pittsburgh, Pennsylvania, in 1837, where he published the Christian Witness, and afterwards the Temperance Banner; in 1843 to Hartford, Conn., as editor of the Christian Freenman, soon known as the Charter Oak; in 1849 to Albany, N.Y., as editor of the Prohibitionist; in 1855 to New York city as harbor-master, and subsequently as one of the port- wardens. He died at Brooklyn, March 18, 1871. He was the author of Poems (Philadelphia, 1841; enlarged, with biography by his wife, New York, 1871). See Duyckinck, Cyclop. of Amer. Lit. 2:859.

## Burleson, Richard Byrd, LL.D[[@Headword:Burleson, Richard Byrd, LL.D]]

             a Baptist minister, was born near Decatur, Ala., about 1820. He united with the Church in 1839; spent three years in Nashville University, Tenn.; was licensed by the first Baptist Church in Nashville in 1841, and ordained as pastor of the Church in Athens, Ala., in November, 1842; remained there till 1845, and then was transferred to the Church at Tuscumbria, where he continued till 1849, when he became president of Moulton Female Institute. In 1855 he removed to Austin, Tex., where he was pastor, and also had charge of a select female school. He was chosen professor of natural philosophy in Baylor University in 1857, and vice- president and professor of natural science in Waco University in 1861, with which institution he was connected eighteen years. He died at Waco, Dec. 21, 1879. He is said to have been "a preacher of distinguished ability, and a teacher eminently qualified for his work." See Cathcart, Baptist Encyclopaedia, p. 163. (J. C. S.)

## Burlet, Stephen[[@Headword:Burlet, Stephen]]

             a German martyr, was burned at Arras in 1534 for reading the Scriptures. See Fox, Acts and Monuments, iv, 397.

## Burley, James[[@Headword:Burley, James]]

             an English Wesleyan minister, was born in Leeds, Yorkshire. He was converted in youth; admitted into the travelling connection in 1796; travelled twenty-three circuits; became a supernumerary at Wells in 1833; and died Nov. 12, 1846. He was much esteemed.

## Burley, Walter[[@Headword:Burley, Walter]]

             an early English secular priest, or probably a Franciscan monk, was born in 1275. He was educated at Merton College, Oxford, and afterwards .studied at Paris. On his return to England he dissented from Duns Scotus. He was preceptor to king Edward III about 1337. He wrote Commentaries on the Sentences, and a large number of philosophical treatises, only a part of which have been published. See Mosheim, Hist. of the Church, bk. iii, cent. xiv, pt. ii, ch. ii.

## Burlingame, Arnold G[[@Headword:Burlingame, Arnold G]]

             a Methodist Episcopal minister, was born in Norwich, N. Y., Aug. 27, 1808. He was converted in 1825; made a class-leader at the age of nineteen; licensed to exhort in 1833, to preach in 1834, and in 1836 entered the Oneida Conference. After serving the Church twenty-two years, failing health necessitated his superannuation, and he removed west and located within the bounds of the Rock River Conference, wherein, whenever able, he served as supply until 1868, when he was called to the charge of the Southern Tier Orphan Asylum, Elmira, N. Y., which position he held until his death, in 1871 or 1872. He was a most excellent man and a useful preacher. Over fifteen hundred were brought to Christ through his labors. He was characterized by amiability, prudence, and inflexible integrity. See Minutes of Annual Conferences, 1872, p. 53.

## Burlingame, James[[@Headword:Burlingame, James]]

             a minister of the so-called Christian denomination, was born at Sterling, Conn., May 13,1794. His opportunities for acquiring an education were of a limited character. When he reached the age of seventeen he was converted, and when twenty-one began to preach. About the time of his baptism, in 1812, a Church had been formed in the west section of the town of Coventry, R. I., where there had been no religious reformation for thirty years. To this Church, after it had passed through various fortunes, Mr. Burlingame was called to be pastor in. 1824, having been ordained April 1, 1821. His ministry with this Church continued for half a century. He died at the residence of his son, in Boston, Aug. 20, 1881. During his long ministry he performed a large amount of itinerant labor, his parish including a hundred square miles. He had a large frame and great physical endurance. He also travelled and preached through all the New England States, more or less in the Middle States, and made two preaching tours through Ohio. the early days of the anti-slavery movement he went to Virginia and the Carolinas for the double purpose of visiting the churches and learning for himself the condition of the slaves. His record as an advocate of temperance is worthy of honorable mention. See Providence Journal, Oct. 4, 1881. (J. C. S.)

## Burlingame, Maxey Whipple[[@Headword:Burlingame, Maxey Whipple]]

             a Free-will Baptist minister, was born in Gloucester, R. I., May 4, 1805. When very young he united with the Church in his native town. His  education he acquired at Killingly, Conn., and Wilbraham, Mass. In May, 1828, he was licensed, and he was ordained in 1829. With his early labors as a preacher he combined teaching. Most of his life was spent in the neighborhood of Gloucester. In 1830 he became pastor of the Church in Blackstone (Waterford), Mass., where he remained sixteen years. He was subsequently pastor for brief periods in several churches in the western part of Rhode Island, all in the vicinity of his native place; also of churches in New Hampshire, Maine, Massachusetts, and Connecticut. From 1844 to 1859 he was a corporator of the Free-will Baptist Printing Establishment, the publishing-house of the denomination. His death occurred at Georgiaville, R. I., March 4, 1879. See R. I. Biographical Cyclop. p. 33. (J. C. S.)

## Burlingame, Waterman[[@Headword:Burlingame, Waterman]]

             a Baptist minister, was born in Pitcher, N.Y., in 1805. He pursued his studies at the. Hamilton Literary and Theological Institution, and graduated at the Newton Theological Institution in 1836. He was ordained pastor of the Baptist Church in Hingham, Mass., Sept. 29, 1836, where he remained three years; was pastor of the Church at Mendon, N. Y., four years; and was in Buffalo four years. He died in Baltimore, Md., Feb. 11, 1868. (J. C. S.)

## Burlingham, Charles D[[@Headword:Burlingham, Charles D]]

             a Methodist Episcopal minister, was born in Greenfield, N. Y., Feb. 8, 1810. He emigrated to the western part of the state with his parents when quite young; had very limited educational advantages, yet prepared himself for school-teaching. and while employed in that profession at Portageville in 1831 he experienced religion. In 1840 he entered the Genesee (now Western New York) Conference, in which he continued with zeal and fidelity to the day of his death, Sept. 30, 1874. Mr. Burlingham was a man of superior talents, culture and piety; an able writer and preacher, an excellent pastor, and an exemplary Christian. See Minutes of Annual Conferences, 1875, p. 159.

## Burlingham, Richard[[@Headword:Burlingham, Richard]]

             an English minister, of the Society of Friends, was born in 1779. He labored as a minister for nearly thirty years, and was much beloved and  highly esteemed by all who knew him. He died Oct. 11,1840. See (Loud.) Annual Monitor, 1841, p. 10.

## Burlinghame, Charles[[@Headword:Burlinghame, Charles]]

             a Methodist Episcopal minister, was born in West Greenwich, R. I., in 1801. He removed with his parents to Willett, N. Y., in 1809; was converted in 1822; began. exhorting in 1826; received license to preach in 1828; was ordained local deacon in 1834; and in 1836 entered the Oneida. Conference. In 1842 he was obliged to relinquish active work because of hemorrhage of the lungs, and he died May 30, 1843. Mr. Burlinghame was the means of bringing hundreds into the Church. His character was exemplary. See Minutes of Annual Conferences, 1843, p. 452.

## Burls, Robert[[@Headword:Burls, Robert]]

             an English Congregational minister, was born at Thorley, Herts, Oct. 8,1792; and through the teaching and example of his wise and pious mother was early brought to Christ. He received his collegiate training at Wymondley College, and in 1820 was ordained pastor at Maldon, Essex where he labored until his death, June 8, 1866. Mr. Burls was intellectually independent, religiously conservative, essentially evangelical, and thoroughly practical. See (Lond.) Cong. Year-book, 1867, p. 275.

## Burlugay, Jean[[@Headword:Burlugay, Jean]]

             a French priest and doctor in theology, was born at Paris in 1624. He died in 1702, having edited the Breviary of Sens, published in 1702. He also assisted Tillemont in the composition of his Memoires pour l'Histoire Ecclisiastique.

## Burmah[[@Headword:Burmah]]

             a kingdom (formerly called an empire) of Farther India. Before the English conquests in 1826, it included Burmah Proper, Cathay, Arracan, Pegu, Tenasserim, and the extensive country of the Shan tribes. By those conquests and the subsequent war of 1853 Arracan, Pegu, and Tenasserim, with the entire sea-coast of the country, have been incorporated into the British territory. The population of the entire country probably amounts to 9,250.000, and belongs to various tribes, among which the Burmans, the Karens, the Peguans or Talaings, and Shans are the principal.

I. Religion. — “Buddhism (q.v.) is the prevailing religion of Burmah, where it has been preserved in great purity. Its monuments, temples, pagodas, and monasteries are innumerable; its festivals are carefully observed, and its monastic system is fully established in every part of the kingdom. While directing the reader to the special article on BUDDHISM for an account of its doctrines, history, etc., we may here glance at its development, institutions, and edifices among the Burmans. The members of the monastic fraternity are known in Burmah as pon-gyees, meaning

‘great glory;' but the Pali word is rahan, or holy man. The pon-gyees are not priests, in the usual acceptation of the term, but rather monks. Their religious ministrations are confined to sermons, and they do not interfere with the worship of the people. They are a very numerous class, living in monasteries, or kyoungs, and may at once be known by their yellow robes (the color of mourning), shaven heads, and bare feet. They subsist wholly by the charity of the people, which, however, they well repay by instructing the boys of the country.

The kyoungs are thus converted into national schools. The vows of a pon-gyee include celibacy, poverty, and the renunciation of the world; but from these he may at any time be released and return to a secular life. Hence nearly every youth assumes the yellow robe for a time, as a meritorious act or for the purpose of study, and the ceremony of making a pon-gyee is one of great importance. The ostensible object of the brotherhood is the more perfect observance of the laws of Buddha. The order is composed of five classes-viz., young men who wear the yellow robe and live in the kyoungs, but are not professed members; those on whom the title and character of pon-gyees have been solemnly conferred with the usual ceremonies; the heads or governors of the several communities; provincials, whose jurisdiction extends over their respective provinces; and, lastly, a superior general. or great master, who directs the affairs of the order throughout the empire. No provision is made for religion by the government, but it meets with liberal support from the people. A pongyee is held in profound veneration; his person is sacred, and he is addressed by the lordly title of pra or phra; nor does this reverence terminate with his death. On the decease of a distinguished member his body is embalmed, while his limbs are swathed in linen, varnished, and even gilded. The mummy is then placed on a highly-decorated cenotaph, and preserved, sometimes for months, until the grand day of funeral. The Burman rites of cremation are very remarkable, but we cannot here enlarge upon them. On the whole, a favorable opinion may be passed on the monastic fraternity of Burmah; although abuses have crept in, discipline is more lax than formerly, and many doubtless assume the yellow robe from unworthy motives.

In Burmah, the last Buddha is worshipped under the name of Gotama. His images crowd the temples, and many are of a gigantic size. The days of worship are at the new and full moon, and seven days after each; but the whole time, from the full moon of July to the full moon of October, is devoted by the Burmans to a stricter observance of the ceremonies of their religion. During the latter month several religious festivals take place, which are so many social gatherings and occasions for grand displays of dress, dancing, music, and feasting. At such times barges full of gayly dressed people, the women dancing to the monotonous dissonance of a Burman band, may be seen gliding along the rivers to some shrine of peculiar sanctity. The worship on these occasions has been described by an eye-witness, in 1857, as follows: ‘Arrived at the pagodas and temples, the people suddenly turn from pleasure to devotion. Men bearing ornamental paper umbrellas, fruits, flowers, and other offerings, crowd the image-houses, present their gifts to the favorite idol, make their shek-he, and say their prayers with all dispatch. Others are gluing more gold-leaf on the face of the image, or saluting him with crackers, the explosion of which in nowise interferes with the serenity of the worshippers. The women for the most part remain outside, kneeling on the sward, just at the entrance of the temple, where a view can be obtained of the image within.'

On another occasion we read: ‘The principal temple, being under repair, was much crowded by bamboo scaffolding, and new pillars were being put up, each bearing an inscription with the name of the donor... The umbrellas brought as offerings were so numerous that one could with difficulty thread a passage through them. Some were pure white, others white and gold, while many boasted all the colors of the rainbow. They were made of paper, beautifully cut into various patterns. There were numerous altars and images, and numberless little Gotamas; but a deep niche or cave, at the far end of which was a fat idol, with a yellow cloth wrapped round him, seemed a place of peculiar sanctity. This recess would have been quite dark had it not been for the numberless tapers of yellow wax that were burning before the image. The closeness of the place, the smoke from the candles, and the fumes from the quantity of crackers constantly being let off, rendered respiration almost impossible. An old pon-gyee, however, the only one I ever saw in a temple, seemed quite in his element, his shaven bristly head and coarse features looking ugly enough to serve for some favorite idol, and he seemed a fitting embodiment of so senseless and degrading a worship. Offerings of flowers, paper ornaments, flags, and candles were scattered about in profusion. The beating a bell with a deer's horn, the explosion of crackers, and the rapid muttering of prayers, made up a din of sounds, the suitable accompaniment of so misdirected a devotion. The rosary is in general use, and the Pali words Aneitya! doka! anatta! expressing the transitory nature of all sublunary things, are very often repeated.

 The Burman is singularly free from fanaticism in the exercise of his religion, and his most sacred temples may be freely entered by the stranger without offense; indeed, the impartial observer will hardly fail to admit that Buddhism, in the absence of a purer creed, possesses considerable influence for good in the country under consideration. Reciprocal kindnesses are promoted, and even the system of merit and demerit-the one leading to the perfect state of nirvana, the other punishing by a degrading metempsychosis-has no doubt some moral effect. The religious edifices are of three kinds:

1. The pagoda (Zadee or Tsa-dee), a monument erected to the last Buddha, is a solid, bell-shaped mass of plastered brickwork, tapering to the summit, which is crowned by the tee, or umbrella, of open iron-work.

2. The temple, in which are many images of Gotama. The most remarkable specimen of Burman temple-architecture is the Ananda of Pagan. The ground-plan takes the form of a perfect Greek cross, and a tapering spire, with a gilded tee at the height of 168 feet from the foundation, crowns the whole.

3. The kyoung is generally constructed with a roof of several diminishing stages, and is often adorned with elaborate carved work and gilding. Burman architecture ‘differs essentially from that of India in the frequent use of the pointed arch, not only for doors and windows, but also in the vaulted coverings of passages.' The civilization of Burmah, if not retrograde-which the ruins of Pagan would almost seem to indicate-is stationary and stereotyped, like that of China. All the wealth of the country is lavished on religious edifices, £10,000 sterling being sometimes expended on the gilding and beautifying of a single pagoda or temple, while roads, bridges, and works of public utility are neglected. The vernacular tongue of Burmah belongs to the monosyllabic class of languages, and is without inflection; the character is formed of circles and segments of circles. It is engraved on prepared strips of palm-leaf, and a number of these form a book. Printing is unknown, except where introduced by missionaries. Pali is the language of the religious literature” (Chambers, Encyclopaedia, s.v.).

II. Missions. — Burmah has become in the nineteenth century the seat of one of the most flourishing Protestant missions. In 1813 the Rev. Adoniram Judson (q.v.), an American Baptist missionary at Rangoon, published a tract and a catechism in the Burman language, and translated the Gospel of Matthew. In 1819 he baptized and received into the mission church the first Burman convert, Moung Nan. In the winter of the same year he went to Amarapura (or Ummerapoora), the seat of the imperial government, to obtain, if possible, toleration for the Christian religion, but his petition was contemptuously rejected. The arrival of Dr. Price, a physician as well as a minister, procured to him and Dr. Price an invitation from the king to reside at Ava. The war between Burmah and England (1824 to 1826) led to the conquest of a considerable part of Burmah by England. This part became the center of the Burman mission, though a little church was maintained at Rangoon. In 1828 the first convert from the tribe of the Karens, who are found in great numbers in all parts of Burmah and the neighboring kingdom of Siam, was baptized. A Karen mission was thus founded, which has outgrown in extent the mission to the Burman tribe, and whose success has scarcely been equalled by any other of modern times. The Karen language at this time had not been reduced to writing, and one of the missionaries, Mr. Wade, undertook in 1832 to make an alphabet of its elemental sounds, to compile a spelling-book, and to translate two or three of the tracts already printed in Burman into the Karen language. In 1832 there were fourteen American missionaries in Burmah, and the reception of two additional printing-presses, with a large font of types and the materials for a type foundry, enabled them to print tracts and portions of the Scriptures in the Burman, the Karen, and the Talaing or Peguan languages. In 1834 Mr. Judson completed his Burman translation of the Bible, which was carefully revised by him, and published as revised in 1840. The successful attempt to unite the scattered Karens into compact villages greatly advanced the prosperity of the mission. In Burmah Proper a new persecution broke out against the Christian Karens in 1843, and many of them sought refuge in the British possessions. Attempts have been repeatedly made by the missionaries to obtain a permanent footing in Burmah Proper, or at least to secure toleration, but without success. In the British part of Burmah the work was very prosperous.

Mr. Abbott, on his return from the United States in 1847, was met by thirty-three native preachers, who reported not less than 1200 converts in their several districts. In 1851 the missionaries received marks of the royal favor, and were allowed to commence a mission at Ava, which was interrupted by the war between Burmah and Great Britain in 1852. On December 20, 1852, the entire southern portion of Burmah, including the ancient province of Pegu, was incorporated with British India, and thus laid open to the free influence of Christianity. The missions in Burmah, till recently, were maintained by the American Baptist Missionary Union. In 1853 a deputation from the Union visited Burmah, and eventually some differences arose respecting the measures then adopted, and the reports subsequently made in America, the result of which was that some missionaries broke off their connection with the Baptist Union. They were, in 1866, in connection with the “American Baptist Free Mission Society.”

In 1859 the American missionaries were again invited by the king to come and live with him. Commissioner Phayre, of Pegu, in the same year stated in a report to the government of India that of the Karens, whose number he estimates at about 50,000, over 20,000 souls are either professed Christians, or under Christian instruction and influence. At the 50th annual meeting of the Missionary Union, held in 1864 in Philadelphia, a paper was read on the “Retrospective and Prospective Aspects of the Missions,” in which was suggested as among the agencies of the future the formation of a general convention for Burmah, corresponding with similar associations in the United States, the body to be without disciplinary power, purely missionary in its character, to which should at once be transferred the responsibility and care of many details hitherto devolved on the executive committee; the membership to be made up of the missionaries and delegates from native churches and local associations, the latter being much more numerous than the former, and occupying a prominent place in its transactions, the avowed object and aim being to form on the field an agency that should in time assume the sole responsibility of evangelizing the country. The proposal received the cordial indorsement of the Missionary Union, and the executive committee accordingly addressed a circular to the missionaries, recommending the formation of a Burmah Association. Circumstances occurred which delayed the meeting of the missionaries and native helpers until Oct. 15,1865, when it assembled in Rangoon. Nearly all the American missionaries (including three not connected with the Missionary Union) were present, together with seventy native preachers and “elders.” The Constitution adopted for permanent organization is as follows:

Preamble. — We, Christians of various races residing in British Burmah and now assembled in Rangoon, in gratitude to our Redeemer for his saving grace, in obedience to his last commission to his Church to preach the Gospel to every creature, and with unfeigned love and compassion to our fellowmen, yet ignorant of the Gospel, do now, in humble reliance upon the promised grace of Christ, form ourselves into a society for the more effectual advancement of his kingdom in this land; and for this purpose we unite in adopting the following Constitution:

Art. I. This society shall be called the Burmah Baptist Missionary Convention.

Art. II. All missionaries, ordained ministers, and authorized preachers of the Gospel, who are in the fellowship of our de. nomination, and who agree to this Constitution, shall be members of the Convention, together with such lay delegates as may be appointed by the churches, in the ratio of one delegate to each church, with an additional delegate for every fifty members.

Art. III. The object of this Convention shall be to strengthen and unite the Baptist churches of Burmah in mutual love and the Christian faith, and to extend the work of evangelization to all regions within our reach which do not receive the Gospel from other agencies.

Art. IV. The attainment of this twofold object shall be sought by the personal intercourse of Christians representing our churches; by the collection of reports and statistics setting forth the state of the churches and the results of Christian labor in Burmah; by united representations to Christians in this and other lands of the religious and educational wants of the various races and sections of Burmah; and, lastly, by calling forth and combining the prayers and efforts of all the native Christians in the common object of saving their brethren, the heathen, from sin and everlasting death by the Gospel.

Art. V. This Convention shall assume no ecclesiastical or disciplinary power.

Art. VI. Moneys which may at any time be confided to the disposal of this Convention shall be faithfully applied in accordance with the objects of the Convention and the expressed wishes of the donors.

Art. VII. The officers of this Convention shall be a president, four vice-presidents, recording and corresponding secretaries, and a treasurer, who, together with twelve other members, shall be a committee of management to conduct the affairs of the Convention in the intervals of its regular meetings. Seven members of the Convention present at any meeting regularly called by the chairman and one of the secretaries shall be a quorum for the transaction of business.

Art VIII. This Convention shall meet annually, at such time and place as it shall appoint, for prayer, conference, and preaching, with special reference to the objects of the Convention, and for the transaction of its business. At these meetings the committee of management shall present a faithful report of their doings during the previous year, and officers shall be elected and all needful arrangements made for the year ensuing.

Art. IX. The recording secretaries shall keep a faithful record of the proceedings at the annual meeting. The corresponding secretaries shall record the doings of the committee at their meetings, conduct the correspondence of the committee, and preserve copies of important letters.

Art. X. This Constitution maybe amended by a vote of two thirds of the members present at any annual meeting of the Convention, notice of the proposed change having been given at a previous annual meeting.

President, Rev. C. Bennett; Vice-presidents, Rev. J. S. Beecher, Syah Ko En, Thrah Quala, Thrah Po Kway; Recording Secretaries, English, Rev. C. II. Carpenter; Burmese, Ko Yacob; Karen,Thrall Tay; Corresponding Secretary, Rev. A. T. Rose; Treasurer, Rev. D. L. Brayton; Committee; Rev. E. A. Stevens, D. I., Rev. D. A. W. Smith, Thrah Sah Mai, Rev. J. L. Douglass, Rev. B. C. Thomas, Thrah Thah Oo, Thralh Pah Poo, Ko Too, Syah Ko Shway A, Ko Aing, Shway Noo, Moung O.

III. Statistics:

(a.) Missionary. — In that part of Burmah now under British rule there were formerly nine different missions. They have now been consolidated into five.

1. The Maulmain Burman Mission had, in 1889, 50 missionaries, 18 men and 32 women (including wives of missionaries; 14 ordained and 44 unordained native preachers, 23 churches, 1977 members; 287 were baptized in 1888.

2. The Maulmain Karen Mission had, in 1889, 54 missionaries, 17 men and 37 women; 110 ordained and 335 unordained native preachers, 487 churches, 27,627 members; 1584 baptized in 1888.

3. The Shan Mission, begun in 1861, had, in 1889, 7 missionaries, 2 men and 5 women; 7 unordained native preachers, 2 churches, 53 members; 4 baptized in 1888.

4. The Kachin Mission had 6 missionaries, 2 men and 4 women; 1 ordained and 3 unordained native preachers, 1 church, 44 members; 5 baptized in 1888. 5. The Chin Mission had 6 missionaries, 2 men and 4 women; 2 ordained and 11 unordained native preachers, 8 churches, 251 members; 32 were baptized in 1888.

(b.) Educational. —

1. There is at Rangoon a Karen Theological Seminary; also the Rangoon Baptist College is located here. The Women's Baptist Foreign Missionary Society has here a girls' boarding-school with 160 pupils, and 3 day schools with 158 pupils. At Maulmain they have a girls' school with 110 pupils, and a boys' school with 170 pupils. At Thongze there is a girls' school with 74 pupils; at Prome there are 3 schools with 225 pupils; at Zigon 3 schools with 112 pupils; at Henthada 1 school with 30 pupils; at Waukema 40 pupils; at Mandalay 1 boarding and day school with 85 pupils; at Pegu 1 school with 25 pupils; at Myingyan 1 school with 45 pupils; at Sagaing 2 schools with 17 pupils.

2. Among the Karens there is a boarding-school at Bassein, Sgau Karen, with 351 pupils; at Tavoy one with 102 pupils; at Rangoon a boarding- school with 173 pupils; at Maubin, Pwo Karen, a boarding and day school with 81 pupils; at Toungoo, Red Karen, 1 school with 5 pupils; at Thatone 2 schools and 57 pupils.

3. Among the Shans there is a school at Toungoo with 51 pupils, and another at Thatone with 30 pupils.

4. Among the Chins there is a school at Sandoway with 50 pupils; another at Bhamo, Kachin, with 28 pupils.

There is also a girls' boarding and day school for Eurasians at Maulmain, with 42 pupils; another is located at Rangoon and has 65 pupils.

The census of 1881 showed that 61 per cent. of the males in Lower Burmah above the age of twelve could read and write. Later statistics show that there are 16 training and technical schools, 1 college, 70 secondary schools, and 5325 primary schools, chiefly monastic, with a total enrollment of 158,932.

(c.) Special. — In the earlier history of these missions a great confusion was caused by the peculiar teachings of one of the American missionaries, Mrs. Mason, which were supported by her husband, Rev. Dr. Mason, but emphatically repudiated by the Missionary Union. The result was a division in many, if not most of the churches, the majority in some instances taking sides with one party, and in other instances with the other.

In 1886 Burmah was entered by the Methodist Episcopal Church. There is now at Rangoon (1888) an English Church with 35 members, and a native church with 40 members, and property valued at $16,333.

Burmah was entered by the Wesleyan Missionary Society in 1887, Mandalay being chosen as the center of operations. A vernacular and English school has been established.

The Leipsic Evangelical Lutheran Missionary Society has a mission at Rangoon.

The Society for the Propagation of the Gospel entered Burmah in 1868. It now has a bishop at Rangoon, for which the society contributed toward the endowment of the see £2000. The work is largely educational.

In 1874 Mr. W. C. Baily, together with friends in Dublin. organized a mission to the lepers of India. Its work extends into Burmah also.

A Danish Lutheran Mission to the Karens of Burmah was commenced in 1884 by Hans Poulsen and H. J. Jensen. At first they opened a station at Yaddu, near Taung-ngu; but, wishing to go to those not yet evangelized, they went among the Red Karens, beginning work at Pobja, the residence of the chief. Here Mr. Poulsen died in 1886: the sister of Mr. Jensen in 1887; Mr. Jensen himself in 1888. Mr. Knudsen, who had joined the mission in 1886, has been compelled by ill-health to return to Taung-ngu, where Miss A. Gehlert, who went out in 1887, is laboring among the women and children.

The Hudson Taylor's China Inland Mission has a station at Bhamo, in Upper Burmah.

A new Burman Bible has been printed (1888), a revision of the translation of Dr. Judson. There is also a version of the Bible in the Karen and Shan languages..

See Mrs. Wylie, The Gospel in Burmah (N. Y. 1860, 8vo); Reports of Baptist Missionary Union; Missionary Year-book for 1889; Fytche, Burma, Past and Present (1878); Scott, The Burman, His Life and Notions (1882); Burma as it Was, Is, and Will Be (1886). Comp. INDIA.

## Burmah (2)[[@Headword:Burmah (2)]]

             a kingdom (formerly called an empire) of Farther India. Before the English conquests in 1826, it included Burmah Proper, Cathay, Arracan, Pegu, Tenasserim, and the extensive country of the Shan tribes. By those conquests and the subsequent war of 1853 Arracan, Pegu, and Tenasserim, with the entire sea-coast of the country, have been incorporated into the British territory. The population of the entire country probably amounts to 9,250.000, and belongs to various tribes, among which the Burmans, the Karens, the Peguans or Talaings, and Shans are the principal.

I. Religion. — “Buddhism (q.v.) is the prevailing religion of Burmah, where it has been preserved in great purity. Its monuments, temples, pagodas, and monasteries are innumerable; its festivals are carefully observed, and its monastic system is fully established in every part of the kingdom. While directing the reader to the special article on BUDDHISM for an account of its doctrines, history, etc., we may here glance at its development, institutions, and edifices among the Burmans. The members of the monastic fraternity are known in Burmah as pon-gyees, meaning

‘great glory;' but the Pali word is rahan, or holy man. The pon-gyees are not priests, in the usual acceptation of the term, but rather monks. Their religious ministrations are confined to sermons, and they do not interfere with the worship of the people. They are a very numerous class, living in monasteries, or kyoungs, and may at once be known by their yellow robes (the color of mourning), shaven heads, and bare feet. They subsist wholly by the charity of the people, which, however, they well repay by instructing the boys of the country.

The kyoungs are thus converted into national schools. The vows of a pon-gyee include celibacy, poverty, and the renunciation of the world; but from these he may at any time be released and return to a secular life. Hence nearly every youth assumes the yellow robe for a time, as a meritorious act or for the purpose of study, and the ceremony of making a pon-gyee is one of great importance. The ostensible object of the brotherhood is the more perfect observance of the laws of Buddha. The order is composed of five classes-viz., young men who wear the yellow robe and live in the kyoungs, but are not professed members; those on whom the title and character of pon-gyees have been solemnly conferred with the usual ceremonies; the heads or governors of the several communities; provincials, whose jurisdiction extends over their respective provinces; and, lastly, a superior general. or great master, who directs the affairs of the order throughout the empire. No provision is made for religion by the government, but it meets with liberal support from the people. A pongyee is held in profound veneration; his person is sacred, and he is addressed by the lordly title of pra or phra; nor does this reverence terminate with his death. On the decease of a distinguished member his body is embalmed, while his limbs are swathed in linen, varnished, and even gilded. The mummy is then placed on a highly-decorated cenotaph, and preserved, sometimes for months, until the grand day of funeral. The Burman rites of cremation are very remarkable, but we cannot here enlarge upon them. On the whole, a favorable opinion may be passed on the monastic fraternity of Burmah; although abuses have crept in, discipline is more lax than formerly, and many doubtless assume the yellow robe from unworthy motives.

In Burmah, the last Buddha is worshipped under the name of Gotama. His images crowd the temples, and many are of a gigantic size. The days of worship are at the new and full moon, and seven days after each; but the whole time, from the full moon of July to the full moon of October, is devoted by the Burmans to a stricter observance of the ceremonies of their religion. During the latter month several religious festivals take place, which are so many social gatherings and occasions for grand displays of dress, dancing, music, and feasting. At such times barges full of gayly dressed people, the women dancing to the monotonous dissonance of a Burman band, may be seen gliding along the rivers to some shrine of peculiar sanctity. The worship on these occasions has been described by an eye-witness, in 1857, as follows: ‘Arrived at the pagodas and temples, the people suddenly turn from pleasure to devotion. Men bearing ornamental paper umbrellas, fruits, flowers, and other offerings, crowd the image-houses, present their gifts to the favorite idol, make their shek-he, and say their prayers with all dispatch. Others are gluing more gold-leaf on the face of the image, or saluting him with crackers, the explosion of which in nowise interferes with the serenity of the worshippers. The women for the most part remain outside, kneeling on the sward, just at the entrance of the temple, where a view can be obtained of the image within.'

On another occasion we read: ‘The principal temple, being under repair, was much crowded by bamboo scaffolding, and new pillars were being put up, each bearing an inscription with the name of the donor... The umbrellas brought as offerings were so numerous that one could with difficulty thread a passage through them. Some were pure white, others white and gold, while many boasted all the colors of the rainbow. They were made of paper, beautifully cut into various patterns. There were numerous altars and images, and numberless little Gotamas; but a deep niche or cave, at the far end of which was a fat idol, with a yellow cloth wrapped round him, seemed a place of peculiar sanctity. This recess would have been quite dark had it not been for the numberless tapers of yellow wax that were burning before the image. The closeness of the place, the smoke from the candles, and the fumes from the quantity of crackers constantly being let off, rendered respiration almost impossible. An old pon-gyee, however, the only one I ever saw in a temple, seemed quite in his element, his shaven bristly head and coarse features looking ugly enough to serve for some favorite idol, and he seemed a fitting embodiment of so senseless and degrading a worship. Offerings of flowers, paper ornaments, flags, and candles were scattered about in profusion. The beating a bell with a deer's horn, the explosion of crackers, and the rapid muttering of prayers, made up a din of sounds, the suitable accompaniment of so misdirected a devotion. The rosary is in general use, and the Pali words Aneitya! doka! anatta! expressing the transitory nature of all sublunary things, are very often repeated.

 The Burman is singularly free from fanaticism in the exercise of his religion, and his most sacred temples may be freely entered by the stranger without offense; indeed, the impartial observer will hardly fail to admit that Buddhism, in the absence of a purer creed, possesses considerable influence for good in the country under consideration. Reciprocal kindnesses are promoted, and even the system of merit and demerit-the one leading to the perfect state of nirvana, the other punishing by a degrading metempsychosis-has no doubt some moral effect. The religious edifices are of three kinds:

1. The pagoda (Zadee or Tsa-dee), a monument erected to the last Buddha, is a solid, bell-shaped mass of plastered brickwork, tapering to the summit, which is crowned by the tee, or umbrella, of open iron-work.

2. The temple, in which are many images of Gotama. The most remarkable specimen of Burman temple-architecture is the Ananda of Pagan. The ground-plan takes the form of a perfect Greek cross, and a tapering spire, with a gilded tee at the height of 168 feet from the foundation, crowns the whole.

3. The kyoung is generally constructed with a roof of several diminishing stages, and is often adorned with elaborate carved work and gilding. Burman architecture ‘differs essentially from that of India in the frequent use of the pointed arch, not only for doors and windows, but also in the vaulted coverings of passages.' The civilization of Burmah, if not retrograde-which the ruins of Pagan would almost seem to indicate-is stationary and stereotyped, like that of China. All the wealth of the country is lavished on religious edifices, £10,000 sterling being sometimes expended on the gilding and beautifying of a single pagoda or temple, while roads, bridges, and works of public utility are neglected. The vernacular tongue of Burmah belongs to the monosyllabic class of languages, and is without inflection; the character is formed of circles and segments of circles. It is engraved on prepared strips of palm-leaf, and a number of these form a book. Printing is unknown, except where introduced by missionaries. Pali is the language of the religious literature” (Chambers, Encyclopaedia, s.v.).

II. Missions. — Burmah has become in the nineteenth century the seat of one of the most flourishing Protestant missions. In 1813 the Rev. Adoniram Judson (q.v.), an American Baptist missionary at Rangoon, published a tract and a catechism in the Burman language, and translated the Gospel of Matthew. In 1819 he baptized and received into the mission church the first Burman convert, Moung Nan. In the winter of the same year he went to Amarapura (or Ummerapoora), the seat of the imperial government, to obtain, if possible, toleration for the Christian religion, but his petition was contemptuously rejected. The arrival of Dr. Price, a physician as well as a minister, procured to him and Dr. Price an invitation from the king to reside at Ava. The war between Burmah and England (1824 to 1826) led to the conquest of a considerable part of Burmah by England. This part became the center of the Burman mission, though a little church was maintained at Rangoon. In 1828 the first convert from the tribe of the Karens, who are found in great numbers in all parts of Burmah and the neighboring kingdom of Siam, was baptized. A Karen mission was thus founded, which has outgrown in extent the mission to the Burman tribe, and whose success has scarcely been equalled by any other of modern times. The Karen language at this time had not been reduced to writing, and one of the missionaries, Mr. Wade, undertook in 1832 to make an alphabet of its elemental sounds, to compile a spelling-book, and to translate two or three of the tracts already printed in Burman into the Karen language. In 1832 there were fourteen American missionaries in Burmah, and the reception of two additional printing-presses, with a large font of types and the materials for a type foundry, enabled them to print tracts and portions of the Scriptures in the Burman, the Karen, and the Talaing or Peguan languages. In 1834 Mr. Judson completed his Burman translation of the Bible, which was carefully revised by him, and published as revised in 1840. The successful attempt to unite the scattered Karens into compact villages greatly advanced the prosperity of the mission. In Burmah Proper a new persecution broke out against the Christian Karens in 1843, and many of them sought refuge in the British possessions. Attempts have been repeatedly made by the missionaries to obtain a permanent footing in Burmah Proper, or at least to secure toleration, but without success. In the British part of Burmah the work was very prosperous.

Mr. Abbott, on his return from the United States in 1847, was met by thirty-three native preachers, who reported not less than 1200 converts in their several districts. In 1851 the missionaries received marks of the royal favor, and were allowed to commence a mission at Ava, which was interrupted by the war between Burmah and Great Britain in 1852. On December 20, 1852, the entire southern portion of Burmah, including the ancient province of Pegu, was incorporated with British India, and thus laid open to the free influence of Christianity. The missions in Burmah, till recently, were maintained by the American Baptist Missionary Union. In 1853 a deputation from the Union visited Burmah, and eventually some differences arose respecting the measures then adopted, and the reports subsequently made in America, the result of which was that some missionaries broke off their connection with the Baptist Union. They were, in 1866, in connection with the “American Baptist Free Mission Society.”

In 1859 the American missionaries were again invited by the king to come and live with him. Commissioner Phayre, of Pegu, in the same year stated in a report to the government of India that of the Karens, whose number he estimates at about 50,000, over 20,000 souls are either professed Christians, or under Christian instruction and influence. At the 50th annual meeting of the Missionary Union, held in 1864 in Philadelphia, a paper was read on the “Retrospective and Prospective Aspects of the Missions,” in which was suggested as among the agencies of the future the formation of a general convention for Burmah, corresponding with similar associations in the United States, the body to be without disciplinary power, purely missionary in its character, to which should at once be transferred the responsibility and care of many details hitherto devolved on the executive committee; the membership to be made up of the missionaries and delegates from native churches and local associations, the latter being much more numerous than the former, and occupying a prominent place in its transactions, the avowed object and aim being to form on the field an agency that should in time assume the sole responsibility of evangelizing the country. The proposal received the cordial indorsement of the Missionary Union, and the executive committee accordingly addressed a circular to the missionaries, recommending the formation of a Burmah Association. Circumstances occurred which delayed the meeting of the missionaries and native helpers until Oct. 15,1865, when it assembled in Rangoon. Nearly all the American missionaries (including three not connected with the Missionary Union) were present, together with seventy native preachers and “elders.” The Constitution adopted for permanent organization is as follows:

Preamble. — We, Christians of various races residing in British Burmah and now assembled in Rangoon, in gratitude to our Redeemer for his saving grace, in obedience to his last commission to his Church to preach the Gospel to every creature, and with unfeigned love and compassion to our fellowmen, yet ignorant of the Gospel, do now, in humble reliance upon the promised grace of Christ, form ourselves into a society for the more effectual advancement of his kingdom in this land; and for this purpose we unite in adopting the following Constitution:

Art. I. This society shall be called the Burmah Baptist Missionary Convention.

Art. II. All missionaries, ordained ministers, and authorized preachers of the Gospel, who are in the fellowship of our de. nomination, and who agree to this Constitution, shall be members of the Convention, together with such lay delegates as may be appointed by the churches, in the ratio of one delegate to each church, with an additional delegate for every fifty members.

Art. III. The object of this Convention shall be to strengthen and unite the Baptist churches of Burmah in mutual love and the Christian faith, and to extend the work of evangelization to all regions within our reach which do not receive the Gospel from other agencies.

Art. IV. The attainment of this twofold object shall be sought by the personal intercourse of Christians representing our churches; by the collection of reports and statistics setting forth the state of the churches and the results of Christian labor in Burmah; by united representations to Christians in this and other lands of the religious and educational wants of the various races and sections of Burmah; and, lastly, by calling forth and combining the prayers and efforts of all the native Christians in the common object of saving their brethren, the heathen, from sin and everlasting death by the Gospel.

Art. V. This Convention shall assume no ecclesiastical or disciplinary power.

Art. VI. Moneys which may at any time be confided to the disposal of this Convention shall be faithfully applied in accordance with the objects of the Convention and the expressed wishes of the donors.

Art. VII. The officers of this Convention shall be a president, four vice-presidents, recording and corresponding secretaries, and a treasurer, who, together with twelve other members, shall be a committee of management to conduct the affairs of the Convention in the intervals of its regular meetings. Seven members of the Convention present at any meeting regularly called by the chairman and one of the secretaries shall be a quorum for the transaction of business.

Art VIII. This Convention shall meet annually, at such time and place as it shall appoint, for prayer, conference, and preaching, with special reference to the objects of the Convention, and for the transaction of its business. At these meetings the committee of management shall present a faithful report of their doings during the previous year, and officers shall be elected and all needful arrangements made for the year ensuing.

Art. IX. The recording secretaries shall keep a faithful record of the proceedings at the annual meeting. The corresponding secretaries shall record the doings of the committee at their meetings, conduct the correspondence of the committee, and preserve copies of important letters.

Art. X. This Constitution maybe amended by a vote of two thirds of the members present at any annual meeting of the Convention, notice of the proposed change having been given at a previous annual meeting.

President, Rev. C. Bennett; Vice-presidents, Rev. J. S. Beecher, Syah Ko En, Thrah Quala, Thrah Po Kway; Recording Secretaries, English, Rev. C. II. Carpenter; Burmese, Ko Yacob; Karen,Thrall Tay; Corresponding Secretary, Rev. A. T. Rose; Treasurer, Rev. D. L. Brayton; Committee; Rev. E. A. Stevens, D. I., Rev. D. A. W. Smith, Thrah Sah Mai, Rev. J. L. Douglass, Rev. B. C. Thomas, Thrah Thah Oo, Thralh Pah Poo, Ko Too, Syah Ko Shway A, Ko Aing, Shway Noo, Moung O.

III. Statistics:

(a.) Missionary. — In that part of Burmah now under British rule there were formerly nine different missions. They have now been consolidated into five.

1. The Maulmain Burman Mission had, in 1889, 50 missionaries, 18 men and 32 women (including wives of missionaries; 14 ordained and 44 unordained native preachers, 23 churches, 1977 members; 287 were baptized in 1888.

2. The Maulmain Karen Mission had, in 1889, 54 missionaries, 17 men and 37 women; 110 ordained and 335 unordained native preachers, 487 churches, 27,627 members; 1584 baptized in 1888.

3. The Shan Mission, begun in 1861, had, in 1889, 7 missionaries, 2 men and 5 women; 7 unordained native preachers, 2 churches, 53 members; 4 baptized in 1888.

4. The Kachin Mission had 6 missionaries, 2 men and 4 women; 1 ordained and 3 unordained native preachers, 1 church, 44 members; 5 baptized in 1888. 5. The Chin Mission had 6 missionaries, 2 men and 4 women; 2 ordained and 11 unordained native preachers, 8 churches, 251 members; 32 were baptized in 1888.

(b.) Educational. —

1. There is at Rangoon a Karen Theological Seminary; also the Rangoon Baptist College is located here. The Women's Baptist Foreign Missionary Society has here a girls' boarding-school with 160 pupils, and 3 day schools with 158 pupils. At Maulmain they have a girls' school with 110 pupils, and a boys' school with 170 pupils. At Thongze there is a girls' school with 74 pupils; at Prome there are 3 schools with 225 pupils; at Zigon 3 schools with 112 pupils; at Henthada 1 school with 30 pupils; at Waukema 40 pupils; at Mandalay 1 boarding and day school with 85 pupils; at Pegu 1 school with 25 pupils; at Myingyan 1 school with 45 pupils; at Sagaing 2 schools with 17 pupils.

2. Among the Karens there is a boarding-school at Bassein, Sgau Karen, with 351 pupils; at Tavoy one with 102 pupils; at Rangoon a boarding- school with 173 pupils; at Maubin, Pwo Karen, a boarding and day school with 81 pupils; at Toungoo, Red Karen, 1 school with 5 pupils; at Thatone 2 schools and 57 pupils.

3. Among the Shans there is a school at Toungoo with 51 pupils, and another at Thatone with 30 pupils.

4. Among the Chins there is a school at Sandoway with 50 pupils; another at Bhamo, Kachin, with 28 pupils.

There is also a girls' boarding and day school for Eurasians at Maulmain, with 42 pupils; another is located at Rangoon and has 65 pupils.

The census of 1881 showed that 61 per cent. of the males in Lower Burmah above the age of twelve could read and write. Later statistics show that there are 16 training and technical schools, 1 college, 70 secondary schools, and 5325 primary schools, chiefly monastic, with a total enrollment of 158,932.

(c.) Special. — In the earlier history of these missions a great confusion was caused by the peculiar teachings of one of the American missionaries, Mrs. Mason, which were supported by her husband, Rev. Dr. Mason, but emphatically repudiated by the Missionary Union. The result was a division in many, if not most of the churches, the majority in some instances taking sides with one party, and in other instances with the other.

In 1886 Burmah was entered by the Methodist Episcopal Church. There is now at Rangoon (1888) an English Church with 35 members, and a native church with 40 members, and property valued at $16,333.

Burmah was entered by the Wesleyan Missionary Society in 1887, Mandalay being chosen as the center of operations. A vernacular and English school has been established.

The Leipsic Evangelical Lutheran Missionary Society has a mission at Rangoon.

The Society for the Propagation of the Gospel entered Burmah in 1868. It now has a bishop at Rangoon, for which the society contributed toward the endowment of the see £2000. The work is largely educational.

In 1874 Mr. W. C. Baily, together with friends in Dublin. organized a mission to the lepers of India. Its work extends into Burmah also.

A Danish Lutheran Mission to the Karens of Burmah was commenced in 1884 by Hans Poulsen and H. J. Jensen. At first they opened a station at Yaddu, near Taung-ngu; but, wishing to go to those not yet evangelized, they went among the Red Karens, beginning work at Pobja, the residence of the chief. Here Mr. Poulsen died in 1886: the sister of Mr. Jensen in 1887; Mr. Jensen himself in 1888. Mr. Knudsen, who had joined the mission in 1886, has been compelled by ill-health to return to Taung-ngu, where Miss A. Gehlert, who went out in 1887, is laboring among the women and children.

The Hudson Taylor's China Inland Mission has a station at Bhamo, in Upper Burmah.

A new Burman Bible has been printed (1888), a revision of the translation of Dr. Judson. There is also a version of the Bible in the Karen and Shan languages..

See Mrs. Wylie, The Gospel in Burmah (N. Y. 1860, 8vo); Reports of Baptist Missionary Union; Missionary Year-book for 1889; Fytche, Burma, Past and Present (1878); Scott, The Burman, His Life and Notions (1882); Burma as it Was, Is, and Will Be (1886). Comp. INDIA.

## Burmann, Franciscus[[@Headword:Burmann, Franciscus]]

             son of a Protestant minister, was born in 1632 at Leyden, where he received his education. Having officiated to a Dutch congregation at Hanau, in Hessen, he returned to his native city, and was nominated regent of the college in which he had before studied. Not long afterward he was elevated to the professorship of divinity at Utrecht, where he died November 10,1679, having established considerable reputation as a linguist, a preacher, and a philosopher. His works include (in Dutch) Commentaries on the Pentateuch (Utrecht, 1660, 8vo, and 1668, 4to): Commentaries on Joshua, Ruth, and Judges (Ibid. 1675, 4to): — Commentaries on Kings, Chronicles, Ezra, Nehemiah, and Esther (Amst. 1683, 4to): — Commentary on the Book of Samuel (Utrecht, 1678, 4to). He also wrote, in Latin, Synopsis Theoilgica (Amst. 1699, 2 vols. 4to), and other works. — Biog. Univ. 6, 327; Landon, Eccl. Dict. s.v.

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## Burmann, Franciscus, Jr[[@Headword:Burmann, Franciscus, Jr]]

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## Burmese Version Of The Scriptures[[@Headword:Burmese Version Of The Scriptures]]

             The Burmese, it has been conjectured, was originally a dialect of the Chinese family of languages, and was moulded into its present form by admixture with the Pali. It numbers many dialects, some say, as many as eighteen. 'The first attempt to procure a complete version in this language was made by the Baptist missionaries at Serampore. About the year 1807 Felix 'Carey, the son of Dr. Carey, settled as a missionary in Burmah; and, in conjunction with Mr. Chater, he produced a translation of two or three of the Gospels. In 1815 the Gospel of St. Matthew was printed by them in Serampore; but this version proved very imperfect. In 1816 Dr. Adoniram  Judson, in connection with Mr. Hough, recommenced the version; and in 1817 the Gospel of St. 'Matthew was printed at Rangoon, as introductory to the entire New Test. The first complete version of the New Test. was issued from the press in December, 1832; and in 1834 Dr. Judson completed the translation of the Old Test. (a second edition of which appeared in 1840). 'In 1837 'a second and much-improved edition of the New Test. was printed by the American Baptist missionaries established at Maulmein. The language has been treated by Judson, Burmese and English Dictionary (Maulmein, 1826,1852), also Grammar of the Burmese Language (Rangoon, 1866); Latter, Burmese Grammar (Calcutta, 1845). See Bible of Every Land, p. 7 sq. (B. P.)

## Burn, Richard LL.D.[[@Headword:Burn, Richard LL.D.]]

             a distinguished English writer on ecclesiastical law, was born in 1720 at Winton, Westmoreland, and educated at Queen's College, Oxford. He was for forty-nine years rector at Orton, where he died, Nov. 20,1785. He was also chancellor of the diocese of Carlisle. His Ecclesiastical Law (Lond. 1760, 2 vols. 4to; 9th ed. enlarged by R. Phillimore, Lond. 1842, 4 vols. 8vo) is recommended by Blackstone as one of the “very few publications on the subject of ecclesiastical law on which the reader can rely with certainty.” Equally celebrated is his work, Justice of the Peace and Parish Officer (Lond. 1755, 2 vols. 8vo; 29th ed. by Bere and Chitty, Lond. 1845, 6 vols.; suppl. by Wise, 1852). — Hook, Eccl. Biog. 3, 279.

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## Burnaby, Andrew[[@Headword:Burnaby, Andrew]]

             an English clergyman and traveler, was born at Ashfordly, 1732, and was educated at Queen's College, Cambridge, where he passed M.A. in 1757. In 1759 and 1760 he traveled in North America, and afterward published Travels through the Middle Settlements of North America (Lond. 1775, 4to). He then became British chaplain at Leghorn, and traveled in Corsica, of which he wrote an account in Journal of a Tour in Corsica in 1766 (Lond. 1804). In 1760 he became vicar of Greenwich, and archdeacon of Leicester in 1786. He died in 1812. Besides the works above named, he published Occasional Sermons and Charges (Deptford, 1805, 8vo). — Rose, New Biog. Dictionary; Allibone, Dictionary of Authors, 1, 296.

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## Burnaby, Thomas, A.M[[@Headword:Burnaby, Thomas, A.M]]

             an English divine, was born in 1761. He graduated from the university of Cambridge in 1784, eventually became vicar of St. Margaret's, Leicester, and rector of Misterton, and was also one of the magistrates of the county. ' He died, after a short illness, Feb. 1, 1830. Mr. Burnaby was highly esteemed and beloved by all who knew him. See (Lond.) Christian Remembrancer, March, 1830, p. 197.

## Burnap, George Washington[[@Headword:Burnap, George Washington]]

             a Unitarian divine and writer, was born in Merrimac, New Hampshire, Nov. 30, 1802, graduated at Harvard College in 1824, was ordained pastor of the Unitarian church in Baltimore April 23, 1828, and continued its pastor until his death, Sept. 8, 1859. In 1849 he received the degree of D.D. from Harvard College. He was a frequent contributor to various periodicals, and the author of a large number of books, among which the following are the most important:

1. Lectures on the Doctrines of Controversy between Unitarians and other Denominations of Christians (1835): —

2. Lectures to Young Men on the Cultivation of the Mind (Baltimore, 1840, 12mo): —

3. Expository Lectures on the principal Texts of the Bible which relate to the Doctrine of the Trinity (Boston, 1845): —

4. Popular Objections to Unitarian Christianity considered and answered (1848): —

5. Christianity, its Essence and Evidence (1855).

## Burnap, George Washington (2)[[@Headword:Burnap, George Washington (2)]]

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## Burnap, Jacob[[@Headword:Burnap, Jacob]]

             a Congregational minister, was born in Reading, Mass., Nov. 2,1748, and graduated from Harvard College in 1770. Having pursued his theological studies under the direction of Rev. Thomas Haven, of Reading, he was ordained pastor of the church in Merrimac, N. H., Oct. 14,1772. His ministry extended over a period of nearly fifty years, and closed with his death, Dec. 26,1821. He published a number of Discourses on various topics, especially the Election Sermon for 1801, a Thanksgiving Sermon, 1811, and a Sermon on the Two Hundredth Anniversary of the Landing of the Pilgrims, Dec. 20, 1820. See Farmer, Collect. ii, 76-79; Allen, Amer. Biog. (J. C. S.)

## Burnell, Robert[[@Headword:Burnell, Robert]]

             an English prelate of the 13th century, son of lord Robert Burnell, of Acton-Burnell Castle, Shropshire, was by Edward I preferred bishop of Bath and Wells, and treasurer, and then chancellor of England. He was well versed in Welsh affairs; and that he might the more effectually attend to them caused the court of chancery to be kept at Bristol. He acquired  great wealth, wherewith he rebuilt his paternal castle. He also built (for his successors in the bishopric) the Hall at Wells. He died in Scotland, where he was attending to some business of the king, and was buried in his own cathedral, in 1292. See Fuller, Worthies of England (ed. Nuttall), iii, 57.

## Burnet, Alexander[[@Headword:Burnet, Alexander]]

             a Scottish prelate, was a parochial minister, of the family of Barns, born in 1614, and became chaplain to the great earl of Traquair. He had a rectory in Kent; but was expelled from it, upon the score of loyalty, in 1650. After this he went to England and served king Charles II, becoming chaplain to general Rutherford, earl of Teviot. He was made bishop of Aberdeen in 1662, and in 1663 was translated to the see of St. Andrews, where he died, Aug. 22, 1684. See Keith, Scottish Bishops, p. 42.

## Burnet, Eleazar[[@Headword:Burnet, Eleazar]]

             a Presbyterian minister, graduated at Princeton College in 1799. He was licensed by the presbytery of New York in 1804; was ordained and installed at Newburgh Nov. 20,1805; and died at New Brunswick, N. J., Nov. 22, 1806. Mr. Burnet was distinguished for a quiet, amiable, and devout spirit. See Sprague, Annals of the Amer. Pulpit, iv, 396; Alexander, Princeton College in the 18th Century.

## Burnet, Gilbert[[@Headword:Burnet, Gilbert]]

             bishop of Salisbury, was born in Edinburgh, Sept. 18, 1643, his father being an Episcopalian, and his mother a Presbyterian. He was educated at Aberdeen, and was licensed to preach in the Scotch Church 1661. After travelling in England, Holland, and France, he returned to Scotland in 1665, and was ordained priest by Wishart, bishop of Edinburgh, and appointed to the parish of Saltoun, where he soon gained the good-will of the people by his faithful labors both as pastor and preacher. Here he published an attack upon the remissness and wrongdoings of the bishops of the Scotch Church, which brought him the ill-will of Archbishop Sharp. In 1669 he was made professor of divinity at Glasgow, and in that year he published his Modest and Free Conference between a Conformist and a Non-conformist. In 1673 Charles II made him his chaplain; but he soon afterward, through the misrepresentations of Lauderdale, fell into disgrace, and his appointment was cancelled, whereupon he resigned his professorship at Glasgow and settled in London, where he was made preacher at the Rolls and lecturer at St. Clement's. In 1675 he published vol. 1 of his History of the Reformation of the Church of England, which was received with much favor, and had the extraordinary honor of the thanks of both houses of Parliament. In 1680 appeared the most carefully prepared: of all his writings, entitled Some Passages in the Life and Death of the Earl of Rochester, being an account of his conversation with that nobleman in his last illness.

In 1681 he published vol. 2 of his History of the Reformation, and in 1682 his Life of Sir Matthew Hale. Overtures were now again made to him by the court, and he was offered the bishopric of Chichester by the king “if he would entirely come into his interests.” He still, however, remained steady to his principles. About this time also he wrote a celebrated letter to Charles, reproving him in the severest style both for his public misconduct and his private vices. His majesty read it twice over, and then threw it into the fire. At the execution of Lord Russell in 1683, Burnet attended him on the scaffold, immediately after which he was dismissed both from his preachership at the Rolls and his lecture at St. Clement's by order of the king. In 1685 he published his Life of Dr. William Bedell, bishop of Kilmore, in Ireland. In 1685, upon the accession of James II, he passed through France to Rome, where he was at first favorably received by Pope Innocent XI, but was soon afterward ordered to quit the city. Invited by the Prince of Orange, he settled down at the Hague, where he devoted his time chiefly to English politics, and was entirely in the confidence of the Protestant party. In 1688 he accompanied the Prince of Orange to England, and upon his accession to the throne as William I, Burnet was appointed to the bishopric of Salisbury; an appointment which appeared so objectionable to Sancroft, the archbishop of Canterbury, that he refused to consecrate him in person, but authorized his ordination by a commission of bishops, March 31, 1689. In his diocese he was zealous and painstaking; he tended his flock with a diligence and disinterestedness worthy of the purest ages of the Church.

Finding the general character of his clergy to be not such as became their high office, he devised the plan of forming a community of young clergymen, whom he clothed and kept at his own expense, and instructed them and prepared them for the exercise of the sacerdotal office. Unhappily, the University of Oxford took offense at this institution, and he was compelled to break it up. He died March 17, 1715. He was a man of great learning, and even violent in his zeal against Romanism. Lowth, who opposed him, accused him of maintaining that bishops and priests hold their jurisdiction from the sovereign as supreme head; that these two orders were originally one; that ordination is simply an edifying ceremony; and that the submission of the first Christians to the apostles was altogether voluntary. The truth and exactness of his great work, the History of the Reformation, has been the subject of many criticisms; but it now stands in higher credit than ever. It was translated into Latin (by Mittelhorzer, fol. Geneva, 1686) and into other languages. His Exposition of the Thirty-nine Articles was published in 1699, in folio, and was condemned by the Lower House of Convocation (best ed. Page's, Lond. 1843, 8vo). He also published, among other works, History of the Death of Persecutors (translated from Lactantius): — Memoirs of the Dukes of Hamilton (Lond. 1673, fol.): — Pastoral Care (1692): — Four Discourses to his Clergy (1693): — Sermons (1706:3 vols. 4to): — Exposition of the Church Catechism: — Sermons, and an Essay toward a new book of Homilies (1713). The most remarkable of his works appeared soon after his death, viz. History of his Own Time, from the Restoration of King Charles II to the Conclusion of the Treaty of Peace at Utrecht (2 vols. fol.). It was published by his son Thomas, who prefixed to it an account of his father's life. At the end of subsequent editions there is given “A Chronological and particular Account of Burnet's Works.” This list contains 58 published sermons, 13 discourses and tracts in divinity, 18 tracts against popery, 26 tracts polemical, political, and miscellaneous, and 25 historical works and tracts. Burnet's works in general do honor both to his head and heart. He was not, in general, a good writer; but, besides his want of taste, he rarely allowed himself sufficient time either for the collection and examination of his materials, or for their effective arrangement and exposition. Yet, with rarely any thing like elegance, there is a fluency and sometimes a rude strength in his style which make his works, upon the whole, readable enough. Dryden has introduced him in his “Hind and Panther” in the character of King Buzzard, and sketched him personally, morally, and intellectually in some strong lines. The delineation, however, is that of a personal as well as a political enemy. The best editions of the History of the Reformation are those published at Oxford, in 7 vols. 8vo (the index forming the last), in 1829, with a valuable preface by Dr. E. Nares (reprinted, Lond. 1839, 4 vols. 8vo); in 1852 by Dr. Routh, and in 1865 (7 vols.) by Pocock, who has verified the references throughout, and collated the records with their originals. Of the History of his Own Time there is a new ed. (Oxf. 1833, 6 vols. 8vo). Cheap editions: History of the Reformation (N. Y. 3 vols. 8vo): — Exposition of the 39 Articles (N. Y. 8vo). See Macaulay, Hist. of England, 3, 60, 61; English Cyclopcedia.

## Burnet, Gilbert (1)[[@Headword:Burnet, Gilbert (1)]]

             an English clergyman, son of bishop Gilbert Burnet, was educated at Merton College, Oxford, and at Leyden. He became chaplain to George I, and died early in life, about 1720. His literary works embrace an abridgment of his father's History of the Reformation (1719):- The Generation of the Son of God (1720):-and some controversial pieces and contributions to various periodicals. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Burnet, Gilbert (2)[[@Headword:Burnet, Gilbert (2)]]

             bishop of Salisbury, was born in Edinburgh, Sept. 18, 1643, his father being an Episcopalian, and his mother a Presbyterian. He was educated at Aberdeen, and was licensed to preach in the Scotch Church 1661. After travelling in England, Holland, and France, he returned to Scotland in 1665, and was ordained priest by Wishart, bishop of Edinburgh, and appointed to the parish of Saltoun, where he soon gained the good-will of the people by his faithful labors both as pastor and preacher. Here he published an attack upon the remissness and wrongdoings of the bishops of the Scotch Church, which brought him the ill-will of Archbishop Sharp. In 1669 he was made professor of divinity at Glasgow, and in that year he published his Modest and Free Conference between a Conformist and a Non-conformist. In 1673 Charles II made him his chaplain; but he soon afterward, through the misrepresentations of Lauderdale, fell into disgrace, and his appointment was cancelled, whereupon he resigned his professorship at Glasgow and settled in London, where he was made preacher at the Rolls and lecturer at St. Clement's. In 1675 he published vol. 1 of his History of the Reformation of the Church of England, which was received with much favor, and had the extraordinary honor of the thanks of both houses of Parliament. In 1680 appeared the most carefully prepared: of all his writings, entitled Some Passages in the Life and Death of the Earl of Rochester, being an account of his conversation with that nobleman in his last illness.

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## Burnet, Gilbert (2)[[@Headword:Burnet, Gilbert (2)]]

             an English clergyman, was born about 1698; became vicar of Coggeshall, Essex, then minister of St. James's, Clerkenwell; and died in 1746. He abridged the Boyle Lectures (3 vols. fol.) to 4 vols. 8vo (Lond. 1737), and published Practical Sermons (ibid. 1747, 2 vols.). See Allibone, Diet, of Brit and Amer. Authors, s.v.

## Burnet, John (1)[[@Headword:Burnet, John (1)]]

             a Scotch' Baptist minister, was born at Annan, on the borders of Scotland, Jan. 19, 1778, Early in life he became a member of the Independeni Church in Blackburn, in which place he resided; not long after he joined the Baptist Church in Preston, He removed to Lytham in 1819. For several years before this he had preached, more or less, in villages; and now became pastor of the Church in his new home. This position he occupied thirty-one years. His death took place Jan. 11,1850. See (Lond.) Baptist Handbook, 1850, p. 41. (J. C. S.)

## Burnet, John (2)[[@Headword:Burnet, John (2)]]

             a young Methodist preacher of Ireland, joined the Conference in 1787, and died the next year. See Atmore, Meth. Memorial, s.v.

## Burnet, John (3)[[@Headword:Burnet, John (3)]]

             an English Congregational minister, was born in Perth, Scotland, April 13, 1789, of Highland ancestry. He received his early education in the high- school in that city; and was remarkable .for physical energy 'and vigor, great independence of character, and a thirst for knowledge on every subject within his reach. He was converted early in life. In 1815 he left Perth and went to Dublin; thence he proceeded to Cork, where he labored fifteen years in the interest of the Irish Evangelical Society. In 1830 he became pastor of the Church in Camberwell, where he continued till his death, June 10, 1862. Mr. Burnet was a thoroughly devoted minister, a very popular -platform speaker, and a powerful advocate of the civil and religious liberties of the people. While in Ireland, he published the substance of some lectures on The Deity of Christ, and a tract on The Authority of Pastors in the Church, with Remarks on the Office of Deacons. See (Lond.) Cong. Year-book, 1863,'p. 214.

## Burnet, Mathias, D.D[[@Headword:Burnet, Mathias, D.D]]

             a Presbyterian minister, studied theology with Dr. Witherspoon, and was ordained and installed pastor of the Presbyterian Church at Jamaica, L. I., by the presbytery of New York, in April, 1775. Here he exercised his ministry during the whole of the Revolutionary War. He left Jamaica in 1785, and was settled over a Congregational Church in Norwalk, Conn., where he remained until his death, June 30, 1806. He published an Election  Sermon, 1803, and two Sermons, one in the second and the other in the third volume of the American Preacher (1791). See Alexander, Princeton College in the 18th Century.

## Burnet, Matthias D.D.[[@Headword:Burnet, Matthias D.D.]]

             a Congregational minister, was born at Bottle Hill, N. J., Jan. 24,1749, and graduated 1769 at the College of New Jersey. In April, 1775, he was ordained pastor of the Presbyterian Church, Jamaica, L.I. His sympathy with England during the Revolutionary War rendered him unpopular, and he resigned May, 1785. On the 2d of November he was made pastor of the church in Norwalk, Conn., where he labored until his death, June 30,1806. He was made D.D. by Yale College 1785. He published a few sermons in the American Preacher, 1791. — Sprague, Annals, 2, 92.

## Burnet, Matthias D.D. (2)[[@Headword:Burnet, Matthias D.D. (2)]]

             a Congregational minister, was born at Bottle Hill, N. J., Jan. 24,1749, and graduated 1769 at the College of New Jersey. In April, 1775, he was ordained pastor of the Presbyterian Church, Jamaica, L.I. His sympathy with England during the Revolutionary War rendered him unpopular, and he resigned May, 1785. On the 2d of November he was made pastor of the church in Norwalk, Conn., where he labored until his death, June 30,1806. He was made D.D. by Yale College 1785. He published a few sermons in the American Preacher, 1791. — Sprague, Annals, 2, 92.

## Burnet, Thomas LL.D.[[@Headword:Burnet, Thomas LL.D.]]

             was born at Croft, Yorkshire, 1635, and educated at Cambridge, where he became fellow of Christ's, 1657. In 1680 he published the first part of his Telluris Theoria Sacra (4to; best ed. 1699), treating of the physical changes the earth has gone through, etc. Burnet himself translated it into English, and in 1726 this translation had gone through six editions. The work was attacked by Herbert in 1685, Warren in 1690, and by Dr. Keill, Savilian professor, in 1698. Archbishop Tillotson, who was a great patron of Burnet, procured for him the office of chaplain to the king, but the general dissatisfaction occasioned by the publication of his Archaeologia philosophica, sive doctrina antiqua do rerum ori inbus, in 1692, in which the Mosaic account of the Fall. was treated with at least apparent levity, and which was not only censured by the clergy, but applauded by: Charles Blount, compelled him to resign his place and retire from court. He also wrote De fide et oficiis Christianorum, and De statu mortu: rum et resurgentium, two posthumous publications (Lond. 1723, 8vo). He died Sept. 27, 1715. “Few works have called forth higher contemporary eulogy than The Sacred Theory of the Earth. It will not indeed stand the test of being confronted with the known facts of the history of the earth; and Flamstead observed of it that he ‘could overthrow its doctrine on one sheet of paper, and that there went more to the making of the world than a fine- turned period.' Its mistakes arise from too close adherence to the philosophy of Des Cartes, and an ignorance of those facts without a knowledge of which such an attempt, however ingenious, can only be considered as a visionary system of cosmogony; but, whatever may be its failure as a work of science, it has rarely been exceeded in splendor of imagination or in high poetical conception” (Eng. Cyclopaedia). Addison wrote a Latin ode in praise of the book (1699), which is prefixed to most editions of it. Warton, in his Essay on Pope, classes Burnet with the very few in whom the three great faculties, viz. judgment, imagination, and memory, have been found united. As a theologian, Burnet is not distinguished. In his treatise De Statu Mortuorum he advocates Millenarian doctrines, and also the limited duration of future punishment. — Hook, Eccl. Biog., 3, 300; Retrospective Review, 6, 133; Allibone, Dict. of Authors, 1, 298.

## Burnet, Thomas LL.D. (2)[[@Headword:Burnet, Thomas LL.D. (2)]]

             was born at Croft, Yorkshire, 1635, and educated at Cambridge, where he became fellow of Christ's, 1657. In 1680 he published the first part of his Telluris Theoria Sacra (4to; best ed. 1699), treating of the physical changes the earth has gone through, etc. Burnet himself translated it into English, and in 1726 this translation had gone through six editions. The work was attacked by Herbert in 1685, Warren in 1690, and by Dr. Keill, Savilian professor, in 1698. Archbishop Tillotson, who was a great patron of Burnet, procured for him the office of chaplain to the king, but the general dissatisfaction occasioned by the publication of his Archaeologia philosophica, sive doctrina antiqua do rerum ori inbus, in 1692, in which the Mosaic account of the Fall. was treated with at least apparent levity, and which was not only censured by the clergy, but applauded by: Charles Blount, compelled him to resign his place and retire from court. He also wrote De fide et oficiis Christianorum, and De statu mortu: rum et resurgentium, two posthumous publications (Lond. 1723, 8vo). He died Sept. 27, 1715. “Few works have called forth higher contemporary eulogy than The Sacred Theory of the Earth. It will not indeed stand the test of being confronted with the known facts of the history of the earth; and Flamstead observed of it that he ‘could overthrow its doctrine on one sheet of paper, and that there went more to the making of the world than a fine- turned period.' Its mistakes arise from too close adherence to the philosophy of Des Cartes, and an ignorance of those facts without a knowledge of which such an attempt, however ingenious, can only be considered as a visionary system of cosmogony; but, whatever may be its failure as a work of science, it has rarely been exceeded in splendor of imagination or in high poetical conception” (Eng. Cyclopaedia). Addison wrote a Latin ode in praise of the book (1699), which is prefixed to most editions of it. Warton, in his Essay on Pope, classes Burnet with the very few in whom the three great faculties, viz. judgment, imagination, and memory, have been found united. As a theologian, Burnet is not distinguished. In his treatise De Statu Mortuorum he advocates Millenarian doctrines, and also the limited duration of future punishment. — Hook, Eccl. Biog., 3, 300; Retrospective Review, 6, 133; Allibone, Dict. of Authors, 1, 298.

## Burnet, Thomas, D.D[[@Headword:Burnet, Thomas, D.D]]

             an English clergyman, was educated at Oxford, and became rector of West Kington, Wilts, and prebendary of Sarum. He died in 1750, leaving, among other works, an answer to Tindal's Christianity as Old as the Creation. See Landon, Eccles. Diet. s.v.; Rose, Gen. Biog. Diet. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burnett Prizes, The[[@Headword:Burnett Prizes, The]]

             are two theological premiums, founded by Mr. Burnett, of Dens, Aberdeenshire. This gentleman (born 1729, died 1784) was a general merchant in Aberdeen, and for many years during his lifetime spent £300 annually on the poor. On his death he bequeathed the fortune he had made to found the above prizes, as well as for the establishment of funds to relieve poor persons and pauper lunatics, and to support a jail-chaplain in Aberdeen. He directed the prize-fund to be accumulated for 40 years at a time, and the prizes (not less than £1200 and £400) to be awarded to the authors of the two best treatises on the evidence that there is a Being all- powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity, and this independent of written revelation and of the revelation of the Lord Jesus, and from the whole to point out the inferences most necessary and useful to mankind. The competition is open to the whole world, and the prizes are adjudicated by three persons appointed by the trustees of the testator. together with the ministers of the Established Church of Aberdeen, and the principals and professors of King's and Marischal Colleges, Aberdeen. On the first competition, in 1815, 50 essays were given in; and the judges awarded the first prize, £1200, to Dr. William Lawrence Brown, principal of Marischal College and University of Aberdeen, for an essay entitled The Existence of a Supreme Creator; and the second prize, £400, to the Rev. John Bird Sumner, afterward archbishop of Canterbury, for an essay entitled Records of Creation. On the second competition, in 1855, 208 essays were given in; and the judges, Rev. Baden Powell, Mr. Henry Rogers, and Mr. Isaac Taylor, awarded the first prize, £1800, to the Rev. Robert Anchor Thompson, Lincolnshire, for an essay entitled Christian Theism; and the second prize, £600, to the Rev. Dr. John Tulloch, principal of St. Mary's College, St. Andrew's, for an essay on Theism. The above four essays have been published in accordance with Mr. Burnett's deed. — Chambers, Encyclopaedia; Thompson, Christian Theism (preface).

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## Burnett, George[[@Headword:Burnett, George]]

             a Methodist Episcopal minister, was born in Pittsylvania County, Va., Dec. 8 1789. He received an early religious training; experienced conversion in his youth; and in 1817 entered the Virginia Conference, wherein he labored faithfully until his death, Sept, 15, 1819. Mr. Burnett led an exemplary life, and died triumphantly. See Minutes of Annual Conferences, 1820, p. 342.

## Burnett, Hiram[[@Headword:Burnett, Hiram]]

             a Baptist minister, was born in Georgia, Feb. 19, 1799. His parents moved, when he was ten years of age, to Winchester, 0., where he spent a few years. His conversion took place in early manhood, and he was ordained in 1832. For four years he was pastor of the Church in Bethel, O., from which place he removed to Winchester, where, finding a new church, he built up a strong religious society. He performed much missionary work in Scioto, Highland, and Pike counties, preaching the Gospel in schoolhouses, private houses, and out of doors, his labors being greatly blessed.' In the fall of 1842 he removed to Mt. Pleasant, la., when its population was only about three hundred. In due time a Baptist Church was formed, of which he was the pastor for twelve years. A part of this time he preached to Pisgah Church, in Des Moines Co. He also organized the Church at Jefferson. Subsequently he aided in the establishment of several other churches. He continued to serve his Master down to the close of his long life, his death occurring at Mt. Pleasant, Jan. 8, 1881. He was everywhere known by the affectionate appellation of "Father Burnett ;" and was, in all the vicinity in which he lived, regarded with great love and respect. See Chicago Standard, Feb. 3, 1881. (J. C. S.)

## Burney, Charles, Jr., D.D., Ll.D[[@Headword:Burney, Charles, Jr., D.D., Ll.D]]

             an English clergyman, was born at Lynn, Norfolk, in 1757, and educated at the Charterhouse and at Caius College, Cambridge. He was for some time engaged in an academy at Highgate, and afterwards became assistant to Dr. Rose.-at Chiswick. From' 1783 to 1800 he was a contributor of classical articles to the Monthly Review; and for two or three years was editor of the London Magazine. He died in 1817. His published works are of interest, chiefly to the literary critic. See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burney, Richard[[@Headword:Burney, Richard]]

             an English clergyman of the 17th century, and rector of St. Peter's, Canterbury, published a work on The Restoration of King Charles II, in eight sermons (Lond. 1660). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Burnham, Abraham[[@Headword:Burnham, Abraham]]

             a Congregational minister, was born at Dunbarton, N. H., April 9,1829. He graduated from Dartmouth College in 1852; and taught in the academies at Haverhill, N. H., Danvers, Mass., Newmarket, and Durham, N. H. In 1857 he graduated from 'Andover Theological Seminary; was ordained pastor Sept. 30, 1857, at East Haverhill, Mass., remaining until May, 1865; from August, 1865, to April, 1872, was acting pastor in Hookset, N. H.; from 1872 to 1878, preached in East Concord; and from 1878 ministered in West Stewartstown until his death, March 18, 1879. See Cong. Year-book, 1880, p. 13.

## Burnham, Abraham D.D.[[@Headword:Burnham, Abraham D.D.]]

             a Congregational minister, was born at Dumbarton, N. H., Nov. 18, 1775, and graduated at Dartmouth, 1804. He became pastor at Pembroke, N. H., in 1808, and remained in the same charge until 1850, when he resigned on account of feeble health. He died Sept. 24,1852. He was for sixteen years secretary of the New Hampshire Missionary Society. — Sprague, Annals, 2, 514.

## Burnham, Abraham D.D. (2)[[@Headword:Burnham, Abraham D.D. (2)]]

             a Congregational minister, was born at Dumbarton, N. H., Nov. 18, 1775, and graduated at Dartmouth, 1804. He became pastor at Pembroke, N. H., in 1808, and remained in the same charge until 1850, when he resigned on account of feeble health. He died Sept. 24,1852. He was for sixteen years secretary of the New Hampshire Missionary Society. — Sprague, Annals, 2, 514.

## Burnham, Amos Wood, D.D[[@Headword:Burnham, Amos Wood, D.D]]

             a Congregational minister, was born at Dunbarton, N. H., Aug. 1, 1791. He graduated at Dartmouth College in 1815, and from the Theological Seminary at Andover in 1818. He was the first principal of the Blanchard Academy at Pembroke, N. H. In 1821 he was ordained pastor of the First Congregational Church in Rindge, the first and the only place in which he preached as pastor, and the official relation was dissolved at his own urgent request at the close of the forty-sixth year of his ministry. He died at Keene, April 9, 1871. As a scholar he was accurate, and his style, whether in speech or in print, was a model of purity and precision. As a preacher,  he was earnest, logical, and simple. His sermons were instructive and systematically arranged. See Cong. Quarterly, 1871, p. 443.

## Burnham, Asa[[@Headword:Burnham, Asa]]

             a Free-will Baptist minister, was born Aug. 9, 1789. He was converted at fifteen, and commenced his labors as a preacher in New Hampshire in 1809. After preaching in various places until 1820, he settled in Sebec, Me., where he resided for twenty years, and saw several revivals of religion during his ministry in that place. His next settlement was in Montville, where he remained some four years, at the end of which period he removed to Garland. While residing here with a widowed daughter, he preached half the time in Exeter. His service continued some three years. His death, which was very sudden, took place at Garland, Aug. 9, 1852. It is said of him that, " amid the defections, delusions, and secessions around him, he was unmoved as a rock. His sermons were instructive and practical, and few men possessed a more untarnished character." See Free-will Baptist Register, 1854, p. 81, 82. (J. C. S.)

## Burnham, Edwin Otway[[@Headword:Burnham, Edwin Otway]]

             a Congregational minister, was born at Ghent, Ky., in 1824. He graduated at Hamilton College, N. Y., in 1852, and was a student at Union Theological Seminary for three years. From 1855 to 1856 he was a teacher at Pennington, N. J. In 1858 he was ordained, after having been stated supply at Columbus, Iowa, in 1856, and at Wilton, Minn., in 1857. At Tivoli he also served as stated supply. From 1871 to 1873 he was an invalid, in California. He died at Los Angeles, Cal., Aug. 1, 1873. See Gen.. Cat. of Unions Theol. Sem. 1876, p. 74.

## Burnham, Jesse[[@Headword:Burnham, Jesse]]

             a Free-will Baptist minister, was born at Lee, N. H., in 1777. He was converted in early life, and in 1806 moved into the forests of Maine, and, seeing the spiritual destitution which everywhere prevailed, he felt' impressed that it was his duty to preach the Gospel to the people. For many years he labored as an evangelist, like John the Baptist, "crying in the wilderness." In 1841 he removed to the West, and continued to perform the kind of work for which he seems to have been raised up by Providence, on the prairies of Illinois and Wisconsin. The first year of his labors there, with the assistance of a brother in the ministry, he organized the first  quarterly meeting of his denomination in Wisconsin. After a long life of devotion to his work, he died in Janesville, Dec. 5,1863. See Free-will Baptist Register, 1864, p. 91. (J. C. S.)

## Burnham, Samuel[[@Headword:Burnham, Samuel]]

             a Congregational layman and editor, was born at Rindge, N. H., Feb. 21, 1833. His father was Rev. Amos W. Burnham, minister at Rindge from youth to old age. Samuel was educated at New Ipswich and Francistown, and entered Williams College in 1851. On account of impaired health, he was compelled to retire in his junior year, and it was not until 1868 that he recovered. On leaving college, he went South; returned to Rindge, where he taught for a time, and then assumed charge of the high-school in Amherst. Soon relinquishing this post, he went to Boston in 1857, and was engaged in literary occupations. He died in Cambridge, Mass., June 22,1873. As a writer he developed some poetic power, but perhaps excelled in critical analysis. He assisted in the preparation for the press of Gen. Wm. H. Sumner's History of East Boston. Among other works of this nature, he prepared the sketches of Gov. Andrew and Charles Sumner for the work entitled Massachusetts in the War, and also various articles for Appleton's Cyclopcedia. His last labor, probably, was the supervision of the publication -of Sumner's Speeches, under the direction of Sumner himself. His chief literary work was in connection with various periodicals. At the time of his death he was one of the editors of the Congregational Quarterly, and -for a year and a half was connected editorially with the Congregationalist. After leaving this journal, he was engaged on the Watchman and Reflector as its literary editor. He was distinguished for his accurate literary taste, which he exhibited in his published criticisms. See Cong. Quarterly, 1874, p.' 2.

## Burnier, Louis[[@Headword:Burnier, Louis]]

             a Swiss Protestant theologian, was born at Lutry, Jan. 27, 1795. Having completed his theological course at Lausanne, he was ordained in 1807. He preached at several places in the canton of Vaud. During the first years of his ministry the separation in the national Church took place, and although he regretted this very much, yet he extended the hand of fellowship to his dissenting brethren, and labored, with them in the translation of the New Test. and in other missionary works. He founded the Revue Britannique Religieuse and the Discussion Publique sur la Liberti Religieuse et le  Gouvernement de l'Eqlise, in which he -wrote in defense of liberty and equality of religious exercises. He also agitated the question of having the ecclesiastical ordinances revised on the basis of allowing the laity to participate in ecclesiastical affairs. In 1839 the Swiss Confession was abolished, and in 1841 Burnier resigned his pastorate. In 1845 he became one -of the first founders of the Free Church, and he died Jan. 14,1873. He wrote, Etudes Elementaires et Progressives .de la Parole de Dieu (2d ed. Paris, 1862, 4 vols.) :-Instructions et Exhortations Pastorales (Lausanne, 1843): --Esquisses Evangeliques (1858, 3 vols.) :-Histoire Litteraire de l'Education (1864, 2 vols.). His main work, however, is La Version du N.T. dite de Lausanne, son Histoire et ses Critiques (1866) :-Le Mots du N.T. ,(1871). See Chretien Evangelique, 1873, p. 313-323, .563-565; Ruffet, in Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Burning[[@Headword:Burning]]

             (the representative of many Hebrew words). Burning alive is a punishment of ancient date, which was not originated, though retained by Moses. Thus, when Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burnt (Gen 38:24), although the sentence was not executed. Burning was commanded to be inflicted on the daughters of priests who should prove unchaste (Lev 21:9). and upon a man who should marry both the mother and the daughter (Lev 20:14). The rabbins suppose that this burning consisted in pouring melted lead down the throat, a notion which may be considered as merely one of their dreams. Many ages afterward we find the Babylonians or Chaldaeans burning certain offenders alive (Jer 29:22; Dan 3:6), and this mode of punishment was not uncommon in the East, even in the seventeenth century. Sir J. Chardin says, “During the dearth in 1688, I saw ovens heated on the royal square in Ispahan to terrify the bakers, and deter them from deriving advantage from the general distress.” SEE PUNISHMENT.

Burning at the stake has in all ages been the frequent fate of Christian martyrs (q.v.). SEE AUTO-DA-FE.

## Burning (2)[[@Headword:Burning (2)]]

             (the representative of many Hebrew words). Burning alive is a punishment of ancient date, which was not originated, though retained by Moses. Thus, when Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burnt (Gen 38:24), although the sentence was not executed. Burning was commanded to be inflicted on the daughters of priests who should prove unchaste (Lev 21:9). and upon a man who should marry both the mother and the daughter (Lev 20:14). The rabbins suppose that this burning consisted in pouring melted lead down the throat, a notion which may be considered as merely one of their dreams. Many ages afterward we find the Babylonians or Chaldaeans burning certain offenders alive (Jer 29:22; Dan 3:6), and this mode of punishment was not uncommon in the East, even in the seventeenth century. Sir J. Chardin says, “During the dearth in 1688, I saw ovens heated on the royal square in Ispahan to terrify the bakers, and deter them from deriving advantage from the general distress.” SEE PUNISHMENT.

Burning at the stake has in all ages been the frequent fate of Christian martyrs (q.v.). SEE AUTO-DA-FE.

## Burning As A Punishment[[@Headword:Burning As A Punishment]]

             The rabbins assert that burning among the Jews consisted in pouring - melted lead down the throat; and Lewis, in his Origines Hebraicce, gives the following account of the process: "They set the malefactor in dung up to the knees, and then tied a towel about his neck, which was drawn by the two witnesses till they made his mouth ;gape, into which they poured melted lead down his throat, which consumed the bowels." Such a cruel anode of execution is at variance with the. humane usages of the Hebrews. The practice of burning alive, however, by throwing the criminal into a furnace of fire, is well known to have been common among Oriental nations; and a remarkable example is given in the case of the three companions of Daniel. Another instance is referred to in Jer 29:22. The same barbarity appears to have been not uncommon in the East as late as the 17th century. The Romans inflicted the punishment of burning upon the early Christians in various forms. SEE NERO.

Sometimes they were fixed to a stake over a slow fire, until the flesh was consumed from the bones; at other times they were clothed in coats fitted close to the person, besmeared with pitch, sulphur, wax, or some other inflammable substance, and being fastened to a stake, with a cord tied round the chin to keep the head in an erect position, fire was applied, and the martyr expired amid the flames. ' Another form of this horrid punishment, especially in papal times, was to fix the Christian, in a sitting posture, on an iron chair red-hot from a furnace, and so constructed that its arms enclosed the body  of the victim. On other occasions the chair was gradually heated by a slow fire kept burning beneath it. SEE PERSECUTIONS.

## Burning Of Widows[[@Headword:Burning Of Widows]]

             is a strange and horrible custom among the inhabitants of India, which has only been forbidden by the English law since 1827, but has never been entirely rooted out. It is contended that the custom was instituted upon the poisoning of a Brahmin by his wife, wherefore all wives must follow their husbands into the grave. It is not at all probable, however, that so small an affair should be the cause for so atrocious a practice. To sacrifice one's self is, in the religion of India, the highest attainable merit which a member, no longer of profit or advantage to men, can acquire. Now, the widow is such a disadvantageous person; inasmuch as for marriage, maidenhood of the bride is an essential condition; and as a widow is unable to marry again, she is unprofitable as far as the increase of the race goes, and she is, further, a burden to her family. Her sacrifice of herself, however, is not strictly required, provided any one is found willing to marry her. Time has made this custom sacred, so that a woman refusing to follow her husband to the grave is despised, cast out of society, and driven into the woods, where she may repent of her sin. by continually drinking out of the skull of her departed husband, and, further, by eating everything, even the most abominable food, which may be thrown to her. SEE SUTTEE.

## Burning-Bush[[@Headword:Burning-Bush]]

             was that in which Jehovah appeared to Moses at the foot of Mount Horeb (Exo 3:2). Such was the splendor of the Divine Majesty that its effulgence dazzled his sight, and he was unable to behold it, and, in token of humility, submission, and reverence, “Moses hid his face.” When the Hebrew lawgiver, just before his death, pronounced his blessing upon the chosen tribes, he called to mind this remarkable event, and supplicated in behalf of the posterity of Joseph “the good-will of Him that dwelt in the bush” (Deu 33:16); words which seem to indicate in this transaction something of an allegorical or mystical import, though there-are various opinions as to the particular thing it was destined to shadow forth. “This fire,” says Bishop Patrick, “might be intended to show that God would there meet with the Israelites, and give them his law in fire and lightning, and yet not consume them.” (See Kichmaver, De rubro ardente, Rot. 1692; Schroder, id. Amst. 1714.) SEE BUSH.

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## Burnouf, Eugene[[@Headword:Burnouf, Eugene]]

             a French Orientalist, was born at Paris, April 8,1801, and died May 28,1852. Through his researches he greatly promoted the knowledge of ancient religions in the first half of our century. In his Essai sur le Pali ou Langue Sacree de la Presquile au Dela du Gange (1826), he showed, in a most complete and definite manner, that this language, which was regarded as sacred among the Buddhists of Ceylon, Burmah, Siam, etc., was nothing but an offshoot of the Sanscrit. His greatest work, however, was' his deciphering of the Zend language (Commentaire sur le Yuana, 1833). His other great work is his Introduction a l'Histoire du Bouddhisme Indien (1844). See Notice sur les Travatux de M. Eugene Burnouf, in Barthelemv Saint -Hilaire's Introduction au Bouddhisme (Paris, 1876); Vernes, in Lichtenberger's Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Burns, David[[@Headword:Burns, David]]

             a Methodist Episcopal minister, was born in Ferrisburgh, Vt., July 1, 181. He was converted at the age of fifteen, and in 1833 entered the Ohio Conference. In 1836, on the formation of the Michigan Conference, he became a member of it. In 1842 he located for a better literary preparation, and in 1845 resumed his place in the active ranks. He died July 28, i877. Mr. Burns possessed a muscular, robust frame, which in his young manhood he had developed at his occupation as blacksmith. He also had high intellectual endowments. He was naturally cheerful, thoroughly pious, and energetic. See Minutes of Annual Conferences, i877, p. 105.

## Burns, David E[[@Headword:Burns, David E]]

             a Baptist minister, was born near Evansville, Ind., in 1822, and spent the younger part of his life in a region about as wild as any portion of the West. His father died when he was young, and the care of the family devolved largely on him. Of course, his early education was greatly neglected. When he was twenty years of age' he was converted, and thenceforward his life was completely changed. He began at once to preach, and his early efforts were wonderfully effective. Soon he was set apart to the work of the ministry, and became pastor of the Church in Henderson, Ky., then of the Church in Russelville, from which place he went to Paducah, where he remained three years, the most popular preacher in all that region. In 1850 he became pastor of the Beal Street Church in Memphis, Tenn., the same popularity following him, as also in his next pastorate in Jackson, Miss. For several years he had charge of th6 Church in Canton, and was also the owner of a valuable plantation near that place. The war swept away all his property. In 1866 he was called to the Coliseum Place Church in New Orleans, from which place he went back to his former church in Memphis, where he died in November, 1870. See Borum, Sketches of Tennessee Ministers, p. 31-40. (J. C. S.)

## Burns, Francis D.D.[[@Headword:Burns, Francis D.D.]]

             a colored bishop of the Methodist Episcopal Church in Africa, was born in Albany, N. Y., December 5, 1809. His parents were so poor that at five years of age he was indentured as a servant. At fifteen he was converted, and soon after entered the Lexington Heights Academy to obtain the education necessary to fit him for the ministry. After serving as an exhorter and local preacher, he was appointed to the Mission in Liberia, Africa, in 1894, and landed in Monrovia October 18th. The first post ala signed him was as a teacher at Cape Palmas, under Rev. A. D. Williams. In 1838 he joined the Liberia Mission Conference; from 1840 to 1842 was stationed as assistant on the Bassa Circuit; in 1843, ‘44, Monrovia; was ordained deacon at Brooklyn, New York, in the morning, and elder at New York in the afternoon, in the Mulberry Street church, on the 16th of June, 1844, by Bishop E. S. Janes; returned to Liberia the same year, and at the next session of the Conference was appointed presiding elder of the Cape Palmas District; in 1851, by the direct order of the Board in New York, he was removed to Monrovia to open the Monrovia Academy and act as superintendent of the Mission. On the 14th of October, 1858, he was ordained at Perry, Wyoming county, New York, by the Rev. Bishops Janes and Baker, at the session of the Genesee Conference, according to the provision made by the General Conference of the Methodist Episcopal Church in the United States held in 1856, to the office and work of a missionary bishop. He returned to Liberia during that year, and for nearly five years Bishop Burns devoted himself unceasingly in behalf of the Church, until advised by his physician to return to America. The voyage did not benefit him; and he died in Baltimore, Md., April 19, 1863. See in Minutes of Conferences, 1863, p. 237; Report of Miss. So. of M. E. Church, 1864.

## Burns, Francis D.D. (2)[[@Headword:Burns, Francis D.D. (2)]]

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## Burns, Islay, D.D[[@Headword:Burns, Islay, D.D]]

             a Presbyterian minister, was a native of Scotland. He became the successor of McCheney at St. Peter's, Dundee, and was, a few years afterwards, translated to the professorship of theology in Glasgow Free College. He died at Hillhead, Glasgow, May 20,1872. See Presbyterian, June 15,1872.

## Burns, Jabez[[@Headword:Burns, Jabez]]

             a Baptist minister, was born in Oldham, Lancastershire, England, Dec. 18, 1805. He was educated at Chester and Oldham, joined the Methodist New Connection early in life, and in 1830 became minister of the United Christian Church at Perth. In 1835 he went to London and took charge of the General Baptist congregation in New Church Street. He was one of the earliest members of the Evangelical Alliance, taking his place in the first conferences held in Liverpool London, Edinburgh, and Birmingham. In 1847 he was appointed by the Annual Association of General Baptists one of the deputation to the Triennial Conference of the Free-will Baptists in the United States. He died in London, Jan. 28,1876. Mr. Burns was the author of Marriage Gift Book:-Life of Mrs. Fletcher:-Tracts and Small Treatises on Baptism:-The Pulpit Cyclopcedia:-Hints to Church- members:-and A Few Words to Religious Inquirers. Also, for some time previous to his death, he had been editor of the Temperance Journal and the Preacher's Magazine. See Appleton's Annual Cyclopcedia, 1876, p. 630.

## Burns, James D[[@Headword:Burns, James D]]

             a Scotch Presbyterian minister, was born at Edinburgh in 1823, and educated there. In 1845 he became pastor at Dunblane, but in 1847 went to the Madeiras for his health, and preached there until 1853, when he returned and settled in Hampstead. He died in 1864, leaving several poems.

## Burns, Jeremiah[[@Headword:Burns, Jeremiah]]

             a Baptist minister, was born in South Carolina, Oct. 19, 1779. He united with the Church in 1802, and was ordained not long after. Much of his early life as a preacher. was given to itinerant work. After laboring more than twenty-five years in South Carolina and Alabama, he moved in 1831 to Fayette County, Tenn. He interested himself in ministerial education, and took a prominent part in the establishment of an education society which was formed in Brownsville, Tenn., in 1835. He is represented as having been an able preacher, with a sweet, musical voice, and could not be excelled as an exhorter. He died near Germantown, Shelby Co., Tenn., January, 1861. See Borum, Sketches of Tenn. Ministers, p. 95-98. (J. C. S.)

## Burns, John, D.D[[@Headword:Burns, John, D.D]]

             a minister of the Methodist Protestant Church, was born in 1807. He was an honored member of the Muskingum Conference, and was one of the best known of his denomination in Ohio; a strong preacher, had good executive ability, and wherever he was stationed the Church prospered. For some years he was chaplain of the Ohio Penitentiary. He died at Cadiz, September 12, 1883. See The Methodist Recorder, September 22, 1883.

## Burns, Robert[[@Headword:Burns, Robert]]

             a Methodist Episcopal minister was born in South Carolina, April 10, 1794. He spent his youth in Warren County, 0.; acquired a substantial education by diligent personal effort; experienced religion in his seventeenth year; immediately began exercising his gifts in singing, praying, and exhorting; received license to preach in his twenty-second year' and soon after was sent to labor on Paint Creek Circuit, where he began his active, useful itinerant life. In 1824 he went into the wilderness of Indiana, and proclaimed salvation in the log cabins to a people hungry for the Gospel. In 1826 he was admitted into the Illinois Conference, wherein he continued to labor with great zeal and fidelity until his strong constitution gave way, and in 1843 he was obliged to become superannuate, which relation he held until his death, Oct. 2,1877. As a preacher, Mr. Burns was' clear, pointed, and successful; as a Christian, thoroughly consecrated. See Minutes of Annual Conferences, 1878, p. 53.

## Burns, Silas[[@Headword:Burns, Silas]]

             a Methodist Episcopal minister, was born in Fairmont, Va., Jan. 3, 1828. He joined the Church in 1848, and in 1851 entered the West Virginia Conference, in which he served with zeal and fidelity to the close of his life, Dec. 25, 1854. Mr. Burns was exemplary in his piety alike at home and abroad; in the pulpit, clear, practical, and remarkably zealous. See Minutes of Annual Conferences; 1855, p. 569.

## Burns, William Chalmers, A.M[[@Headword:Burns, William Chalmers, A.M]]

             a missionary to China from the English Presbyterian Church, was born in Scotland in 1815. He was converted at the age of seventeen; studied at the Universities of Aberdeen and Glasgow; and in 1839 entered upon his ministry at Dundee, where he wielded an influence over the masses unparalleled since the days of Whitefield and Wesley. In 1841 and 1842 he served the Church in Edinburgh; afterwards spent two years travelling and preaching in British North America, and on returning offered himself to the Free Church Mission for India, but they not being able to send him he embarked for China under the auspices of the English Presbyterian Church, in 1847. Soon he became entirely familiar with the Chinese language. Mr. Burns. labored six years in China before he had a single convert to Christianity. But in 1854 a new sera dawned upon his career. Great interest was awakened in the neighborhood of Amoy, and from thence much  success attended his labors. In 1859 he removed to Fuh-Chow; four years later to Pekin, and in 1867 to Nieu Chwang, on the confines of Manchooria, where at the close of the year he was seized with fever, which soon terminated his valuable life. Mr. Burns was an unmarried missionary, a man of one object, the salvation of his fellow-men. See Christian Observer, Aug. 1870, p. 601; and Memoir by Rev. Islay Burns (Lond. 1870).

## Burns, William Hamilton[[@Headword:Burns, William Hamilton]]

             a Presbyterian minister, was born in Stirlingshire, Scotland, July 15, 1779. He was educated in the University of Edinburgh. In 1799 he was licensed by the Stranraer Presbytery, and stationed at Dun, where he discharged his duties faithfully for twenty-one years. In 1820 he was called to the parish of Kilsyth. He died May 8,1859. See Wilson, Presb. Hist. Almanac, 1860, p. 263.

## Burnt-Offering, Altar Of[[@Headword:Burnt-Offering, Altar Of]]

             It does not appear that any peculiar form of altar had been delivered to the true worshippers of God down to the period of the giving of the law; and, as far as can be gathered from the records of the patriarchal religion, the simplest structures seem to have been deemed sufficient. But at the institution of the tabernacle worship specific instructions were given for the erection of the altar, or of the two altars, that of burnt-offering and that of incense. It was the former of these, however, that was emphatically called the altar, as it was on it that all sacrifices of blood were presented, while the other was simply placed as a stand or table within the tabernacle for the officiating priest to use in connection with the pot of incense. With regard to this altar, prior to any instructions concerning the erection of the tabernacle, and immediately after the delivery of the ten commandments from Sinai, the following specific directions were given: “An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings,” etc.; “And if thou wilt make me an altar of stone, thou shalt not make it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it; neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon” (Exo 20:24-26). There is here an evident repudiation of all pomp and ornament in connection with this altar of burnt-offering-the preferable material to be used in it being earth, or, if stone, yet stone unhewn, and consequently not graven by art or man's device. The reason of this cannot be sought in any general dislike to the costly and ornamental in divine worship, for in the structure of the tabernacle itself, and still more, afterward, in the erection of the temple, both the richest materials and the most skillful artificers were employed. It is rather to be sought in the general purport and design of the altar, which was such as to consist best with the simplest form; and materials of the plainest description; for it was peculiarly the monument and remembrancer of man's sin — the special meeting-place between God and his creatures, as sinful; on which account it must be perpetually receiving the blood of slain victims, since the way to fellowship with God for guilty beings could only be found through an avenue of death (Fairbairn, Typology, 2, 286).

In the directions afterward given (Exo 27:1-8) for the construction of the altar that was to be placed in the outer court of the tabernacle, it may seem strange that no explicit mention is made either of earth or of stone. It was to be made of shittim or acacia wood, overlaid with brass; to be in form a square of five cubits, in height three cubits, and with projecting points or “horns” at each of the four corners. It was to be made “hollow with boards,” and Jewish writers have held that this hollow space between the boards was to be filled with earth or stones when the altar was fixed in a particular place; so that the original direction applied also to it, and the boards might be regarded as having their chief use in holding the earth or stones together, and supporting the fire-place, with the fuel and the sacrifice. Having an elevation of no more than 41 or 5 feet, no steps could be required for the officiating priest; a mere ledge or projecting border on the side would be quite sufficient, with a gentle incline toward it, formed of earth or stones. This seems really to have been provided by the original construction of the altar according to the now commonly received interpretation of Exo 27:4-5, where it is said, “And thou shalt make for it [the altar] a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof; and thou shalt put it under the compass [כִּרְכֹּב, karkob', circuit or border, as the word seems to mean] of the altar beneath, that the net may be even to the midst of the altar;” that is, as Von Meyer has explained (Bibeldeutungen, p. 201), there was a sort of terrace or projecting board half way up the altar and compassing it about, on which the priests might stand, or articles connected with the sacrifice might be laid; and this was to be supported by a grating of brass underneath, of net-like construction, as exhibited in the preceding cut. SEE GRATE. This pattern probably approaches, nearer than any other that has been presented, to the altar originally formed to accompany the tabernacle. The older and still very prevalent idea of its structure differs chiefly with regard to the network of brass, which it regards as the grating for the fire, and as furnished with four rings, that it might be sunk down within the boards and at some distance from them; as exhibited, for example, in the annexed cut, which is essentially the representation of Witsius (Miscell. Sacra, 1, 333), often reproduced with little variation. The chief objection to this form is that it places the net- work of brass near the top and within the boards, instead of making it, as the description seems to require, from the ground upward to the middle, and consequently outside — a support, in short, for the projecting karkob, or margin, not for the fire and the sacrifice. The articles connected with the fire are not minutely described, but are included in the enumeration given at Exo 27:3 : “And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass.” The probability is that there was no grating upon the top, but' simply the pans for fire and ashes resting upon stones or earth within the ‘boards; and thus these might easily be scraped or removed for cleaning, as occasion required. SEE PAN.

In the arrangements made for adapting the instruments of worship to the larger proportions of the temple, the altar of burnt-offering necessarily partook of the general character of the change. It became now a square of 20 cubits instead of 5, and was raised to the height of 10 cubits; it was made also entirely of brass, but in other respects it was probably much the same. The altar attached to the temple of Herod, we learn from Josephus, again greatly exceeded in dimensions that of the temple of Solomon. “Before the temple,” says he (War, 5, 5, 6), “stood the altar, 15 cubits high, and equal in length and breadth, being each way 50 cubits. It was built in the figure of a square, and it had corners like horns (literally, jutting up into horn-shaped corners- κερατοειδεῖς προανέχων γωνίας), and the passage up to it was by an insensible acclivity.” This was, no doubt, with the view of meeting the requirement in Exo 20:26; and in like manner, for the purpose of complying with the instruction to avoid any hewn work, it was, we are told, “formed without any iron tool, nor was it ever so much as touched by such iron tool.” In this latter statement the Mishna agrees, with Josephus; but it differs materially as to the dimensions, making the base only a square of 32 cubits, and the top of 26, so that it is impossible to pronounce with certainty upon the exact measurement. But there can be little doubt it was considerably larger than Solomon's, as it was a leading part of Herod's ambition, in his costly reparation of the temple, to make all his external proportions superior to that which had preceded. It also had, we are informed, what must in some form have belonged to the altar of the first temple, a pipe connected with the south- west horn, for conveying away the blood of the sacrifices. This discharged itself by a subterranean passage into the brook Kedron [Marcus, De sacerdot. Hebraeor. quibusd. c. altaris suffit. functionibus (Jena, 1700); Schlichter, De suffitu sacro Hebraeorum (Halle, 1754); Elijah ben-Hirsch, מִאֲמִר עִל מַדּוֹת הִמַּזְבֵּחִ(Freft. a. M. 1714); Gartmann, De Hebraeorum altari suffitus (Wittenb. 1699-1700)]. SEE ALTAR.

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## Burnt-offering[[@Headword:Burnt-offering]]

             (עוֹלָה, olah', from עָלָה, alah', to ascend; Chald. עִלְתָּא), a sacrifice which owed its Hebrew name to the circumstance that the whole of the offering was to be consumed by fire upon the altar, and to rise, as it were, in smoke toward heaven. There was in use also the poetical term כָּלַילkalil', perfect (Deu 33:10; 1Sa 7:9; Psalm 51:21; comp. Jdg 20:40); Chald. גְּמַירָא; Gr. ὁλοκαύτωμα (Mar 12:33; Heb 10:6; also ὁλοκαύτωσις, seldom ὁλοκάρπωσις or ὁλοκάρπωμα, in Philo ὁλόκαυστον, holocaust), entire burnt-offering, alluding to the fact that, with the exception of the skin, nothing of the sacrifice came to the share of the officiating priest or priests in the way of emolument, it being wholly and entirely consumed by fire. Such burnt- offerings are among the most ancient (Philo, 2:241) on record (Hesiod, Theogn. 535 sq.). We find them already in use in the patriarchal times; hence the opinion of some that Abel's offering (Gen 4:4) was a burnt-offering as regarded the firstlings of his flock, while the pieces of fat which he offered were a thank-offering, just in the manner that Moses afterward ordained, or, rather, confirmed from ancient custom (Leviticus i, sq.). It was a burnt-offering that Noah offered to the Lord after the Deluge

(Gen 8:20). Throughout the whole of the book of Genesis (see Gen 15:9; Gen 15:17; Gen 22:2; Gen 22:7-8; Gen 22:13) it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacrifice under the Mosaic law. As all sacrifices are divided (see Heb 5:1) into “gifts” and “sacrifices for sin” (i.e. eucharistic and propitiatory sacrifices), of the former of these the burnt-offering was the choicest specimen. Accordingly (in Psa 40:8-9, quoted in Heb 10:5), we have first (in Heb 10:8) the general opposition as above of sacrifices (θυσίαι, propitiatory) and offerings (προσφοραί); and then (in Heb 10:9) “burnt-offerings,” as representing the one, is opposed to “sin-offering ,” as representing the other. Similarly, in Exo 10:25 (less precisely), “burnt-offering” is contrasted with “sacrifice.” (So in 1Sa 15:22; Psalms 1, 8; Mar 12:33.) On the other hand, it is distinguished from “meat-offerings” (which were unbloody) and from “peace-offerings” (both of the eucharistic kind), because only a portion of them were consumed (see 1Ki 3:15; 1Ki 8:64, etc.). In accordance with this principle, it was enacted that with the burnt-offering a “meat-offering” (of flour and oil) and “drink-offering” of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them (Lev 8:18; Lev 8:22; Lev 8:26; Lev 9:16-17; Lev 14:20; Exo 29:40; Num 28:4-5). See each of these terms in its alphabetical place.

Originally and generally all offerings from the animal kingdom seem to have passed under the name of olah, since a portion at least of every sacrifice, of whatever kind — nay, that very portion which constituted the offering to God — was consumed by fire upon the altar. In process of time, however, when the sacrifices became divided into numerous classes, a more limited sense was given to the term עוֹלָה, it being solely applied to those sacrifices in which the priests did not share. and which were intended to propitiate the anger of Jehovah for some particular transgression. Only oxen, male sheep or goats, or turtle-doves and young pigeons, all without blemish, were fit for burnt-offerings. The offerer in person was obliged to carry this sacrifice first of all into the fore-court as far as the gate of the tabernacle or temple, where the animal was examined by the officiating priest to ascertain that it was without blemish. The offerer then laid his hand upon the victim, confessing his sins, and dedicated it as his sacrifice to propitiate the Almighty. The animal was then killed (which might be done by the offerer himself) toward the north of the altar (Lev 1:11), in allusion, as the Talmud alleges, to the coming of inclement weather (typical of the Divine wrath) from the northern quarter of the heavens. After this began the ceremony of taking up the blood and sprinkling it around the altar, that is, upon the lower part of the altar, not immediately upon it, lest it should extinguish the fire thereon (Lev 3:2; Deu 12:27; 2Ch 29:22). SEE SACRIFICE.

In the Talmud (tract Zebachim, sec. 1, ch. 1) various laws are prescribed concerning this sprinkling of the blood of the burnt-offering; among others, that it should be performed about the middle of the altar, below the red line, and only twice, so that the priest must first take his stand east of the altar, sprinkling in that position first to the east and then to the west; which done, he was to shift his position to the west, sprinkling again to the east and west; and, lastly, only round about the altar, as prescribed in Lev 1:5. The next act was the skinning or flaying of the animal, and the cutting of it into pieces — actions which the offerer himself was allowed to perform (Lev 1:6). The skin alone belonged to the officiating priest (Lev 7:8). The dissection of the animal began with the head, legs, etc., and it was divided into twelve pieces. The priest then took the right shoulder, breast, and entrails, and placing them in the hands of the offerer, he put his own hands beneath those of the former, and thus waved the sacrifice up and down several times in acknowledgment of the all-powerful presence of God (tract Cholin, 1, 3), The officiating priest then retraced his steps to the altar. placed the wood upon it in the form of a cross, and lighted the fire. The entrails and legs being cleansed with water, the separated pieces were placed together upon the altar in the form of a slain animal. Poor people were allowed to bring a turtle-dove or a young pigeon as a burnt-offering, these birds being very common and cheap in Palestine (Maimonides, Moreh Nevochim, 3, 46). With regard to these latter, nothing is said about the sex, whether they were to be males or females. The mode of killing them was by nipping off the head with the nails of the hand. The following kinds of burnt-offering may be distinguished.

1. Standing public burnt-offerings were those used daily morning and evening (Num 28:3; Exo 29:38), and on the three great festivals (Lev 23:37; Num 28:11-27; Num 29:2-22; Lev 16:3; comp. 2Ch 35:12-16). Thus there were,

(1.) The daily burnt-offering, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (Exo 29:38-42; Num 28:3-8).

(2.) The Sabbath burnt-offering, double of that which was offered every day (Num 28:8-10).

(3.) The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets: generally two bullocks, a ram, and seven lambs. (See Num 28:11 to Num 29:39.)

2. Private burnt-offerings were appointed at the consecration of priests (Exo 29:15; Lev 8:18; Lev 9:12), at the purification of women (Lev 12:6; Lev 12:8), at the cleansing of lepers (Lev 14:19), and removal of other ceremonial uncleanness (Lev 15:15; Lev 15:30), on any accidental breach of the Nazaritic vow, or at its conclusion (Numbers 6; comp. Act 21:26), etc.

3. But free-will burnt-offerings were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Numbers 7) and of the Temple (1Ki 8:64), when they were offered in extraordinary abundance. But, except on such occasions. the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathen) of buying His favor by costliness of sacrifice. Of this law Jephthah's vow (if, as some think, his daughter be the sacrifice meant) was a transgression, consistent with the semi-heathenish character of his early days (see Jdg 11:3; Jdg 11:24). The sacrifice of cows in 1Sa 6:14 was also a formal infraction of it, excused by the probable ignorance of the people and the special nature of the occasion. In short, burnt- offerings were in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (comp. Jdg 20:26; 1Sa 7:9; 2Ch 31:2; 1Ki 3:4; 1Ch 29:21; 2Ch 29:21; Ezr 6:17; Ezr 8:35). Heathens, also were allowed to offer burnt-offerings in the temple, and Augustus gave orders to sacrifice for him every day in the temple at Jerusalem a burnt-offering, consisting of two lambs and one ox (Philo, Opp. 2, 592; Josephus, War, 2, 17, 2; Apion, 2, 6). See Reland, Antiq. Sacr. 3, 2, p. 294 sq.; Lightfoot, Minister. Templi, 8, 1; Bauer, Gottesd. Verfass. 1, 174 sq.; Sperbach, De Hebraeor. holocaustis (Viteb. 1769). SEE OFFERING.

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(1.) The daily burnt-offering, a lamb of the first year, sacrificed every morning and evening (with an offering of flour and wine) for the people (Exo 29:38-42; Num 28:3-8).

(2.) The Sabbath burnt-offering, double of that which was offered every day (Num 28:8-10).

(3.) The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets: generally two bullocks, a ram, and seven lambs. (See Num 28:11 to Num 29:39.)

2. Private burnt-offerings were appointed at the consecration of priests (Exo 29:15; Lev 8:18; Lev 9:12), at the purification of women (Lev 12:6; Lev 12:8), at the cleansing of lepers (Lev 14:19), and removal of other ceremonial uncleanness (Lev 15:15; Lev 15:30), on any accidental breach of the Nazaritic vow, or at its conclusion (Numbers 6; comp. Act 21:26), etc.

3. But free-will burnt-offerings were offered and accepted by God on any solemn occasions, as, for example, at the dedication of the tabernacle (Numbers 7) and of the Temple (1Ki 8:64), when they were offered in extraordinary abundance. But, except on such occasions. the nature, the extent, and the place of the sacrifice were expressly limited by God, so that, while all should be unblemished and pure, there should be no idea (as among the heathen) of buying His favor by costliness of sacrifice. Of this law Jephthah's vow (if, as some think, his daughter be the sacrifice meant) was a transgression, consistent with the semi-heathenish character of his early days (see Jdg 11:3; Jdg 11:24). The sacrifice of cows in 1Sa 6:14 was also a formal infraction of it, excused by the probable ignorance of the people and the special nature of the occasion. In short, burnt- offerings were in use almost on all important occasions, events, and solemnities, whether private or public, and often in very large numbers (comp. Jdg 20:26; 1Sa 7:9; 2Ch 31:2; 1Ki 3:4; 1Ch 29:21; 2Ch 29:21; Ezr 6:17; Ezr 8:35). Heathens, also were allowed to offer burnt-offerings in the temple, and Augustus gave orders to sacrifice for him every day in the temple at Jerusalem a burnt-offering, consisting of two lambs and one ox (Philo, Opp. 2, 592; Josephus, War, 2, 17, 2; Apion, 2, 6). See Reland, Antiq. Sacr. 3, 2, p. 294 sq.; Lightfoot, Minister. Templi, 8, 1; Bauer, Gottesd. Verfass. 1, 174 sq.; Sperbach, De Hebraeor. holocaustis (Viteb. 1769). SEE OFFERING.

## Burnyeat, John[[@Headword:Burnyeat, John]]

             an eminent English minister of the Society of Friends, was born at Crabtreebeck, in the parish of Loweswater, Cumberland, about 1630. He was brought to embrace the views of the Friends in 1655, through the labors of George Fox, and at once began to be persecuted on account of his religious opinions. For four years he lived in comparative seclusion, attending to his secular business and making himself useful in the meetings of Friends. He visited several villages, and, entering on the Sabbath, during divine service, what he calls " bell-house," "worship-house," "steeple- house," etc., he interrupted the services with his "testimony." He was finally arrested and thrown into the common jail in Carlisle, where he was a prisoner twenty-three weeks. Soon after being released, he made a religious tour through some parts of Scotland, ,and the next year, 1659, through Ireland, having for his companion Robert Lodge, an English minister. At Londonderry he was driven out of the city, by the mayor's orders. During this trip, which lasted a year, he was several times in prison.

Early in 1662 he left his home to go to London, to consult George Fox and some of the elders as to whether it was his duty to go to America. On his way back from London he was arrested at Ripon for refusing to take the oath of allegiance and supremacy; as he could not conscientiously take. any oath. His imprisonment continued for fourteen weeks. After his return home, he remained there for most of the time until July, 1664, when he  embarked at Galway for Barbadoes, where he remained three or four months, and then took ship for Maryland, landing there in February, 1665. He remained in America for about two years, travelling extensively, and visiting the churches of his denomination in different sections of the country. He spent the summer of that year in Barbadoes, and returned home in the fall. His ministry for the next few years was exercised in various parts of Great Britain. In 1670, in company with William Simpson, he again crossed the ocean, and, having spent six months in Barbadoes, he sailed for America, and arrived in New York Feb. 27, 1671. After spending some time in New England, he visited the middle and southern sections of the country. During a part of this tour he had for his companion 'George Fox. He returned to Ireland in 1673. From this date to the close of his life he was engaged in his ministerial work, often amid severe hardships and trials. His death took place July 11,1790. A large number of his epistles, etc., may be found in the Life of John Burnyeat, in Friends' Library, xi, 119, 188, 345-430: 875. (J. C. S.)

## Buronzo Del Signore, Carlo Ludovico[[@Headword:Buronzo Del Signore, Carlo Ludovico]]

             an 'Italian prelate, was born at Vercelli, Oct. 23, 1731. He studied at Turin, and was made, at the age of twenty-one, a canon of the Church of Vercelli. Three years after he became vicar-general of the diocese. He was elevated to the see of Aqui in 1784. in 1791 was translated to Novarra, and in 1797 to the archbishopric of Turin. He resigned his see and retired to Vercelli, where he died, Oct. 22, 1806. He edited the works of Atto, bishop of Vercelli in the 10th century, with a preface and commentary, entitled Altonis S. Vercellensis Ecc. Ep. Opera, etc. (Vercelli, 1768, fol.). See Biog. Universelle, vi, 342; Landon, Eccles. Diet. s.v.

## Burpee, Richard[[@Headword:Burpee, Richard]]

             a Baptist minister, was born in York County, N. B. He was for a short time pastor at St. Andrew's; graduated at Acadia College in 1844, and in 1845 went out to Burmah under the auspices of the Baptist Foreign Missionary Society of Nova Scotia and New Brunswick. His health soon became so enfeebled that he returned home in January, 1850. He proceeded to Florida, where he died, Feb. 25, 1853. He was the first missionary sent by the Baptists from the maritime provinces to the foreign field. See Bill, Hist. of Baptists in the Maritime Provinces, p. 277-280.

## Burpo, Thomas[[@Headword:Burpo, Thomas]]

             a minister in the Methodist Episcopal Church South, was born in North Carolina, Sept. 7, 1804. He was converted in 1820; and in 1823 entered the Tennessee Conference, and was transferred to the Mississippi Conference. After filling various appointments with success his health failed, and in 1837 he located. In 1847 he was admitted into the Alabama Conference, and continued efficient until his decease, in January, 1856. Mr. Burpo was an unpretending, modest. Christian gentleman, faithful in all the relations of life, and full of the Holy Spirit. See Minutes of Annual Conferences of the M. E. Church South, 1856, p. 707.

## Burr, Aaron[[@Headword:Burr, Aaron]]

             a distinguished Presbyterian divine, and father of the Vice-president of the same name, was born in Fairfield, Conn., Jan. 4, 1716, graduated at Yale College in 1735, and received license to preach in the following year. Having labored eleven years in Hanover and Newark, he became president of the College of New Jersey in 1747. He discharged the duties of both president and pastor until 1755, when the pastoral relation was dissolved, and he gave his whole time to the service of the college. In 1752 he married a daughter of Jonathan Edwards, who survived him about a year. He died Sept. 24, 1757. Mr. Burr entered warmly into the great revival that took place in the early part of his ministry, and was in intimate relations with Whitefield, the Tennents, and many other promoters of the work. He was the author of a “Latin Grammar” and of several pamphlets.

— Sprague, Annals, 3, 68.

## Burr, Aaron (2)[[@Headword:Burr, Aaron (2)]]

             a distinguished Presbyterian divine, and father of the Vice-president of the same name, was born in Fairfield, Conn., Jan. 4, 1716, graduated at Yale College in 1735, and received license to preach in the following year. Having labored eleven years in Hanover and Newark, he became president of the College of New Jersey in 1747. He discharged the duties of both president and pastor until 1755, when the pastoral relation was dissolved, and he gave his whole time to the service of the college. In 1752 he married a daughter of Jonathan Edwards, who survived him about a year. He died Sept. 24, 1757. Mr. Burr entered warmly into the great revival that took place in the early part of his ministry, and was in intimate relations with Whitefield, the Tennents, and many other promoters of the work. He was the author of a “Latin Grammar” and of several pamphlets.

— Sprague, Annals, 3, 68.

## Burr, Bradley L[[@Headword:Burr, Bradley L]]

             a Methodist Episcopal minister, was born at. Liberty, N. Y., Dec. 30,1817. He was considered an upright, moral youth in early life; experienced conversion in 1839; immediately began exercising his gifts in prayer and exhortation; but meeting discouragements, his zeal abated and he became a backslider. In 1840 he was reclaimed, and licensed to exhort. In 1847 he received license to preach, and in 1851 entered the New York Conference, and in it labored until his last sickness, which soon terminated in his death, Nov. 16,1858. Mr. Burr possessed a limited education, but a naturally good mind; was indefatigable in labor, emphatically a revivalist, and a great builder-up of the Church. See Minutes of Annual Conferences, 1859, p. 151.

## Burr, Erastus Hamilton[[@Headword:Burr, Erastus Hamilton]]

             a Baptist minister, was born at Preble, N. Y., Feb. 9.1820, and was a graduate from Madison University in 1849. He pursued his theological studies at the Rochester Seminary, where he graduated in 1851. His ordination took place at Massillon, O., Jan. 7, 1852, where he was pastor in 1851 and 1852. His next pastorate was at Durhamville, N. Y., until 1854. He died at Homer, March 11, 1857. See Gen. Cat. of Rochester Theol. Sem. p. 7. (J. C. S.)

## Burr, Isaac[[@Headword:Burr, Isaac]]

             a Congregational minister, was born in 1698. He graduated at Yale College in 1717; was ordained minister of the Church in Worcester, Mass., Oct. 13, 1725; was dismissed by an ecclesiastical council in November, 1744; then  removed to Windsor, Vt.; and died in 1751. See Sprague, Annals of the Amer; Pulpit, i, 424.

## Burr, Jonathan[[@Headword:Burr, Jonathan]]

             a Congregational minister, born in Redgrave, Suffolk Co., England. He preached in Reckingshal, Suffolk Co., until silenced for non-conformity, and in 1639 he came to New England. In Feb. 1640, he became associate pastor of the church in Dorchester, and died Aug. 9, 1641. — Sprague, Annals, 1, 123.

## Burr, Jonathan (2)[[@Headword:Burr, Jonathan (2)]]

             a Congregational minister, born in Redgrave, Suffolk Co., England. He preached in Reckingshal, Suffolk Co., until silenced for non-conformity, and in 1639 he came to New England. In Feb. 1640, he became associate pastor of the church in Dorchester, and died Aug. 9, 1641. — Sprague, Annals, 1, 123.

## Burr, Jonathan Kelsey, D.D[[@Headword:Burr, Jonathan Kelsey, D.D]]

             a Methodist Episcopal minister, was born in Middletown, Conn., Sept. 21, 1825. He was converted when but thirteen years old, and in 1845 graduated from Wesleyan University at. Middletown. After his graduation, he taught for a time in the Adelphian Academy, Mass., and in 1846 became a student in Union Theological Seminary in. New York city. In 1847 he preached on Clinton Circuit, N. J., and in 1848 was received on trial in New Jersey Conference, and appointed junior preacher on the Rome and Wantage Circuit. His subsequent appointments were as follows: 1849-50, Milford, Pa.; 1851-52, Orange, N. J.; 1853-54, Union and Burlington; 1855-56 Hoboken; 1857-58, Union Street, Trenton. In 1858 he was transferred to Newark Conference, and stationed at Clinton Street, Newark; 1860-61, Orange (second time); 1862-63, Market Street, Paterson; 1864-66, Hobokeen (second time); 1867-69, Central Church, Newark; 187072, Morristown; 1873, Hoboken (third time); 1874-76, Madison; 1877-78, Montclair.

He was a member of the General Conference of 1872; was for a short time professor of 'Hebrew in Drew Theological Seminary, though at the same time retaining his pastoral connection with 'Central Church, Newark; and was a member of the American Committee on the Revised New Test., attending its meetings faithfully, and doing his full share of the work even after sickness had made its inroads upon him. In 1873 he became very ill, but still resisted the steady encroachments of disease, retaining an effective relation to Conference until 1879, when he became supernumerary. For nine years he struggled heroically against the approach of death, not that he feared to die, but because he wished to live to continue his life-work for the Church. So persistent was he in his labor, that even after his health failed he supervised the passage through the press of his Commentary on the Book of Job. He died in Trenton, April 24, 1882. He was an excellent preacher, an admirable pastor, and a perfect gentleman. His reading was extensive and accurate, and his Christian character lovely. See (N.Y.) Christian Advocate, June 1, 1882; Alumni Record of Wesl. Univ. s. a. 1845.

## Burrell, John Ilgen[[@Headword:Burrell, John Ilgen]]

             a Lutheran minister, was born in Centre County, Pa. (near Bellefonte), Feb. 5, 1829. He entered the preparatory department Pennsylvania College in 1849, and graduated in 1855. For two years he was principal of an academy in Aaronsburg, and then was appointed superintendent of schools for Centre County until 1860. For a time he taught in Bellefonte. Having studied law, he was admitted to the bar in 1858, and formed a partnership with Robert G. Durham. Turning to the ministry, he studied theology under Rev. D. Moser, of Pine Grove Mills, and was licensed to preach in 1860. During fifteen years following he was pastor of the Stone Church, Northampton County. After 1861 this church was known as St. Paul's. Mr. Burrell founded two churches-one at Martin's Creek, the other at Ackermansville. Though still pastor of St. Paul's, he organized, in 1869, a select classical school. From 1875 until his death he was pastor of St. Matthew's English Lutheran Church, Brooklyn, N.Y. From 1874 to 1877 he was a trustee of Pennsylvania College. He died Jan. 21,1877. See Penn. Coll. Book, 1882, p. 247; Luth. Observer, Feb. 2,1877.

## Burrell, Samuel[[@Headword:Burrell, Samuel]]

             an English Wesleyan minister, was born at Edmonton, Middlesex, Aug. 7, 1820. He was converted at the age of seventeen; spent three years at the Richmond Theological Institution; was sent in 1846 to Jamaica; labored there for fourteen years;' returned to England and proved himself, in several home circuits, a faithful minister. -He died at Thetford, May 13, 1867. Mr. Burrell was of a kind and gentle spirit. See Minutes of the British Conference, 1867, p. 25.

## Burriburri[[@Headword:Burriburri]]

             among the negroes of New Guinea, is the name given to God, the Creator.

## Burritt, Charles D[[@Headword:Burritt, Charles D]]

             a minister of the Methodist Episcopal Church, was born at Ithaca, N. Y., 1823, of pious parents. In 1841 he entered the Wesleyan University, and distinguished himself there for thoroughness, especially in the exact sciences. In 1844 he was made tutor, and occupied that post for a year and a half with great success. In 1845 he entered the itinerant ministry in the Oneida Conference; but his health, never vigorous, failed, and in 1855 he took a superannuated relation. In the same year he was elected president of the Ohio Wesleyan Female College, in which office he remained until his health failed in February, 1856. He resigned and returned to Ithaca, where he died in May, 1856. “As a preacher he was able and eloquent, but peculiarly fervent and self-sacrificing.” — Minutes of Conferences, 6, 93; Peck, Early Methodism (N. Y. 1860, 12mo).

## Burritt, Charles D (2)[[@Headword:Burritt, Charles D (2)]]

             a minister of the Methodist Episcopal Church, was born at Ithaca, N. Y., 1823, of pious parents. In 1841 he entered the Wesleyan University, and distinguished himself there for thoroughness, especially in the exact sciences. In 1844 he was made tutor, and occupied that post for a year and a half with great success. In 1845 he entered the itinerant ministry in the Oneida Conference; but his health, never vigorous, failed, and in 1855 he took a superannuated relation. In the same year he was elected president of the Ohio Wesleyan Female College, in which office he remained until his health failed in February, 1856. He resigned and returned to Ithaca, where he died in May, 1856. “As a preacher he was able and eloquent, but peculiarly fervent and self-sacrificing.” — Minutes of Conferences, 6, 93; Peck, Early Methodism (N. Y. 1860, 12mo).

## Burritt, Elihu[[@Headword:Burritt, Elihu]]

             (often styled " The Learned Blacksmith "), a distinguished philologist and philanthropist, was born at New Britain, Conn., Dec. 8,1811. His father was a shoemaker, and had in all ten children, of whom Elihu was the youngest. He was sent to the public school, and, although apprenticed to a blacksmith, had already acquired a taste for reading in his brother's school. After ending his apprenticeship, he studied, and acquired' something of  Latin, French, and mathematics; but at the end of six months returned to the anvil and forge, learning the Greek grammar during the intervals of labor. He obtained some knowledge of Hebrew; and, to secure at once blacksmith's work and books, he removed to Worcester, Mass., where he studied and toiled intensely. A translation which he made from the German happening to fall under the eye of governor Everett, secured him public notice; and, though still working at his forge, he edited a monthly magazine (The Literary Gemini) for one year (1839). In 1840 he began to accept engagements as a lecturer. In the Eclectic Review he printed translations from the 'Icelandic Sagas, and papers from the Samaritan, Arabic, .and Hebrew, while he went on adding to his stock of languages. Always interested in philanthropic and social reforms and progress, and particularly in the propagation of the principles of peace, Mr. Burritt began in .1844, at Worcester, the publication of a newspaper called The Christian Citizen. From the office of this journal he also issued a series of tracts, entitled Olive Leaves. 'He became very earnest in his devotion to the cause of - peace, and devised a mutual system of addresses in its behalf between England and America. He also circulated among travellers a periodical tract, entitled The -Bond of Brotherhood. In 1846. he was both proprietor :and editor of The Peace Advocate. In the same year he went to England, where he was hospitably received by men of opinions similar to his own. He lectured, wrote for Douglas Jerrold's Weekly Newspaper, printed and circulated tracts, and in 1852 began the distribution of a series of friendly addresses," from Englishmen, through different parts of France. In all the European Peace Congresses he took a prominent part. For several years he occupied the position of United States -Consul at Birmingham. After a residence abroad of nearly twenty-five years, he returned to the United States. He always maintained his interest in the different matters to which he had devoted his life, and continued to write and lecture publicly upon them. He resided at New Britain until his death, March 6, 1879. Of his numerous writings and orations, many of them fugitively printed, we mention only, as published in book form, Sparks from the Anvil (1848):- Miscellaneous Writings (1850):-Olive Leaves (1853):-Thoughts and Things at Home and Abroad (1854):-A Walk from John O' Groat's to Land's End (1855):-Lectures and Speeches (1869). His is another added to the names of those men of nature, energy, and irrepressible aspirations who have pursued knowledge and attained it under early difficulties. See N. Y. Tribune, March 7, 1869; Allibone, Diet. of Brit. and Amer. Authors, s.v.; Duyckinck, Cyclop. of Amer. Literature, ii, 430.

## Burrough, Edward[[@Headword:Burrough, Edward]]

             a persecuted Quaker, was born at Kendal, Westmoreland, in 1634, and was educated in the Church of England, but became first a Presbyterian and afterward a Quaker. He devoted himself earnestly to the propagation of the principles of the Friends, and was imprisoned in 1654. On regaining his liberty, he went to Ireland and labored there, and afterward returned to London. During Cromwell's time, though he did not spare the Protector, he was unmolested; but the government of Charles II, as is usual with monarchical governments, was less generous, and Burrough was put into Newgate, and kept there till his death. His writings, including The Trumpet of the Lord, and numerous controversial tracts, were collected in 1672 (1 vol. fol.). — Rose, New Biographical Dictionary.

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## Burroughes, Jeremiah[[@Headword:Burroughes, Jeremiah]]

             a learned Puritan divine, was born 1599. and educated at Cambridge, whence he was ejected for nonconformity. In 1631 he was made rector of Titshall, but was deprived in 16S6, when he went to Rotterdam, and became pastor of an English congregation there. Returning to England, he became pastor of two of the most important independent congregations in London. He died 1646. His chief work is Exposition of Hosea (Lond. 1643-51, 4 vols. 4to; new ed. Lond. 1842, imp. 8vo). Besides this he published Sermons on Christian Contentment (Lond. 1650, 4to): — The Choice of Moses (Lond. 1650, 4to): Gospel Reconciliation (Lond. 1657, 4to): — Sermons on Gospel Worship (Lond. 1658, 4to): — Gospel Remission (Lond. 1654, 4to): — The Saint's Happiness, Lectures on the Beatitudes (Lond. 1660, 4to); and several other excellent practical treatises.

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## Burroughs, Andrew R[[@Headword:Burroughs, Andrew R]]

             a Methodist Episcopal minister, was born at Stamford, N. Y., June 19,1839, of pious parents, who gave him a careful religious training. He experienced conversion in 1857, and in 1863 joined the New York Conference. After serving seven different stations with acceptability he died, Nov. 28, 1877. Mr. Burroughs was a devoted Christian. His preaching ability was superior, and his daily life a living sermon to his people. See Minutes of Annual Conferences, 1878, p. 44.

## Burroughs, Charles, D.D[[@Headword:Burroughs, Charles, D.D]]

             a Protestant Episcopal clergyman of the diocese of New Hampshire, was born in Boston, Dec. 27,1787. He was ordained priest in 1812, and was rector in Portsmouth, N. H., until about 1857; and still remained there, without regular charge, until 1864, when he removed to Massachusetts, but never resumed regular duty. He died March 5, 1868. He wrote Memoirs H. B. Morse (1829):-Poetry of Religion, etc. (1851). See Prot. Episc. Almanac, 1869, p. 109; Drake, Diet. of Amer. Biog. s.v.

## Burroughs, Eden, D.D[[@Headword:Burroughs, Eden, D.D]]

             a Congregational minister, was born at Stratford, Conn., Jan. 19, 1738. He graduated at Yale College in 1757; was ordained at Killingly in 1760, where he was pastor for twelve years. From 1772 to 1809 he was in charge at East Hanover, N. H.; the following year he was pastor of the Dartmouth College Church; and at Hartford, Vt., from 1810 to the time of his death, May 22, 1813. See Sprague, Annals of the Amer. Pulpit, ii, 90; Cong. Quarterly, 1860, p.183.

## Burroughs, George[[@Headword:Burroughs, George]]

             a Congregational minister, the time and place of whose birth is unknown, graduated at Harvard 1670. He became pastor in Salem Village, Nov. 25, 1680, having previously preached in Falmouth, Me. He resigned in 1685, and returned to Falmouth, where he remained until 16O0, after which his place of residence is not certainly known. On the 3d of August, 1692, he was tried for witchcraft in Boston, and executed on “Gallows Hill,” Aug. 19, Cotton Mather aiding and abetting! — Sprague, Annals, 1, 186.

## Burroughs, George (2)[[@Headword:Burroughs, George (2)]]

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## Burroughs, Joseph[[@Headword:Burroughs, Joseph]]

             an English Baptist minister, was born in London, Jan. 1,1685. His father was a respectable weaver in Spitalfields, who by his prudence and industry acquired considerable property, and was a layman of prominence in his denomination. Being in possession of ample means, he gave his son a liberal education, which was completed at the university of Leyden. In May, 1713, he was invited to become assistant minister in the Baptist Church in Paul's Alley, London; and on the death of his colleague, Rev. Richard Allen, was chosen his successor, being ordained May 1, 1717. Before the general prevalence of open-communion sentiments, now so  largely held in England, Mr. Burroughs took the ground that " as no particular terms of Church communion are prescribed in the New Test., every Church must be at liberty to fix those terms which it may judge conducive to the main end and design of the Gospel, provided no attempt be made to impose them upon others." When he had served his Church forty years, he expressed a wish to be freed from ministerial and pastoral care; but his congregation preferred to secure for him a colleague, and his relation continued until his death, which occurred Nov. 23, 1761. Mr. Burroughs gave to the Christian world many productions from his pen, in the form of sermons, etc. Among these were, Thanksgiving for Victory (1713): -Against Popery (1735):-two Discourses on private institutions:- Concerning Baptism, etc. (1742):-a volume of Sermons, fourteen id number, on various subjects: -Day Thoughts, a poem in blank verse, written by way of animadversion upon some gloomy passages in Dr. Young's Night Thoughts. Mr. Burroughs belonged to that division of the English Baptists known as " General Baptists," because they hold to general in distinction from particular redemption. See Wilson, History of Dissenting Churches, iii, 249, 250. (J. C. S.)

## Burroughs, William[[@Headword:Burroughs, William]]

             a Congregational minister, was born in Boston, Mass., Feb. 1, 1823. After graduating he was for one year a member of the Yale Law School. He then pursued a course of theological study in the seminary of this college, and received license to preach, in 1846 for one year, and in 1847 for four years. His health was too feeble to permit him to discharge the duties of a clergyman, and he resumed the study of law in Philadelphia. In 1853 he was admitted to the bar; in 1855 he travelled extensively in Europe. He died in Germantown, Pa., March 24, 1861. In his last will he bequeathed to Yale College, for the benefit of the Theological Institution, the sum of $10,000, subject for a few years to a small annuity. See Obituary Record of Yale College, 1861.

## Burroughs, William Mills[[@Headword:Burroughs, William Mills]]

             a Methodist Episcopal minister, was born in Mercer County, N. J., June 21,1814. He was converted at Pennington, in his nineteenth year; began preaching in 1837; and in 1839 entered the New Jersey Conference.. In 1856 he became a member of the Newark Conference, and in it labored to the close of his life, April 17, 1864. Mr. Burroughs was a true friend, a  devoted pastor, and a solid, rather than brilliant, preacher. Without bigotry he was firm, a lover of peace, and a promoter of harmony. See Minutes of Annual Conferences, 1865, p. 49.

## Burrow, Reuben, D.D[[@Headword:Burrow, Reuben, D.D]]

             a Cumberland Presbyterian minister, was born in Guilford County, N. C., in 1798. In 1806 his father removed to Tennessee. The Elk Presbytery received him as a candidate for the ministry at Mars Hill, Giles Co., in 1821. The following year he was sent as a missionary to Missouri, in which state, in 1823, he was licensed. That year he formed a circuit along White River, Ark., where he preached for-some time. Subsequently he went to St. Michael, Mo. Returning to Tennessee he labored for twelve months on a circuit which extended through Giles, Maury, Bedford, and Lincoln counties. He was ordained at Shiloh, Tenn., April 24, 1824. In 1826 he was appointed by the synod as an agent to the Carolinas for the collection of funds to establish a college. In 1827 he returned home and surrendered his agency. The following year he resided near Pulaski, Giles Co. In 1831 he was sent as a missionary, in company with Robert Donnell, through East Tennessee, North Carolina, and Pennsylvania; in 1834 he spent about five months preaching in Missouri. He was again in North Carolina in 1847; after that he labored mostly in Tennessee and Mississippi until 1852, when he was appointed professor of Systematic Theology in Bethel College, at McLemoresville, Tenn., taking charge of the congregation ins that place, and remaining there until 1864. He died in Shelby County, Tenn., May 13, 1868. His eldest son, Rev. Aaron Burrow, died during the civil war. In 1845 Dr. Burrow published a small volume on baptism. He was an extensive contributor to the Theological Medium; wrote largely on doctrinal subjects, especially on sanctification. On three occasions he was moderator of the General Assembly in 1836, 1840, and 1850. - He was regarded as one of the strongest men in the pulpit that his Church ever produced. On the vexed question of baptism he had several public discussions with Baptist ministers in Tennessee and Mississippi. See Beard, Biographical Sketches, 2d series, p. 240..

## Burrowes, Robert, D.D[[@Headword:Burrowes, Robert, D.D]]

             an Irish clergyman, and dean of Cork, of the early part of this century, published a Sermon (1795):-Sermons on the First Lessons of the Sunday Morning Service, etc. (1817):- Twelve Discourses on the Liturgy of the  Church of England (1834). See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burrows, George[[@Headword:Burrows, George]]

             an Irish Wesleyan minister, was born in Sligo. He was early converted; entered the ministry in 1809; retired after forty-one years of service; and died at Black Rock, near Dublin, Oct. 22, 1863; in his seventy-sixth year. He was a man of ami. able disposition and of consistent piety. See Minutes of the British Conference, 1864, p. 27.

## Burrows, George W[[@Headword:Burrows, George W]]

             was a minister in the Methodist Episcopal Church South. After several years' service in the Kentucky Conference, he removed to Texas, where, in 1855, he was ordained elder in the Texas Conference. Four years later he became superannuated, which relation he sustained to the time of his decease, Aug. 4, 1861. He was a preacher of more than ordinary ability, a man of great affliction, and large faith. 'See Minutes of Annual Conferences of the M. E. Church South, 1861, p. 349.

## Burrows, James F[[@Headword:Burrows, James F]]

             a Methodist Episcopal minister, born Feb. 10, 1826, was converted in 1843; professed conversion in 1845; spent one year at the Concord Biblical Institute; and in 1848 entered the Troy Conference. In 1851 he became a superannuate, which relation he sustained to the time of his death, April 2, 1852. Mr. Burrows was an esteemed Christian gentleman. See Minutes of Annual Conferences, 1852, p. 61.

## Burrows, Joseph[[@Headword:Burrows, Joseph]]

             an English Baptist minister, was born at Sutton Ashfield, Nottinghamshire. He joined an Independent Church in his youth, and was encouraged by his brethren to preach. Subsequently he united with the General Baptist Church in his native village, and for some years was its pastor. In 1831 he removed to Alreton, Derbyshire, in which, and the neighboring town of Ripley, he labored from 1831 to 1847. In 1849 he became pastor in Wolverhampton. In 1850 he removed to a village in Norfolk County, and continued his ministry until obliged to relinquish its duties on account of ill- health. He died at Wirksworth, April 20, 1857. See (Lond.) Baptist Hand- book, 1858, p. 48. (J. C. S.)

## Burrows, Martin[[@Headword:Burrows, Martin]]

             an English Wesleyan minister, was born at Caistor, Lincolnshire, Feb. 24,1818. He was converted when quite young; began to preach at eighteen; was accepted by the conference in 1838, and was twice appointed to Oldham. He died at his father's house in Rotherham, April 21, 1840. He was a pious and promising young man. See Minutes of the British Conference, 1840.

## Burrows, Roswell[[@Headword:Burrows, Roswell]]

             a Baptist minister, son of the following, was born at Fort Hill, in Groton, Conn., Sept. 2, 1768. He was ordained associate pastor with his father in August, 1806. Soon after he went on a missionary tour, which gave an impulse to the cause of missions in the churches. He served as pastor at Groton, Stonington, and Preston, and at Greenport, L. I. His sermons were Biblical and full of thought. He died, May 28, 1837. See Cathcart, Baptist Encyclop. p. 169.

## Burrows, Silas[[@Headword:Burrows, Silas]]

             a Baptist minister, was born at Fort Hill, in Groton, Conn., in 1741. He was ordained in 1765 pastor of a Church in Groton, and encountered. much opposition from numerous sects in the vicinity. During the Revolutionary struggle he at once boldly espoused the cause of freedom. He lived to see his Church in a flourishing condition, and to witness the adoption of a constitution in Connecticut securing equal, religious privileges to all, for which he earnestly labored. His ministry was favored with several remarkable revivals. He died in 1818. See Sprague, Annals of the Amer. Pulpit, vi, 106. Cathcart, Baptist Encyclop. p. 169.

## Burrows, Thomas[[@Headword:Burrows, Thomas]]

             an English Wesleyan minister, was born in Manchester, Aug. 29, 1807. He was converted in early life; entered the ministry in 1831 ; labored for fourteen years in Jamaica and other parts of the West Indies; thereafter in England; finished a. three years' service on Kington Circuit; looked forward to a new sphere of labor in Andover; and died sudden-ly, Aug. 17, 1874. He was a conscientious and good man, and labored earnestly for the salvation of souls. See Minutes of the British Conference, 1875, p. 10.

## Burrows, Walter[[@Headword:Burrows, Walter]]

             a Methodist Episcopal minister, was born at Elizabeth, N. J., April 19, 1790. He was led to Christ in early manhood, through the labors of a pious sister; and in 1816 entered the Philadelphia Conference. He labored faithfully and zealously until 1853, when he was granted a supernumerary relation, which he held during life, though he continued to labor as health permitted in connection with the New Jersey and Newark Conferences. He died at Baskingridge, March 4, 1869. As a Christian, Mr. Burrows was joyous in his experience. As a minister, he was judicious, practical, and highly respected. See Minutes of Annual Conferences, 1869, p. 55.

## Burrows, William[[@Headword:Burrows, William]]

             an English Methodist preacher, was born at Nottingham, Jan. 2,1799. While a boy, he was convinced of sin by reading John Nelson's Journal, and soon afterwards he found peace through believing. He was a local preacher in his youth, and entered the itinerant ministry of the New Connection in 1823. He was a burning and a shining light in the Church, and travelled in fourteen of the best English circuits. He labored till his strength was utterly exhausted. For three years his sufferings were great, but he died in triumph at Sheffield, Dec. 4,1852. See Minutes of the Conference.

## Burruss, Elijah Willis[[@Headword:Burruss, Elijah Willis]]

             a Methodist Episcopal minister, was born in Madison County, Ky., April 17, 1817. He removed with his parents to Decatur County, Ind.. in 1828; was admitted to Church membership in 1838; experienced conversion two years later; received license to exhort and to preach in 1841; and in 1845 entered the Indiana Conference. He labored with unflagging zeal and fidelity until three months previous to his decease; which occurred July 28, 1870. Mr. Burruss was remarkable for his faithfulness and cheerfulness. See 'Minutes of Annual Conferences, 1870, p. 193.

## Bursa[[@Headword:Bursa]]

             in Kalmuck mythology, is a deity said to possess the virtue of preserving beauty, and also of healing diseases. Usually its image is made of stone, and enclosed in a small case, which is hung about the neck. When a Kalmuck contracts a disease, he rubs some of this stone off, and mixes the  dust with his food, which he then eats. The Lamas have sole right to sell these idols. They affirm that the stone came from the mountain on which Dalai Lama lives.

## Bursar[[@Headword:Bursar]]

             of a convent was its treasurer. In ecclesiastical phraseology, a burse is the receptacle for the corporal and chalice-cover. It is a square and flat box made of cardboard, covered with rich silk or cloth of gold, embroidered and studded with jewels, open on one side only, and placed over the chalice veil when the sacred vessels are carried to the altar by the celebrant.

## Burscher, Johann Friedrich[[@Headword:Burscher, Johann Friedrich]]

             a Protestant theologian of Germany, was born at Camenz, Feb. 16,1732. He studied at Leipsic, where he was also appointed professor of philosophy in 1764. In 1768 he was made professor of theology, and in 1781 senior of the theological faculty. He died Sept. 10, 1805. He published, Introductio in Ezechielis Librum (Lips. 1755) :-Versuch einer kurzen Erldauterung des Propheten Jeremia' (ibid. 1757):- Versuch einer Erlduterung der Propheten Hosea aund Joel (ibid. 1758; 2d ed. 1762):- Diss. de Gaza De'relicta Futura, ad Zeph. ii, 4 (ibid. 1768):- Christus Mosis et Pentateuchi Vindex (ibid. .eod.):--Ecclesice Doctrina de Deo Triuno, etc. (ibid. 1780). See Winer, Hansdbuch der theol. Lit. i, 594, 597; Doring, Die gelehrten Theologen Deutschlands, i, 211 sq. (B. P.)

## Burscough, William, D.D[[@Headword:Burscough, William, D.D]]

             an Irish prelate, was consecrated bishop of Limerick in 1725, and died in 1755. He published a number of single sermons. See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burse[[@Headword:Burse]]

             was anciently a purse to hold that which was valuable; retained even now among the official insignia of the lord high chancellor of England.

## Bursfelde[[@Headword:Bursfelde]]

             a Benedictine abbey near Gottingen, Germany, founded in 1093. The abbot, John von Hagen (1469), organized a congregation here for the stricter Benedictine observance, and the rules of his congregation were received in 136 convents and many nunneries. The congregation was approved by the Council of Basle in 1440, and finally by Pius II. After this it achieved great distinction. It existed until 1803, when the last convents belonging to it were suppressed. Since the Reformation the abbey of Bursfelde has had a Lutheran abbot.

## Bursfelde (2)[[@Headword:Bursfelde (2)]]

             a Benedictine abbey near Gottingen, Germany, founded in 1093. The abbot, John von Hagen (1469), organized a congregation here for the stricter Benedictine observance, and the rules of his congregation were received in 136 convents and many nunneries. The congregation was approved by the Council of Basle in 1440, and finally by Pius II. After this it achieved great distinction. It existed until 1803, when the last convents belonging to it were suppressed. Since the Reformation the abbey of Bursfelde has had a Lutheran abbot.

## Burt, David[[@Headword:Burt, David]]

             a Congregational minister, was born at Monson, Mass., Aug. 2,1822. After preliminary study in Wilbraham Academy, he entered Wesleyan University; but graduated at Oberlin College in 1848, and at Andover Theological  Seminary in 1851. On Nov. 5 of the. latter year he was ordained pastor in Raymond, N. H., which position he retained until February, 1855. From January, 1856, to February, 1858, he was pastor fin Rutland, Mass.; and from May, 1858, to August, 1866, he was acting-pastor in Winona, Minn. The two years following he was employed as superintendent of schools in Tennessee under the Freedmen's Bureau. The next year he was' acting- pastor in Minneapolis; and from January to March, 1870, in New Braintree, Mass. After this, about five years, he was superintendent of schools in Winona County, Minn.; and state superintendent of public instruction afterwards, residing at Northfield. He died at St. Paul, Minn., Sept. 23, 1881. See Cong. Year-book, 1882, p. 24.

## Burt, Edmund[[@Headword:Burt, Edmund]]

             a Congregational minister, was born at Longmeadow, Mass., Nov. 11, 1803. He completed the course in the theological seminary at Gilmanton, N. H., in 1839, and two years after was ordained over the churches of Franconia and Bethlehem. He subsequently labored at Deering; Newfield, Boothbay, Gilead, Me.; Gorham, N. H.; and Stewartstown, Vt. His work was mostly missionary. He died at Gorham, July 14, 1864. Mr. Burt was a careful student of the Bible, and a faithful, instructive, and logical preacher. See Cong. Quarterly, 1864, p. 382.

## Burt, Federal[[@Headword:Burt, Federal]]

             a Congregational minister, was born in Southampton, Mass., in 1789. He graduated at Williams College in 1812; was ordained pastor in Durham, N. H., June 18, 1817; and died Feb. 29, 1829. See Sprague, Annals of the Amer. Pulpit, ii, 468.

## Burt, Nathaniel C., D.D[[@Headword:Burt, Nathaniel C., D.D]]

             a Presbyterian minister, was born at Fairton, N. J., April 23,1825. He was a graduate of the College of New Jersey in 1846, and of Princeton Seminary in 1850. His ministerial career began at Springfield, 0. (1850-55). From this Church he 'was called to the pastorate of Franklin Street Presbyterian Church, Baltimore, Md.; and in 1860 was called to the Seventh Presbyterian Church, Cincinnati, O. During his pastorate in the latter Church he travelled for some time in Europe and the East, seeking the restoration of his health. He was elected president of Ohio Female College at Cincinnati, in 1868, but soon resolved to return to Europe. In 1870 he  crossed the ocean, in order to superintend the education of young ladies from this country. He died at Rome, Italy, March 4, 1874. He was a man of fine scholarship and cultivated taste; being a correspondent of several American journals, especially the Presbyterian and the New York Evangelist. He published several volumes, entitled, Redemption's Dawn :- Hours Among the Gospels : -The Far East:-The Land and Its Story. See Presbyterian, April 4,1874.

## Burt, William[[@Headword:Burt, William]]

             an English Wesleyan minister, was born at Torpoint, Cornwall, April 17,1792. He was converted at nineteen; received by the British Conference in 1816, and sent to British North America; preached at Frederickton, N. B., from 1817 to 1819; Horton, N. S., from 1819 to 1822; Newport, 1816 and 1822; Charlotte-town, P. E. I., from 1823 to 1826; Odell Town, Canada, from 1826 to 1828; returning to England in that year. After more than thirty years' efficient service in his native land, he retired to Plymouth, where he died, Sept. 15,1870. Mr. Burt had a singularly simple, practical mind. From the most vigorous toil he never shrank. His wonderful punctuality, method, sense of duty, quiet resolve to do his best in everything, gave him the power of the man of genius. He was most exact and painstaking in study, fond of theology, had an immense fund of quiet humor, his face beamed with faith and trust and love to God and man, and hundreds were converted under his ministry. See Minutes of the British Conference, 1871, p. 12; Pope, in Wesl. Meth. Mag. 1872, p. 193.

## Burtis, Arthur, D.D[[@Headword:Burtis, Arthur, D.D]]

             a Presbyterian and (Dutch) Reformed minister, was born in the city of New York, Oct. 25,1807. He graduated at Union College in 1827; studied theology at Princeton and Auburn Seminaries, graduating from the latter in 1833. He was licensed by the Presbytery of Geneva in 1833, and ordained in 1835. He was settled at Fort Plain Reformed Church in 1835, and subsequently at Little Falls Presbyterian Church, Binghamton, one year; Oxford, seven years; Vernon (N. J.), one year; and Buffalo from 1847 to 1857. He taught in Buffalo, and was district secretary of the American and Foreign Christian Union from 1859 to 1863. In 1864 he accepted the professorship of Greek in Miami University, where he remained until his decease, March 23, 1867., Dr. Burtis was a thorough classical scholar, and, before entering upon his theological studies, had studied law with  chancellor Kent. His learning was varied and profound, and in his professional chair, at a late period of life, he found 'his true place. His death was greatly lamented. See Corwin, Manual of the Ref.. Church, s.v.; Appleton's 'Annual. Cyclop. 1867, p. 558. (W. J. R. T.)

## Burton, Asa D.D.[[@Headword:Burton, Asa D.D.]]

             a Congregational minister, born at Stonington, Conn., Aug. 25, 1752, graduated at Dartmouth 1777. In 1779 he was installed pastor in Thetford, where he labored with signal success until his death, May 1, 1836. He was made D.D. by Middlebury College, 1804. He published Essays on some of the first Principles of Metaphysics, Ethics, and Theology (1824, 8vo). and a number of occasional sermons. — Sprague, Annals, 2, 140.

## Burton, Asa D.D. (2)[[@Headword:Burton, Asa D.D. (2)]]

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## Burton, Edward D.D.[[@Headword:Burton, Edward D.D.]]

             professor of divinity at Oxford, was born at Shrewsbury, 1794, educated at Christ Church, Oxford, became select preacher to the University in 1824, and professor in 1829. He died in 1836. Dr. Burton was a most untiring student, and his writings are of decided value both in theology and Church history. The chief of them are, Inquiry into the Heresies of the Apostolic Age (Bampton Lecture, Oxf. 1829, 8vo): — Testimonies of the Ante- Nicene Fathers to the Divinity of Christ and to the Trinity (Oxf. 1829 and 1831, 2 vols. 8vo): — History of the Church from the Ascension of Jesus Christ to the Conversion of Constantine (Lond. 1836, small 8vo, 8th ed. 1850):Sermons preached before the University (Lond. 1832, 8vo): — The Greek Testament, with English Notes (1830, 2 vols. 8vo): — An Attempt to ascertain the Chronology of the Acts and Pauline Epistles (1830, 8vo): — Lectures on the Ecclesiastical History of the first Three Centuries (1833, 2 vols. 8vo; 3d ed. Oxf. 1845, 8vo); also editions of Cranmer's Catechism, Pearson on the Creed, Bishop Bull's Works, and the Canons of Eusebius. An edition of his works, with a memoir, has been published by Parker (Oxford, 5 vols.).

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## Burton, Henry[[@Headword:Burton, Henry]]

             a Puritan divine, was born at Birsall, Yorkshire, 1579, and was educated at St. John's College, Cambridge. He was appointed clerk of the closet to prince Charles, but was dismissed in 1625 for criticizing Laud's popish tendencies. In 1626 he became rector of St. Matthew's, in Friday Street, London, and was, in December, 1636, summoned before the Star-Chamber for two “seditious sermons.” He was suspended, sentenced to be imprisoned for life, to lose his ears in the pillory, and to pay a fine of

£5000. Burton bore his sufferings in the pillory with great firmness, amid the sympathetic cries of the bystanders. He was released from imprisonment in 1640 by the Long Parliament, which restored him to the exercise of his orders and to his benefice. He afterward became an Independent, and died Jan. 7, 1648. His controversial writings were very numerous; a list of seventy is given by Anthony Wood. See Life of Henry Burton (Lond. 1643, 4to).

## Burton, Henry (2)[[@Headword:Burton, Henry (2)]]

             a Puritan divine, was born at Birsall, Yorkshire, 1579, and was educated at St. John's College, Cambridge. He was appointed clerk of the closet to prince Charles, but was dismissed in 1625 for criticizing Laud's popish tendencies. In 1626 he became rector of St. Matthew's, in Friday Street, London, and was, in December, 1636, summoned before the Star-Chamber for two “seditious sermons.” He was suspended, sentenced to be imprisoned for life, to lose his ears in the pillory, and to pay a fine of

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## Burton, Henry (2)[[@Headword:Burton, Henry (2)]]

             a Methodist Episcopal minister, was born in 1787. In 1830 he entered the New York -Conference, but in 1837 impaired health, induced by excessive labor, caused him to locate. He resumed his place in 1849, and continued zealous until 1858, when he became superannuated, which relation he held to his death, at Middletown, Conn., Sept. 25,1878. Mr. Burton possessed a clear mind, a courageous heart, and a sound faith. See Minutes of Annual Conferences, 1879, p. 32.

## Burton, Hezekiah D.D.[[@Headword:Burton, Hezekiah D.D.]]

             an English divine, was educated at Maidalen College, Cambridge, of which he became fellow and tutor. In 1667 he was made chaplain to lord-keeper Bridgman, who also appointed him prebendary of Norwich and rector of St. Mary's, Southwark. In 1668 he shared with Tillotson and Stillingfleet in the Bridgman treaty, designed to comprehend dissenters in the Church of England. The plan, though favored by the more enlightened churchmen, and also by Bates and Baxter, fell through from the bigotry of extreme partisans on both sides. In 1680 he became rector of Barnes, Surrey, and died in 1681, leaving Discourses (2 vols. 8vo, Lond. 1684), published by Tillotson, with an Introduction, after Burton's death. — Hook, Eccl. Biog., 2, 304; Darling, Cyclop. Bibliographica, 1, 520.

## Burton, Hezekiah D.D. (2)[[@Headword:Burton, Hezekiah D.D. (2)]]

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## Burton, J. E[[@Headword:Burton, J. E]]

             a Methodist Episcopal minister, was born in Nicholas County, Ky., in 1812. He removed to Monroe County, Ind.. in 1821; joined the Church in his thirteenth year; was licensed to preach in his eighteenth year; removed to Missouri in 1850; and in 1851 was admitted into the Missouri Conference, wherein he labored faithfully, with one year's exception as superannuate, to the time of his death, in 1866. Mr. Burton was a practical preacher of respectable talents, greatly beloved by those who knew him. .See Minutes of Annual Conferences, 1866, p. 264.

## Burton, James Daniel[[@Headword:Burton, James Daniel]]

             an English Wesleyan minister, was born in Manchester, July 25, 1784, and commenced his itinerancy in Wakefield in 1805. He labored efficiently and zealously until 1814, when his health failed. He died at Liverpool after a tedious illness, which he bore with fortitude and resignation, March 29, 1817. He was a minister of much promise. ,See Wesl. Meth. Mag. 1817, p. 881.

## Burton, James, D.D[[@Headword:Burton, James, D.D]]

             an English divine, was born in 1745, and educated at Magdalen College, Oxford, of which he became a fellow. He was presented to the rectory of Over-Warton, Oxfordshire, with the annexed perpetual curacy. of Nether Warton, in 1771; to the vicarage of Little Berkhampstead, Herts, in 1789; to the incumbency of the first portion of Waddesdon, Bucks, in the same year; and was appointed canon of Christehurch, Oxford, in 1792. He was also chaplain in ordinary to the king, and for many years a magistrate of Oxfordshire. He died June 30, 1825. See (Lond.) Annual Register, 1825, p. 264.

## Burton, John[[@Headword:Burton, John]]

             an English divine, was born at Wembworthy, Devonshire, in 1696, and studied at Corpus Christi College, Oxford, where he became tutor in 1713. In 1733 he became fellow of Eton, and soon after obtained the living of Mapledurham, in Oxfordshire. He became rector of Worplesdon in 1766, and died Feb. 11, 1771. His works include Sermons (2 vols. 8vo): — Dissertations on Samuel: — Opuscula Miscellanea Theologica: — Genuineness of Lord Clarendon's History, against Oldmixon (Lond. 1744): — Papists and Pharisees compared, in opposition to Philips's Life of Pole (Lond. 1766). His name is also given to an excellent edition of five Greek plays, called The Pentalogia (2 vols. 8vo); but it was really by Bingham, one of his pupils, who died early, and was brought out after his death by Burton. — Hook, Eccl. Biog., 2, 312.

## Burton, John (1)[[@Headword:Burton, John (1)]]

             an English minister of the Society of Friends, was born at Dent, Yorkshire, in 1682. Early in life he became a Christian, and in due time gave evidence that he would be of service to the cause of Christ as a preacher of his Gospel. His labors extended over a wide field, embracing not only many  sections of his native land, but reaching also to the American colonies. After a long life of unwearied service, he died March 23, 1769. See Piety Promoted, ii, 43.5,436. (J. C. S.)

## Burton, John (2)[[@Headword:Burton, John (2)]]

             an English divine, was born at Wembworthy, Devonshire, in 1696, and studied at Corpus Christi College, Oxford, where he became tutor in 1713. In 1733 he became fellow of Eton, and soon after obtained the living of Mapledurham, in Oxfordshire. He became rector of Worplesdon in 1766, and died Feb. 11, 1771. His works include Sermons (2 vols. 8vo): — Dissertations on Samuel: — Opuscula Miscellanea Theologica: — Genuineness of Lord Clarendon's History, against Oldmixon (Lond. 1744): — Papists and Pharisees compared, in opposition to Philips's Life of Pole (Lond. 1766). His name is also given to an excellent edition of five Greek plays, called The Pentalogia (2 vols. 8vo); but it was really by Bingham, one of his pupils, who died early, and was brought out after his death by Burton. — Hook, Eccl. Biog., 2, 312.

## Burton, John (2)[[@Headword:Burton, John (2)]]

             a Baptist minister, was born in England in 1760. He emigrated to Halifax, N. S., in 1792; and subsequently came to the United States, where he connected himself with a Baptist Church. Some time after this he returned to Halifax, and, being now. an ordained minister, he administered the first baptism by immersion ever witnessed in that city. In 1795 he assisted in the organization of a church, and was its pastor till his death, Feb. 6,1838. " He was a Christian gentleman, useful in the community in which he labored, and enjoying the love and respect of those around him." See Cathcart, Baptist Encyclop. p. 170. (J. C. S.)

## Burton, John Hill[[@Headword:Burton, John Hill]]

             historiographer royal for Scotland, was born April 22, 1809, at Aberdeen, where he was educated at the grammar-school, and afterwards at Marischal College. His father dying when he was a boy, he had his own way to make. He chose the legal profession, and was in 1831 admitted 'to the Scottish bar. He never got practice, but wrote two legal books, of value in their day; and he acquired a knowledge of the history of Scotch law which was useful when he afterwards wrote his History. Unable to support himself by his profession, he succeeded in doing so by the scarcely less arduous profession of letters. He began to write as early as 1833 for the Westminster, and afterwards for the Edinburgh and North British Reviews. In 1846 he published The Life and Correspondence of David Hume, and in 1847, Lives of Simon Lord Lovat, and Duncan Forbes of Culloden. His main work, however, was his History of Scotland (1853,2 vols.), covering the period from the Revolution of 1688 to the extinction of the last Jacobite rebellion in 1748, and which he supplemented in 1867 to 1870 by seven volumes on the history of Scotland from Agricola's invasion to the Revolution of 1688. A second edition of the whole work, in eight volumes, was issued in 1873. "This," says a writer in the Academy, is beyond doubt the most, indeed, the only, complete history of that country; for no other historian has embraced the whole of the political existence of the Scottish nation down to the time when it finally merged in that of Great Britain." His last publication was, History of the Reign of Queen Anne  (1880). Mr. Burton died Aug. 10, 1881, at Morton House, near Edinburgh. (B. P.)

## Burton, Nathaniel Judson, D.D[[@Headword:Burton, Nathaniel Judson, D.D]]

             a Congregational minister, was born in Trumbull, Connecticut, December 17, 1824; graduated from Wesleyan University in 1850, and from Yale Theological Seminary in 1854; and until his death, October 13, 1887, served successively as pastor of the church at Fair Haven, Connecticut, the Fourth and Park churches, Hartford. He was Lyman Beecher lecturer in Yale Theological Seminary in 1884.

## Burton, Nicholas[[@Headword:Burton, Nicholas]]

             a Spanish martyr, was a merchant dwelling in the parish of Little St. Bartholomew. He was put into prison in Cadiz for no assigned reason; and lay there in irons fourteen days. All this time he instructed the poor prisoners in the Scriptures. When the officers found out his course, they carried him in irons to Seville, into a still more dismal prison called Triana, where the fathers and friars proceeded against him secretly, according to their custom. On Dec. 20, 1558, he was taken to a place called the Auto, where his tongue was forced out of his mouth with a cloven stick fastened upon it, so he could not utter his faith to the people. As soon as the sentence was given, he was tied to a stake and burned. See Fox, Acts and Monuments, viii, 513.

## Burton, Robert[[@Headword:Burton, Robert]]

             was born at Lindley, Feb. 8, 1576, studied at Oxford, and died Jan. 25, 1639; he was student of Christ Church, vicar of St. Thomas, in Oxford, and rector of Seagrave, in Leicestershire. He is only known as the author of the celebrated Anatomy of Melancholy, first published in 1621, 4to, of which many editions have been printed, and which still holds a foremost place in literature. Sterne often borrows from it without acknowledgment.

## Burton, Robert (2)[[@Headword:Burton, Robert (2)]]

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## Burton, Thomas Blount[[@Headword:Burton, Thomas Blount]]

             an English Congregational minister, was born at Nottingham, March, 1787.' He was left an orphan at the age of nine, and received his early education at Roggin, under the care of an aunt. While at school he was very reckless, but afterwards became a Christian, and joined the Methodist New Connection. In 1818 Mr. Burton joined the Independents at Castle Gate, where he preached till his death, Dec. 22, 1860. His preaching was marked by. great simplicity and directness, and in character he was as much known and esteemed for his transparent uprightness as for his unfeigned humility. See (Lond.) Cong. Year-book, 1862, p. 225.

## Burton, William (1)[[@Headword:Burton, William (1)]]

             an English clergyman of the latter part of the 16th century, was minister of the cathedral church in Norwich. He published Catechisme (1591):- Seven Sermons (1592); and other sermons. See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Burton, William (2)[[@Headword:Burton, William (2)]]

             a Baptist minister, was born at Margaree, Cape Breton. He united with the Church in 1826, and was ordained July 20, 1828. From 1830 to 1853 he was the colleague of Rev. Harris Harding, pastor of the Church in Yarmouth, and subsequently was pastor of churches in St. John, N. B., and Hantsport, N. S., where he died il 1867. See Cathcart, Baptist Encyclop. p. 170. (J. C. S.)

## Burton, William H[[@Headword:Burton, William H]]

             a Protestant Episcopal clergyman of the Diocese of Mississippi, was rector of the Church at New Iberia, La., in 1853; the following year was rector in Franklin; in 1857, missionary at Bavou Sara, and remained in this work until the close of 1859. Subsequently, he acted as a general missionary in the neighborhood, having his residence at Centreville; and in 1865 he became officiating minister at Corinth, Miss. The following year he was rector of St. Jude's Church, in that place; and in 1867 rector of the Church of the Epiphany, near Port Gibson, Claiborne Co., Miss. He died Sept. 8, 1870: See Prot. Episc. Almanac, 1871, p. 118.

## Burton, William Miller, A.M[[@Headword:Burton, William Miller, A.M]]

             a minister of .the Protestant Episcopal Church, was born at Winsted, Conn., in 1808. At an early age he evinced an extraordinary desire for knowledge. He entered the academy at Erie, Pa., whither his father had removed in 1812. At sixteen he was a teacher, in which profession he continued for several years. Graduating at the Wesleyan University, Middletown, Conn., in 1834, he at once became a tutor, afterwards professor, in Alleghany College, Meadville, Pa.-a position which he occupied for several years. He was ordained deacon in 1840, and priest in 1841; and was settled one year as minister at Hollidaysburg, Pa.; four and a half years as rector of St. John's Church at Ohio City (now Cleveland), 0.; seven years as rector of St. Peter's, Tecumseh, and St. John's, Clinton-a  double parish in Michigan. He died at Tecumseh, Nov. 20,1854. His preaching was distinguished for purity and elegance of diction. See Amer. Quar. Church Rev. 1855, p. 159; Wesl. Univ. Alumni Record, 1882, p. 5.

## Burtons[[@Headword:Burtons]]

             were soothsayers of the ancient Prussians. They told fortunes from lots drawn.

## Burtt, John[[@Headword:Burtt, John]]

             a Presbyterian minister, was born at Kilmarnock, Ayrshire, Scotland, May 23,1789. When a youth he was decoyed into a boat by a press-gang, and made to serve five years in the British navy. He was afterwards liberated through the interference of a British officer, when he returned to Scotland and devoted himself to literary studies. He taught school sixteen months in Kilmarnock, and went to Glasgow to attend lectures in the university. In 1817 he came to America, and joined the Sixth Street Presbyterian Church, Philadelphia. Determined to elevate himself to the ministry, he entered Princeton Theological Seminary in 1822; and after remaining about a year, he was licensed to preach by the Presbytery of Philadelphia, and was ordained and installed pastor of the Presbyterian Church in Salem, N. J., in 1824. He remained pastor of this Church six years, when he became editor of the Presbyterian, Philadelphia. In 1833 he took charge of The Standard, a religious paper published in Cincinnati, O., and was (1835-1842) pastor of the Fifth Presbyterian Church of that city. He was elected a professor of Washington College, but declined to accept, and in 1842 took charge of the Church at Blackwoodtown, N. J., which he retained until 1859. ' He was for many years the translator of the French contributions to the Presbyterian. He died at Salem, March 24,1866. See Wilson, Presb. Hist. Almanac, 1867, p. 124; Gen. Cat. of Princeton Sem. 1881, p. 38.

## Burward, Anthony[[@Headword:Burward, Anthony]]

             an English martyr, was one of five who were burned at Canterbury in September 1555, for the true testimony of Christ and his Gospel See Fox, Acts and Monuments, vii, 383.

## Burwash, Henry[[@Headword:Burwash, Henry]]

             an English prelate of the 14th century, was named from Burwash, Sussex. "He was of noble alliance, but, when this is said, all is said to his  commendation, being otherwise neither good for Church nor state, sovereign nor subjects; covetous, ambitious rebellious, injurious." He was recommended by his kinsman, Bartholomew de Badilismer, baron of Leeds, in Kent, to Edward II, who preferred him bishop of Lincoln. It was not long before he fell under the king's displeasure, his temporalities were seized, though afterwards, on his submission, restored. He retained his old grudge, and assisted the queen in the deposition of her husband. He was twice lord-treasurer, once chancellor, and once sent as ambassador to the duke of Bavaria. He died in 1340. The story goes that after his death. he was condemned as viridis viridarius (a green forester), because in his lifetime he had enclosed other men's grounds into his park. See Fuller, Worthies of England (ed. Nuttall), iii, 248.

## Burwell, W. F[[@Headword:Burwell, W. F]]

             a Baptist minister, was born in Pennsylvania in 1841. He was baptized at the age of fifteen, and united with the Monongahela Union Church. He was licensed to preach June 1, 1866. After preaching temporarily in several churches, he was ordained Aug. 5, 1867, as pastor of the Greensborough and Beulah churches. His connection with these continued for some time, and then he devoted himself to the Greensborough Church, being its pastor for five years. After his resignation, he was pastor or supply of the Goshen, Zoar, Forks of Cheat, and Monongahela Union churches-the latter as pastor, for four years. For one year he served as financial agent for Monongahela College. He died in Dunkard township, Greene Co., Pa., March 12, 1881. See National Baptist, March 24, 1881. (J. C. S.)

## Bury, Arthur D.D.[[@Headword:Bury, Arthur D.D.]]

             was born in Devon, and was educated at Exeter College, Oxford, of which he became principal. He was ejected by the Parliament, but at the Restoration he was reappointed, and also made prebendary of Exeter and chaplain to Charles II. When William III was seeking to unite the different Protestant bodies, Bury wrote a book called The Naked Gospel (Lond. 1690, 4to), in which he reduced both doctrine and practice to their simplest forms, in order to furnish a common platform for all parties. As is usual with mediators, he pleased nobody; and besides, having asserted in his book that a belief in the divinity of Christ was not essential to salvation, he brought a storm upon himself which drove him from his preferments. His book was burnt by order of the University. He afterward had a bitter controversy with Jurieu. The date of his death is unknown. — Rose, New Biog. Dictionary.

## Bury, Arthur D.D. (2)[[@Headword:Bury, Arthur D.D. (2)]]

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## Bury, Richard[[@Headword:Bury, Richard]]

             a Protestant Episcopal clergyman of the Diocese of Ohio, resided, in 1853, in Trenton, Mich. Thence, the next year, he removed to Grosse Isle, where he remained until 1864, and from thence to Cleveland, O., as rector of St. James's Church, remaining there until he died, July 21, 1875, aged eighty- three years. See Prot. Episc. Almanac, 1876, p. 149.

## Bus (Or Bos, Or Van Der Bosch), Cornelius[[@Headword:Bus (Or Bos, Or Van Der Bosch), Cornelius]]

             a Dutch engraver, was born at Bois-le-Duc about 1510, and visited Italy while young. The following is a list. of some of his works: The Last Judgment; Lot and his Daughters; David and Uriah; Jesus Preaching to the Jews; Death Seizing a Monk; The Entombing of Christ. See Spooner, Biog. Hist. of the Fine Ats, s.v.; Hoefer,. Nouv. Biog. Generale, s.v.

## Bus, Balthasar De[[@Headword:Bus, Balthasar De]]

             a French ascetic theologian of the Jesuit order, nephew of Cesar de Bus, was born in 1587, and died Dec. 21, 1657. He wrote, Preparation a la Mort (Lyons, 1648; Grenoble, 1660) :-Motifs de Devotion envers la Sainte-Vierge (Lyons, 1649):Occupation Interieure pour les deux  Semaines de la' Passion (1650):-Motifs de Contrition (1652) :-Exercice de la Presence de Dieu (Chambery, 1669). See Hoefer, Nouv. Biog. Generale, s.v.

## Bus, Cesar De[[@Headword:Bus, Cesar De]]

             a French monk, was born at Cavaillon, Feb. 3, 1544, and died at Avignon, April 15, 1607. After having lived a life of dissipation, he joined the clergy and was made canon of Cavaillon. He founded,. in 1592, the Congregation of the Priests of the Christian Doctrine, called " Doctrinaires," and of a similar one of the Ursulines, called "Filles de la Doctrine Chr6tienne," who, like the former, had to teach. Cesar de Bus is the author of Instsructions Familieres (Paris, 1665). See Beauvais, Histoire de la Vie de Cesar de Bus (Paris, 1645); Lichtenberger, Encyclopedie des Sciences Religieuses, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Busby, Richard D.D.[[@Headword:Busby, Richard D.D.]]

             was born at Lutton, in Lincolnshire, Sept. 22, 1606. He was educated at Westminster School and Christ Church, Oxford. “So low were his finances that his fees for the degrees of bachelor and master of arts were defrayed by donation from the parish of St. Margaret, Westminster, £5 having been given him for the former, and £6 13s. 4d. for the latter. This favor he gratefully acknowledged in his will by leaving £50 to the poor housekeepers in that parish, having already bequeathed to the parish for charitable purposes an estate of £525 per annum, and very nearly £5000 in personal property. In 1639 he was admitted to the prebend and rectory of Cudworth in the church of Wells, and on the 13th of December in the following year he was appointed head master of Westminster School; in which occupation he labored more than half a century, and by his diligence, learning, and assiduity has become the proverbial representative of his class. In July, 1660, he was installed as prebendary of Westminster, and in the following August he became canon residentiary and treasurer of Wells. At the coronation of Charles II in 1661, he had the honor of carrying the ampulla. His benefactions were numerous and most liberal, and he was a man of great personal piety. He died April 6,1695, full of years and reputation, and was buried in Westminster Abbey. His works were principally for the use of his school, and consist for the most part either of expurgated editions of certain classics which he wished his boys to read in a harmless form, or grammatical treatises, chiefly in a metrical form. The severity of his discipline is traditional, but it does not appear to rest upon any sound authority; and, strange as it may appear, no records are preserved of him in the school over which he so long presided.” — English Cyclopedia; Hook, Eccl. Biog., 2, 320.

## Busby, Richard D.D. (2)[[@Headword:Busby, Richard D.D. (2)]]

             was born at Lutton, in Lincolnshire, Sept. 22, 1606. He was educated at Westminster School and Christ Church, Oxford. “So low were his finances that his fees for the degrees of bachelor and master of arts were defrayed by donation from the parish of St. Margaret, Westminster, £5 having been given him for the former, and £6 13s. 4d. for the latter. This favor he gratefully acknowledged in his will by leaving £50 to the poor housekeepers in that parish, having already bequeathed to the parish for charitable purposes an estate of £525 per annum, and very nearly £5000 in personal property. In 1639 he was admitted to the prebend and rectory of Cudworth in the church of Wells, and on the 13th of December in the following year he was appointed head master of Westminster School; in which occupation he labored more than half a century, and by his diligence, learning, and assiduity has become the proverbial representative of his class. In July, 1660, he was installed as prebendary of Westminster, and in the following August he became canon residentiary and treasurer of Wells. At the coronation of Charles II in 1661, he had the honor of carrying the ampulla. His benefactions were numerous and most liberal, and he was a man of great personal piety. He died April 6,1695, full of years and reputation, and was buried in Westminster Abbey. His works were principally for the use of his school, and consist for the most part either of expurgated editions of certain classics which he wished his boys to read in a harmless form, or grammatical treatises, chiefly in a metrical form. The severity of his discipline is traditional, but it does not appear to rest upon any sound authority; and, strange as it may appear, no records are preserved of him in the school over which he so long presided.” — English Cyclopedia; Hook, Eccl. Biog., 2, 320.

## Busca, Antonio[[@Headword:Busca, Antonio]]

             a Milanese painter, was born in 1625. He studied under Procaccini, and painted, in competition with that master, a picture of the Virgin, Mary Magdalene, and St. John, in the church of San Marco. He died in 1686. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Busca, Ignazio[[@Headword:Busca, Ignazio]]

             an Italian prelate, was born at :Milan in 1713. He was nuncio in the Netherlands before the insurrection of these provinces against Joseph .II. On his return to Italy he was appointed governor -of Rome; became cardinal in 1789; and obtained the confidence of Pius VI, who sent him to Milan. to negotiate with Cacault, sent from France. He failed in this :mission and returned to Rome, where he continued to perform important offices. Later he opposed the Concordat. He died in 1803. See Hoefer, Nouv. Biog. Generale, s.v.; Rose, Gen. Biog,. Diet. s.v.

## Busch (Lat. Buschius), Hans (Or Arnold)[[@Headword:Busch (Lat. Buschius), Hans (Or Arnold)]]

             a Dutch theologian, was born in 1399 (or 1400) at Zwolle, in Overyssel.. He studied theology at the monastery Windesheim, and was appointed canon in 1419 (or 1420). According to some authorities, he, also became prior of Sulten, in the diocese of Hildesheim, in Saxony. He -acquired a great renown through his indefatigable zeal, firmness, and tact, with which he reformed the monasteries in Frisia, Westphalia, and Saxony, in spite of the resistance of monks and nuns. He died in 1477 or 1479. He is the author of a chronicle of the monastery Windesheim, entitled De Viris Illustribus Ordinis sui et Monasterii Windesimensis (2d ed. by H. Roswey- dus, Antwerp, 1628) : — De Reformatione Monasteriorum Quorundam Saxonice, libri iv (reprinted in Leibnitii Scriptt. Brunsvic.ii, 476 sq., 806 sq.). Both these were -originally published at Antwerp in 1621. Trithemius .mentions other works of this writer in MS. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Schlegel, Kirchen-und Reformationsgeschichte von Nor-ddeutschland (Han-over, 1828); Klippel, in Herzog's Real- Encyklop. . v.; Lichtenberger, Encyclopedie des Sciences Religieuses, - s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Busch, Peter[[@Headword:Busch, Peter]]

             a Lutheran theologian of Germany, was born Nov. 15,1682, at Libeck. He studied at Leipsic, and, after having acted as tutor in the families of - several noblemen, he was, in 1717, appointed pastor at Ofleben, near Helmstadt. In 1721 he was called to Hanover, where he died, May 3,1744. He wrote treatises on several hymns, and composed more than sixty hymns, some of which are still in use. See Koch, Gesch. ,des deutschen Kirchenliedes, v, 562 sq. (B. P.)

## Buschbeck, Erhard Carl[[@Headword:Buschbeck, Erhard Carl]]

             a Reformed theologian of Germany, was born at Kothen, in Anhalt, in 1816. In 1845 he became preacher at the Reformed .Church in Trieste, and in 1875 also superintendent of ithe Vienna Reformed diocese. He died Dec. 29, 1882. He wrote, Biblische Geschichten fiir Schule und Haus - (Frankfort, 1855): — Preghiere pur Uso Domestico de Cristiani Evangelici Riformati (Trieste, 1858). In conalection with Steinacker, he published Verfassungsent-wurffiir die evangelische Kirche Oesterreichs, etc. (ibid. .1850). See Zuchold, Bibl. Theol. i, 208. (B. P.)

## Busching, Anton Friedrich[[@Headword:Busching, Anton Friedrich]]

             a German Protestant theologian and geographer of Germany, was born Sept. 27, 1724, at Stadthagen. He studied theology at Halle; in 1748 was called to Petersburg, as preceptor of prince Biren; in 1754 became professor of philosophy at Gottingen, but was afterwards silenced, for alleged heterodoxy; in 1759 became ordinary professor there in 1761 went to Petersburg, as director of the Protestant churches, but resigned in 1765, and went to Altona, and finally to Berlin, where he died, May 28,1773, being doctor of theology, member of consistory, and rector of the Kilnische gymnasium. He wrote, among other, works, Introductio Hist.- theol. in Epistolam Pauli ad Philippenses (Halle, 1746) : — Gedanken von der Beschaffenheit und dem Vorzuge der bibl. dogmat. Theologie vor der scholastischen (Berlin, 1758): — De Procrastinatione Baptismi apud Veteres ejusque Causis (Halle, 1747):Geschichte der evangel. Gemeinden in Russland (Altona, 1764, 1767, 2 vols.): — Geschichte der judischen Religion (Berlin, 1779): — Vitringa's Auslegung der Weissagungen des Jesaias (Halle, 1749-51). See Winer, Handbuch der theol. Lit. i, 67, 89, 147, 217, 234, 292, 631, 774, 835, 859; Furst, Bibl. Jud. i. 138; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Busee (Lat. Busceus, I. E. De Buys), Gerard[[@Headword:Busee (Lat. Busceus, I. E. De Buys), Gerard]]

             a Dutch theologian, was born about 1538. He was canon at Xanten, and distinguished himself as a preacher. He died in 1596. He wrote a Reply to Faccius Illyricus; also a catechism in Flemish. See Hoefer, Nouv. Biog, Generale, s.v.

## Busee, Johannes (Hans Buys)[[@Headword:Busee, Johannes (Hans Buys)]]

             a Dutch theologian of the Jesuit order, was born at Nimeguen in 1547, and for a long time taught theology in Mayence, where he died, May 30,1611. His principal works are, Disputatio Theologica de Jejunio: — De Descensu Chrisi ad Inferos: — Modus recte Meditandi de Rebus Divinis.

He also translated several religious works from the Italian and Spanish, and wrote some in Latin. See Hoefer, Nouv. Biog. Ge'nerale, s.v.; Rose, Gen. Biog. Diet. s.v.

## Busee, Peter[[@Headword:Busee, Peter]]

             a Dutch theologian of the Jesuit order, brother of Johannes, was born about 1540. He was professor of Hebrew at Vienna, where he died in 1587. He wrote, Opus Catechisticum, sive Summa Doctrince Christianace Petri Canistii (Cologne, 1577). See Hoefer, Nouv. Biog. Generale, s.v.

## Buseeus[[@Headword:Buseeus]]

             SEE BUSEE.

## Busenbaum, Hermann[[@Headword:Busenbaum, Hermann]]

             a Jesuit writer on moral theology of great repute in the Roman Church, born 1600, in Westphalia, and died in 1688. His Medulla Theologiae Moralis (Paris, 1669) carried out the true ultramontane theory of the pope's authority over human governments and over the lives of kings so fully that it was burnt in 1761 by order of the Parliament of Paris. It has passed through 50 editions, and is still reprinted. It was enlarged by Lacroix to 2 vols. fol. (Colossians 1758).

## Busenbaum, Hermann (2)[[@Headword:Busenbaum, Hermann (2)]]

             a Jesuit writer on moral theology of great repute in the Roman Church, born 1600, in Westphalia, and died in 1688. His Medulla Theologiae Moralis (Paris, 1669) carried out the true ultramontane theory of the pope's authority over human governments and over the lives of kings so fully that it was burnt in 1761 by order of the Parliament of Paris. It has passed through 50 editions, and is still reprinted. It was enlarged by Lacroix to 2 vols. fol. (Colossians 1758).

## Busey, Thomas H[[@Headword:Busey, Thomas H]]

             a Methodist Episcopal minister, was born in the city of Washington in 1814. He received a religious training; experienced conversion in his eighteenth year; and entered the Baltimore Conference in 1837. He died April 19, 1856. Mr. Busey was modest in manner, but strong in mind. See Minutes of Annual Conferences, 1857, p. 202.

## Busfield, John Atkinson, D.D[[@Headword:Busfield, John Atkinson, D.D]]

             an English. clergyman, was born in 1775, and educated at Clare Hall, Cambridge. He was rector of St. Michael's, Wood Street, London, and lecturer of St. Marylebone; and died in 1849. He published The Christian's Guide (1800).: -Fast Sermon (1810): — Sermons on the Duties of the Christian Religion, the Lord's Prayer, and the Great Mystery (1826, 3 vols.). See Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Bush[[@Headword:Bush]]

             (סְנֶה, seneh'; Sept. and N.T. βάτος) occurs in the account of the burning- bush, in which Jehovah manifested himself to Moses at Horeb (Exo 3:2-4; Deu 33:16; 2Es 14:1; 2Es 14:3; Mat 12:26; Act 7:30), and signifies a thorn, more particularly the bramble (q.v.). But Pococke observes that the bramble does not at all grow in these regions. Gesenius states that the Syriac and Arabic word seneh, which is the same as the Hebrew, denotes the senna, folia sennae. We know that this plant is an indigene of Arabia. Rosenmüller inclines to the opinion that the holy bush was of the hawthorn species. Prof. Robinson, in 1838, saw on the mountains of Horeb a willow and two hawthorns growing, with many shrubs, and great quantities of fragrant hyssop and thyme. What particular plant or bush seneh denotes it is difficult to say. See THORN. The professor, while resting at the ancient convent of Sinai, saw the great church. He says, “Back of the altar we were shown the chapel covering the place where the burning-bush is said to have stood, now regarded as the most holy spot in the peninsula; and as Moses put off his shoes in order to approach it, so all who now visit it must do the same. The spot is covered with silver, and the whole chapel richly carpeted. Near by they show also the well from which (as they say) Moses watered Jethro's flocks” (Researches, 1, 144). SEE BURNING-BUSH.

The Hebrew word rendered “bushes” in Job 30:4; Job 30:7, is שַׂיחִ(si'ach), and means shrubs in general, as in Gen 2:5; Gen 21:15. The only other word so rendered (נִהֲללַים, nahalolim', margin, “commendable trees”) in our version of Isa 7:19, signifies pastures.

## Bush (2)[[@Headword:Bush (2)]]

             (סְנֶה, seneh'; Sept. and N.T. βάτος) occurs in the account of the burning- bush, in which Jehovah manifested himself to Moses at Horeb (Exo 3:2-4; Deu 33:16; 2Es 14:1; 2Es 14:3; Mat 12:26; Act 7:30), and signifies a thorn, more particularly the bramble (q.v.). But Pococke observes that the bramble does not at all grow in these regions. Gesenius states that the Syriac and Arabic word seneh, which is the same as the Hebrew, denotes the senna, folia sennae. We know that this plant is an indigene of Arabia. Rosenmüller inclines to the opinion that the holy bush was of the hawthorn species. Prof. Robinson, in 1838, saw on the mountains of Horeb a willow and two hawthorns growing, with many shrubs, and great quantities of fragrant hyssop and thyme. What particular plant or bush seneh denotes it is difficult to say. See THORN. The professor, while resting at the ancient convent of Sinai, saw the great church. He says, “Back of the altar we were shown the chapel covering the place where the burning-bush is said to have stood, now regarded as the most holy spot in the peninsula; and as Moses put off his shoes in order to approach it, so all who now visit it must do the same. The spot is covered with silver, and the whole chapel richly carpeted. Near by they show also the well from which (as they say) Moses watered Jethro's flocks” (Researches, 1, 144). SEE BURNING-BUSH.

The Hebrew word rendered “bushes” in Job 30:4; Job 30:7, is שַׂיחִ(si'ach), and means shrubs in general, as in Gen 2:5; Gen 21:15. The only other word so rendered (נִהֲללַים, nahalolim', margin, “commendable trees”) in our version of Isa 7:19, signifies pastures.

## Bush (Or Bushe), Paul[[@Headword:Bush (Or Bushe), Paul]]

             an English prelate, was born in 1490, and educated at Oxford, where he graduated B.A. in 1518. He afterwards became a brother of the order called Boni Homines, and, after studying some time among the friars of St. Austin (now Wadham College), he was elected provincial of his order at Edington, in Wiltshire, and canon residentiary of Sarum. On account of his great acquisitions in learning, Henry VIII made him his chaplain, and advanced him to the newly erected see of Bristol, to which he was consecrated June 25,1542. On the accession of queen Mary he was deprived of his bishopric, and spent the remainder of his life in a private station at Bristol, where he died, Oct. 11,1559. He wrote, Notes on the Psalms (Lond. 1525): — Treatise in Praise of the Crosse: — Answer to Certain Queries concerning the Abuses of the Mass : — Dialogues between Christ and the Virgin Mary: — Carmina Diversa; and other works. See Chalmers, Biog. Dict . s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Bush, Alexander[[@Headword:Bush, Alexander]]

             a Baptist minister, was born at Lowville, Lewis Co., N. Y., Feb. 1, 1810. He united with the Church in 1827, and, after teaching for a time, pursued a course of study at Hamilton. He was ordained pastor of the Tyringham and Lee, Mass., Church, Oct. 17, 1838. He preached his last sermon July 30, 1842, and, after lingering a year or two in great physical suffering, he died June 17, 1844. See Cathcart, Baptist Encyclopaedia, p. 170,171. (J. C. S.)

## Bush, Alva, LL.D[[@Headword:Bush, Alva, LL.D]]

             a Baptist minister, was born at Busti, Chautauqua Co., N.Y., Jan. 25, 1830. He was fitted for college in Jamestown Academy, and was a graduate of Burlington University, Ia.. In November, 1859, he was ordained pastor of the Church at Strawberry Point, afterwards in Fayette, and was for a short time an instructor in Upper Iowa University. In January, 1863, he came to Osage, and established the Cedar Valley  Seminary, of which he was the principal for eighteen years. During eight of these years he was pastor of the Church in Osage, and subsequently his Sabbaths were largely devoted to work in the country districts, where he was much beloved. Decided although he was in his denominational views, we are told that "the bounds of no Church or creed could ever confine his sympathies or his activities. He belonged to all churches, and Christianity and humanity lost in his death a most efficient and unselfish worker." In the cause of higher education he took great interest, and was honored on account of that interest. He died July 1,1881. See The Chicago Standard. July 14, 1881. (J. C.S.)

## Bush, Charles Peck, D.D[[@Headword:Bush, Charles Peck, D.D]]

             a Congregational and afterwards a Presbyterian minister, was born at Brighton, N. Y., Nov. 11,1813. From 1837 to 1839 he was connected with the Yale Theological Seminary, but in the following year graduated at Union Theological Seminary. From Nov. 15, 1841, to Oct. 1, 1845, he was the ordained pastor of the Tenth Presbyterian Church, New York city. Sept. 1, 1846, he was installed pastor in Greenville, Norwich, Conn., from which he was dismissed Feb. 1,1856. To his duties as acting pastor of the New England Church in Chicago, 1856, he added those of an editor. In January, 1857, he became pastor of the Presbyterian Church in Beloit, Wis., where he remained until Oct. 1,1859. For three years he was district secretary, in New York, of the American Tract Society; from 1863 to 1871 he was district secretary of the A.B.C.F.M. at Rochester, N. Y.; subsequently held the same position in New York city, where he was also general agent until the time of his death, which occurred at Albany, Feb. 22, 1880. Among his published works are, Work for All: — Five Years in China, etc.: — Memoir of Samuel Huggins; etc. See Cong. Yearbook, 1881, p. 18; N. Y. Observer, Feb. 26, 1880.

## Bush, Charles, Jr[[@Headword:Bush, Charles, Jr]]

             a Methodist Episcopal minister, son of Rev. Charles Bush, Sr., a worthy local preacher in the M. E. Church, was born at Naples, Ontario Co., N.Y., Jan. 23, 1819. He experienced conversion about 1844; entered the Western New York Conference, and in it served the Church zealously until his death, July 22, 1874. Mr. Bush was a plain, faithful, energetic, efficient Methodist preacher. See Minutes of Annual Conferences, 1874, p. 153.

## Bush, George D.D.[[@Headword:Bush, George D.D.]]

             was born in Norwich, Vt., June 17, 1796. He entered Dartmouth College at the age of eighteen, passed through a course of theological study at Princeton, in 1824 was appointed a missionary at the West, and became settled as the pastor of a Presbyterian church at Indianapolis. He resigned this charge and came to New York in 1829. In 1831 he was elected professor of Hebrew and Oriental literature in the University of New York, and immediately entered upon a literary career which won for him the reputation of profound scholarly ability. His first published work, issued from the press of the Harpers in 1832, was a Life of Mohammed (18mo). In the same year he published a Treatise on the Millennium (reprinted, Salem, 1842, 12mo). In 1840 he began a series of Bible commentaries, which, under the title of Notes on Genesis, Exodus, etc., down to Judges, still remains an acknowledged authority (N. Y. 1840-1852, 7 vols.). In 1844 the publication of another of his works (Anastasis, or the Doctrine of the Resurrection), in which, by arguments drawn from reason and revelation, he denied the existence of a material body in a future life, raised a vigorous opposition against him. Undaunted by the fierceness of his critics, he replied to their assaults by the issue of two new works, The Resurrection of Christ, in answer to the question, “Did Christ rise with a body spiritual and celestial, or terrestrial and material?” and The Soul; an Inquiry into Scriptural Psychology (N. Y. 1845, 12mo). In these later works it was very apparent that his mind had become unsettled, and all confidence in his early beliefs had forsaken him. About this time he became enamored of the vagaries of mesmerism and animal magnetism. He at last became a Swedenborgian, and edited The New Church Repository with decided ability. He also published, in the interest of his new faith, New Church Miscellanies (N.Y. 1855, 12mo). Among his other Swedenborgian works are, Statement of Reasons; Letters to a Trinitarian; Memorabilia; Mesmer and Swedenborg (a partial defense — of Mesmerism, giving rise to a long discussion with Tayler Lewis about the “Poughkeepsie seer,” Davis, etc.); A Reply to Dr. Woods on Swedenborgianism; Priesthood and the Clergy unknown to Christianity (1857), which excited commotion among the Swedenborgians. “He was an enthusiastic scholar and a popular author. His ardent and versatile temperament led him to frequent changes of opinion; but no one ever doubted that he was conscientious in his convictions, and willing to make any sacrifice for the cause of truth. His life was the life of a scholar.” He died at Rochester, N. Y., Sept. 19, 1858.

— Men of the Time, p. 74; N. Y. Observer; Fernald, Memoirs and Reminiscences of the late Prof. G. Bush (Bost. 1860), consisting to a great extent of letters and contributions from friends of the deceased, viz., Rufus Choate, W. S. Haydon, Dr. Bellows, and others.

## Bush, George D.D. (2)[[@Headword:Bush, George D.D. (2)]]

             was born in Norwich, Vt., June 17, 1796. He entered Dartmouth College at the age of eighteen, passed through a course of theological study at Princeton, in 1824 was appointed a missionary at the West, and became settled as the pastor of a Presbyterian church at Indianapolis. He resigned this charge and came to New York in 1829. In 1831 he was elected professor of Hebrew and Oriental literature in the University of New York, and immediately entered upon a literary career which won for him the reputation of profound scholarly ability. His first published work, issued from the press of the Harpers in 1832, was a Life of Mohammed (18mo). In the same year he published a Treatise on the Millennium (reprinted, Salem, 1842, 12mo). In 1840 he began a series of Bible commentaries, which, under the title of Notes on Genesis, Exodus, etc., down to Judges, still remains an acknowledged authority (N. Y. 1840-1852, 7 vols.). In 1844 the publication of another of his works (Anastasis, or the Doctrine of the Resurrection), in which, by arguments drawn from reason and revelation, he denied the existence of a material body in a future life, raised a vigorous opposition against him. Undaunted by the fierceness of his critics, he replied to their assaults by the issue of two new works, The Resurrection of Christ, in answer to the question, “Did Christ rise with a body spiritual and celestial, or terrestrial and material?” and The Soul; an Inquiry into Scriptural Psychology (N. Y. 1845, 12mo). In these later works it was very apparent that his mind had become unsettled, and all confidence in his early beliefs had forsaken him. About this time he became enamored of the vagaries of mesmerism and animal magnetism. He at last became a Swedenborgian, and edited The New Church Repository with decided ability. He also published, in the interest of his new faith, New Church Miscellanies (N.Y. 1855, 12mo). Among his other Swedenborgian works are, Statement of Reasons; Letters to a Trinitarian; Memorabilia; Mesmer and Swedenborg (a partial defense — of Mesmerism, giving rise to a long discussion with Tayler Lewis about the “Poughkeepsie seer,” Davis, etc.); A Reply to Dr. Woods on Swedenborgianism; Priesthood and the Clergy unknown to Christianity (1857), which excited commotion among the Swedenborgians. “He was an enthusiastic scholar and a popular author. His ardent and versatile temperament led him to frequent changes of opinion; but no one ever doubted that he was conscientious in his convictions, and willing to make any sacrifice for the cause of truth. His life was the life of a scholar.” He died at Rochester, N. Y., Sept. 19, 1858.

— Men of the Time, p. 74; N. Y. Observer; Fernald, Memoirs and Reminiscences of the late Prof. G. Bush (Bost. 1860), consisting to a great extent of letters and contributions from friends of the deceased, viz., Rufus Choate, W. S. Haydon, Dr. Bellows, and others.

## Bush, Leverett, D.D[[@Headword:Bush, Leverett, D.D]]

             a minister of the Protestant Episcopal Church, was for twenty-three years rector of St. Paul's Church, Oxford, N. Y., during which time he was distinguished for his zeal and urbanity. He relinquished his charge some time before his death, which occurred at Philipsville, Alleghany Co., Nov. 26, 1856. See Amer. Quar. Church Rev. 1857, p. 143.

## Bush, Samuel[[@Headword:Bush, Samuel]]

             a Free-will Baptist minister, was born at Edgecomb, Me., April 15,1797. From 1823 to 1827 he followed the sea, and in the latter year moved to Montville, Me. In 1835 he was converted, and in 1839 was licensed to preach by the Edgecomb Quarterly Meeting, and subsequently ordained in the Whitefield Church. He performed a large amount of evangelical labor in Clinton, Smithfield, Stark, Mercer, Belgrave, and other places in Maine, and was honored by his Master in his work. He died in Edgecomb, May 30,1875. See Morning Star, Feb.: 23, 1876. (J. C. S.)

## Bush, Samuel Webster[[@Headword:Bush, Samuel Webster]]

             a Presbyterian minister, was born in Virginia, July 10,1806. He was brought up' in Albany, as a member of the First Church, and with the  advantages of the academy there. He read law at Lenox, Mass., and edited a newspaper; but some time after his admission to the bar he returned to the ministry, and he pursued theological study at Auburn Seminary, passing through the full course, 1836-39. He exercised his ministry at Binghamton five years, Skaneateles seven years, Norwich four years, Cooperstown seven years, and filled the chaplaincy of the Binghamton Inebriate Asylum for ten years, until his death, March 21, 1877. His appearance and manners as a gentleman, his good understanding and intelligence, his sincerity, his unfailing devotion to his calling, introduced him into cultured congregations, and made him acceptable and useful. See Presbyterianism in Central N. Y. p. 477; Gen. Cat. of Auburn Sem. 1883, p. 264.

## Bushby, Christopher C[[@Headword:Bushby, Christopher C]]

             a Methodist Episcopal minister, was born in Yorkshire, England, Jan. 1, 1839. He emigrated with his parents to Lafayette County, Wis., at the age of three; experienced religion in 1861; and in 1863 entered the West Wisconsin Conference. Subsequently he was transferred to the Rock River Conference. He died Nov. 18, 1876. Mr. Bushby manifested in his life geniality without rudeness, self-assertion without vanity, positiveness without dogmatism, and piety without cant. See Minutes of Annual Conferences, 1877, p. 138.

## Bushel[[@Headword:Bushel]]

             is used in the Auth. Vers. to express the Greek μόδιος, Latin modius, a Roman measure for dry articles, equal to one sixth of the Attic medimnus (see Smith's Dict. of Class. Antiq. s.v. Modius), and containing 1 gall. 7,8576 pints, or nearly one peck English measure (Mat 5:15; Mar 4:21; Luk 11:33). SEE MEASURE.

## Bushel (2)[[@Headword:Bushel (2)]]

             is used in the Auth. Vers. to express the Greek μόδιος, Latin modius, a Roman measure for dry articles, equal to one sixth of the Attic medimnus (see Smith's Dict. of Class. Antiq. s.v. Modius), and containing 1 gall. 7,8576 pints, or nearly one peck English measure (Mat 5:15; Mar 4:21; Luk 11:33). SEE MEASURE.

## Bushell, Robert[[@Headword:Bushell, Robert]]

             an English Methodist minister, was born. at Chipping Norton, April 30, 1827. His parents were Wesleyans; and he had a godly training. As a Methodist Sunday-school scholar, he was noted for punctuality, regularity, and diligence-habits which never left him. At the age of thirteen a severe illness brought him near to death, and the effects of it made breathing difficult ever after. 'He gave his heart to God as a lad, soon after his recovery, and joined the Methodist Society. In 1848 he came to London, and became a local preacher under the Rev. Dr. Beaumont. In 1849, when three ministers were unjustly expelled from the Methodist Conference, Mr. Bushell joined himself to the Reformers, who adhered to the expelled ministers. In 1851 he became the minister of the Society of Methodist Reformers at Wisbeach, and remained there for seven happy and prosperous years. He afterwards travelled for five years each in two of the London circuits, and four years in Sheffield. No less than twelve hundred members were added to those three societies during his ministry. In 1869  he was appointed connectional secretary of the United Methodists (the union having taken place in 1857), and, filling that office for two years, the conference in 1871 unanimously elected him general missionary secretary, which position he filled with marked ability till 1881, when, through excessive labors and journeys on behalf of missions, his health gave way, and he was obliged to resign his office. He died in peace at Sheffield, Nov. 22, 1881. He was in labors most abundant.

## Bushnell, Albert, D.D[[@Headword:Bushnell, Albert, D.D]]

             a Presbyterian minister, was born at Rome, N. Y., Feb. 9,1818. Having received a preparatory education, he entered, in 1840, Lane Theological Seminary, from which he regularly graduated. His enthusiasm for missions, especially to Africa, showed itself in the seminary, and he constructed a map of the "Dark Continent," with which he visited the churches in Southern Ohio, thrilling his hearers with his missionary appeals. On Nov. 5,1843, he was licensed to preach, and ordained by the Presbytery of Cincinnati as a missionary to Africa. He and a fellow-graduate, John Milton Campbell, sailed for Africa, on Jan. 1, 1844. When near the end of their voyage they were both prostrated by the coast fever. On March 18 Campbell died, and was buried at Cape Palmas, but Bushnell was spared to be for thirty-six years the apostle of the Gaboonregion. He was in some sense the father, and in every sense the hero, of Presbyterian missions in Africa. His visit to this country, and his appeals to the General Assembly in 1879 for a reinforcement of the mission, called forth expressions from that body of the high appreciation in which he and his work were held. On his return, he tarried three weeks at Madeira. But his heart was fixed on his beloved Africa, and he proceeded on his voyage, and in less than two weeks died, in sight of land, and was buried at Sierra Leone, Dec. 2, 1879. See N.Y. Presbyterian, Jan. 14,1880. (W. P. S.)

## Bushnell, Calvin[[@Headword:Bushnell, Calvin]]

             a Presbyterian minister, was born at Saybrook, Conn., in 1781. He graduated at Williams College, Mass., in 1809; studied theology under Dr. David Porter; was licensed by the Oneida Presbytery in 1812; labored as a domestic missionary in Western New York for nearly twenty years, and after 1835 in the West. He died at Lisbon, Ill., May 15,1864. See Wilson, Presb. Hist. Almanac, 1865, p. 159.

## Bushnell, Harvey[[@Headword:Bushnell, Harvey]]

             a Congregational minister, was born at Saybrook, Conn., March 25,1794. He studied theology with Rev. Dr. N. W. Taylor of New Haven, and others; was ordained pastor of the Second Church in Plymouth (South), Mass., Nov. 21,1821, from which charge he was dismissed June 30, 1823; from 1824 to 1834 he was pastor in West Avon, Conn.; from January, 1835, to April, 1838, he was acting pastor in Hamburg Church, now Lyme First; then, until 1834, held the same position in the Union Congregational Church in Sullivan, N. Y. Subsequently he resided, without charge, in Old Saybrook, Fairhaven, and Winsted, Conn. He died at Saybrook, March 14, 1879. See Cong. Yearbook, 1880, p. 13.

## Bushnell, Horace, D.D., LL.D[[@Headword:Bushnell, Horace, D.D., LL.D]]

             a distinguished Congregational minister, was born at Litchfield, Conn., April 14, 1802, and graduated from Yale College in 1827. After spending one year in the office of the New York Journal of Commerce, he studied law, and was at the same time tutor in Yale. College from 1829 to 1831. He passed two years in the Yale Divinity School, and was ordained pastor of the North Church, Hartford, May 22,1833. This was his only settlement, and continued until 1859, when he was dismissed. He died at Hartford, Feb. 17,1876. During his ministry he became eminent not only for his ability as a preacher and a theologian, but also as a writer. Among the numerous productions of his pen were the following: Christian Nurture (1847; enlarged, 1860) : — God in Christ (1849): -Christ in Theology (1851): — Sermons for the. New Life (1858): — Nature and the Supernatural (eod.):Work and Play (1864) : — Christ .and his Salvation (eod.): — The Vicarious Sacrifice (1865): — Moral Use of Dark Things (1868): — Woman Suffrage (1869):Sermons on Living Subjects (1872): — Forgiveness and Law (1874). Dr. Bushnell occupies a position quite unique among American divines. By some of the leaders of his denomination he was regarded, at times, as being loose and' heterodox in his views, and they refused to affiliate with him. As, however, his life passed away, he became more and more the object of sincere interest and Christian sympathy among all who came within the range of his influence. On account of the rare purity of his style, the elevation of his sentiments, and his remarkable knowledge of the windings and intricacies of human nature, he has made for himself a place of the highest rank. among American writers. Whatever difference of opinion there may be about his  peculiar theological views, there can be none about his intellectual ability, the charm of his conversational powers, and his wonderful gift as a writer. See Memoirs of H. Bushnell (N. Y. 1880); Cong. Quarterly, xix, 411; Allibone, Diet.. of Brit. and Amer. Authors, s.v. (J. C. S.)

## Bushnell, Jackson Jones[[@Headword:Bushnell, Jackson Jones]]

             a Congregational minister, was born in Old Saybrook, Conn., Feb. 19,1815. He graduated from Yale College in 1841, and entered Andover Theological Seminary in December, 1841; but, after a few months there, became a tutor in Western Reserve College, Ohio. After a tutorship of two years, during the latter of which he was licensed to preach, he was appointed financial agent of the college, and served in that relation, and as an agent of the Western College Society, until April, 1848. He was then appointed professor of mathematics and natural philosophy in Beloit College, Wis., and entered on his office as the pioneer instructor of the new institution. In 1858 he resigned, and devoted himself to business in Beloit; but in 1863 was reappointed, and continued in office until his death, March 8, 1873. See. Obituary Record of Yale College, 1873.

## Bushnell, Jedediah[[@Headword:Bushnell, Jedediah]]

             a Congregational minister, was born in Saybrook, Conn., Nov. 26, 1769. At the age of sixteen he was apprenticed to a shoemaker, and at twenty- one established himself in the business. Two years after, he was converted. After a preliminary course of study, he entered Williams College, from, which he graduated in 1797. During his collegiate career he taught school. He studied theology under the Rev. Mr. Judson of Sheffield, Mass.; and, after receiving license to preach, he labored successfully in various places. He next entered the service of the Connecticut Missionary Society, laboring especially in Western New York and in Western Vermont during the first five years. On May 25, 1803, he was installed pastor in Cornwall, Vt. During his ministry in this place, which covered the period of thirty- three years, his church enjoyed fourteen revivals of religion. On May 25, 1836, he resigned his pastorate. For seven years he was employed in ministering to the neighboring churches. Ire 1843 he was disabled by an affection of the throat. He died May 25,1836. He was one of the founders of the Vermont Missionary Society, and one of its Committee of Missions. For a considerable time he was a trustee of Middlebury College. . He was one of the editors of a monthly magazine published in Middlebury, Vt., for  several years, by the General Convention. This periodical was called The Adviser. See Sprague, Annals of the Amer. Pulpit, ii, 422.

## Bushnell, Samuel[[@Headword:Bushnell, Samuel]]

             a Methodist Episcopal minister, was born in Massachusetts, Nov. 28, 1782. He was converted when about sixteen, and in 1810 entered the New. York Conference, wherein he labored to the close of his life, Aug. 24,1824. Mr. Bushnell was sound in mind, calm in temperament, prudent in business, deep in piety, and strong in faith. (See Minutes of Annual Conferences, 1825, p. 476; Methodist Magazine, vii, 408.

## Bushnell, Wells[[@Headword:Bushnell, Wells]]

             a Presbyterian minister, was: born in Hartford, Conn., April, 1799. He graduated from Jefferson College in 1823, and was two years a student in Princeton Theological Seminary. He was licensed by the Presbytery of New Brunswick in 1825. In 1826 he became a member of the Presbytery of Erie.. He was pastor at Meadville, Pa., from 1826 to 1833, when, at his own request, the relation was dissolved,. that he might go as a missionary to the Indians in the West. After spending one year there, ill-health compelled him to return East. For a time he supplied the First Presbyterian Church in Louisville, Ky. He then accepted a call to the congregation at Greensburg, Ind.,. in connection with one at Shelbyville, in the same state. After laboring here a year and a half, his health failed, and he returned to New Albany.. Soon after this he went to Pittsburgh, Pa., for the purpose of rest and recruiting his health. While there he accepted an invitation to supply the churches of Gravel Run and Cambridge. In 1836 he went from the Presbytery of Erie to that of Indianapolis, and in 1838 was received again into the Presbytery of Erie. In April, 1839, he was dismissed to the Presbytery of Beaver, having accepted a call to the Church of New Castle, Pa. Here he labored fifteen and a half years with success. At this time he became dissatisfied with the position of the Church on the question of slavery; he accordingly severed his connection with the Beaver Presbytery, and united with the "Free Presbyterian Church." He then ministered to the congregations of Mount Jackson and New Bedford. He died at the former place, July 16, 1863. He was a successful minister; as a Christian, was esteemed sincere and zealous. See Hist. of the Presbytery of Erie.

## Bushnell, William[[@Headword:Bushnell, William]]

             a Congregational minister, was born at Saybrook (now brookcow rook), Conn., April 14, 1801. After obtaining preliminary education at Kimball Union Academy, Meriden, N. H., he graduated from Yale College in 1828, and from the Theological Seminary in 1832. From Aug. 8, 1832, until April 8, 1835, he served the Church in North Killingly, now East Putnam, Conn. From October, 1835, until June, 1836, he was pastor in Whippany, N. J. From January 1838, to May, 1843, he preached in Beverly, Mass.; and from May, 1843, until December, 1846, he labored in Newton. During the succeeding eight years he was secretary of the American Seamen's Friend Society. In 1858 he received the degree of M.D. from Pennsylvania University, and practiced medicine until death, which occurred in East Boston, April 28, 1879. See Cong. Year-book, 1880, p. 14; Obituary Record of Yale College, 1879.

## Businck, Louis[[@Headword:Businck, Louis]]

             a German wood engraver, lived at Minden about 1630. The following are some of his best prints: St. Peter Holding the Keys; St. John and St. Matthew; Judith with the Head of Holofernes; A Holy Family. See Spooner, Biog. Hist. of the Fine Arts, S. V.

## Buskagrius, Johannes Petri[[@Headword:Buskagrius, Johannes Petri]]

             a Swedish scholar, was in 1661 professor of Oriental languages at Upsala, where he died in 1692. He wrote Disp. de Natura Masorce (Upsala, 1651): — Disp. de Usu et Necessitate Orientalium Linguarum (1654): — De Deorum Gentilium Origine et Cultu (1655). See Steinschneider, Bibliogr. Handbuch, p. 28; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Buskins[[@Headword:Buskins]]

             (caligce; anciently called campagi), are -stockings of precious stuff-satin, cloth of gold, or silk embroidered-worn by bishops when celebrating, being the first vestment assumed; also by kings at their coronation, and on other solemn occasions. Anciently their use was confined to the bishop of Rome, but by the 9th century they were generally worn by all bishops. The buskins used at the coronation of king James II were made of cloth of tissue. Those  belonging to bishop Waynflete, the founder of St. Mary Magdalen College, Oxford, are preserved in the library of that society.

## Busmann, Johann Eberhard[[@Headword:Busmann, Johann Eberhard]]

             a Lutheran theologian of Germany, was born Feb. 26,1644, at Verden. He studied at Wittenberg and Helmstadt; was in 1678 licentiate, and in 1684 doctor and professor of theology; and in 1685 general superintendent at Helmstadt, where he died, May 18,1692. He wrote, Disputationes de Fide Salvifica seu Justificante: — De Scheol Hebraeorum:De Antiquis Hebrceorum Literis ab Esra in Assyriacas Mautatis : — De Apostasia Luciferi cum Angelis Suis. See .Pippingii Memorice Theologorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibliogr. Handbuch, p. 28; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Bussell, Joseph[[@Headword:Bussell, Joseph]]

             an English Baptist minister, was born in Ross, Herefordshire, in 1815. He united with he Church in 1831, and began, while young, the work of village preaching; Having pursued a course of study in Bristol College, he became pastor of a Church in Modbury, in the south of Devon, and remained there about eleven years. His health failing, he returned to his native place, where he engaged in business with his brother, preaching as opportunity presented. He died Dec. 28,1865. See (Lond.) Baptist Hand-book, 1867, p. 13. (J. C. S.)

## Bussero, Giuseppe Luigi[[@Headword:Bussero, Giuseppe Luigi]]

             an Italian theologian of the Carmelite order, was born at Milan in 1659, and died at Cremona in 1724, leaving Discorsi Sacri (Modena, 1693),: — Lector Biblicus (Cremona, 1725; vol. i -only was published posthumously). See Hoefer, Nouv. Biog. Generale, s.v.

## Bussey, Amos[[@Headword:Bussey, Amos]]

             a Methodist Episcopal minister, was born in Trumbull County, O., Nov. 20, 1806. He experienced religion; in 1833 was licensed to preach, and admitted into the Erie Conference. In 1837 he was transferred to the Indiana Conference; by its division, in 1852, he became a member of the South-eastern Indiana Conference; and in 1856 joined the Iowa Conference. In 1860 he became superannuated, and retired to Oskaloosa, where he remained to the close of his life, Jan. 18, 1865. Mr. Bussey was a  faithful, laborious, able preacher; a tried friend, prudent counsellor, earnest Christian, and stanch Methodist. See Minutes of Annual Conferences, 1865, p. 218.

## Bussey, Thomas H[[@Headword:Bussey, Thomas H]]

             a Methodist Episcopal minister, was born in Washington, D. C., 1814, and piously educated. In 1837 he entered the itinerant ministry in the Baltimore Conference, in which he continued until the year of his death, filling a number of the most important circuits and stations. He died in Washington, April 19, 1856. He was a man of earnest and courageous nature, a zealous, faithful, and successful preacher. — Minutes of Conferences, 6, 202.

## Bussey, Thomas H (2)[[@Headword:Bussey, Thomas H (2)]]

             a Methodist Episcopal minister, was born in Washington, D. C., 1814, and piously educated. In 1837 he entered the itinerant ministry in the Baltimore Conference, in which he continued until the year of his death, filling a number of the most important circuits and stations. He died in Washington, April 19, 1856. He was a man of earnest and courageous nature, a zealous, faithful, and successful preacher. — Minutes of Conferences, 6, 202.

## Bussolari, Giacomo Del[[@Headword:Bussolari, Giacomo Del]]

             an Italian preacher, was born in Pavia about the beginning of the 14th century. He early joined the Augustine order, and was sent to preach in Pavia in 1356, where he so severely inveighed against the prevailing vices of the city as to array against himself the hostility of the ruling family of Beccaria. He defended himself by force of arms for a while, but was finally overcome, and died in 1359 of injury by reason of imprisonment. See Hoefer, Nouv. Biog. Generale, s.v.

## Bussus, Matteo[[@Headword:Bussus, Matteo]]

             SEE BOSSIO.

## Bustamante (De La Camara), Juan[[@Headword:Bustamante (De La Camara), Juan]]

             a Spanish theologian and naturalist, a native of Alcala de Henares, lived in the first half of the 16th century. He studied in his native village, and then taught medicine and philosophy. He is known by a work entitled De Reptilibus vere Animantibus Sacrce Scripturce (Alcala, 1595, 2 vols. 4to; Lyons, 1620, 8vo). See Hoefer, Nouv. Biog. Generale, s.v.

## Bustamante, Bartollomeo Di[[@Headword:Bustamante, Bartollomeo Di]]

             a Spanish theologian, was born at Lima, in Peru, in the 16th century. He was a Franciscan, and the author of a work entitled, Tratado de las Primicias del Piru en Santidad y Lettras. See Biog. Universelle, vi, 378.

## Bustami[[@Headword:Bustami]]

             was a Mohammedan mystic in the 9th century of our era, who taught that the recognition of our personal existence was idolatry. He was a pantheist, and held that man is absorbed in God; and when he worships God he worships himself. See Gardner, Faiths of the World, s.v.

## Bustard, John[[@Headword:Bustard, John]]

             an English Wesleyan minister, was born at Sheffield, May 15, 1783. He was converted at the age of eighteen; was received into the travelling  connection of preachers in 1807; retired to Sherborne in 1842; and died at Yeovil, Jan. 14, 1868. Bustard wrote biographies of Joseph (in verse), of Mary Ann Bustard, of Mildred, the Thanet Sunday-school teacher, of Lean, a young miner, of Miss H. M. Bingham and Mr. J. Bingham (1832, 12mo); revised and abridged Pierce's Sinner Impleaded in His Own Court, with a memoir of the author (1832, 16mo), and a volume of original poems-Scripture Themes in Rills and Streams (Bath, 12mo). See Minutes of the British Conference, 1868, p. 19; Osborne, Meth. Bibliog. p. 78, 215.

## Busto (Lat. Bustius), Bernarpino[[@Headword:Busto (Lat. Bustius), Bernarpino]]

             an Italian preacher and theologian, belonged to the Franciscan order. He was a speaker of talent, and assisted in establishing the festival of the Holy Name of Jesus. He also wrote on this subject to pope Innocent VIII. He died about 1480. His complete works, among which are his sermons, were published under the title, Mariiale, etc. (Milan, 1494; Strasburg, 1498, 1502; Brescia, 1588; Cologne, 1607). See Hoefer, Nouv. Biog. Generale, s.v.

## Buston (Or Busten), Thomas Stephen[[@Headword:Buston (Or Busten), Thomas Stephen]]

             an English missionary, was born in the county of Salisbury in 1549. After having studied at Rome, he became a Jesuit, and was sent into the East Indies, where he became rector of a college in the island of Salcet, where he remained forty years. He died at Goa in 1619, leaving in Portuguese some linguistic works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Bustos (Y Viana), Luiz F[[@Headword:Bustos (Y Viana), Luiz F]]

             a Spanish writer, was born at Granada in 1690. He was made, in 1756, by king Ferdinand VI., historiographer of the new discoveries in Granada. He has been called, by some Spanish writer, the Coryphaeus of Spanish literature, and the prince of ecclesiastical historians." Among his works are, A Dissertation on the Arrival of St. Janes the Great in Spain: — A Catalogue of all the Bishops, Religious Orders, Great Colleges, Inquisitors General, and Grandees of Spain: — Dissertations on the Authenticity of St. Veronica of Jaen : — A Dissertation on the Spanish Liturgy : — A Critique on almost every Ecclesiastical Author; etc.

## Bustum[[@Headword:Bustum]]

             was a place appointed for burning the bodies of the dead among the ancient Romans. The Bustum was in the immediate neighborhood of the place of sepulture, that when the body was consumed the ashes might be interred. SEE CREMATION.

## Busum (Or Suman)[[@Headword:Busum (Or Suman)]]

             (sacredness) is the native name used by the Ashantees and Fantees for the deities worshipped by the negroes, commonly called fetiches (q.v.),

## Busy-body[[@Headword:Busy-body]]

             (περίεργος, officious, 1Ti 5:13; “curious,” Act 19:19; περιεργάζομαι, to be over-busy, 2Th 3:11; ἀλλοτριεπίσκοπος, interfering in other people's concerns, 1Pe 4:15), a person of meddlesome habits, emphatically condemned in the above texts of the N.T. as being akin to the tattler and scandalmonger.

## Busy-body (2)[[@Headword:Busy-body (2)]]

             (περίεργος, officious, 1Ti 5:13; “curious,” Act 19:19; περιεργάζομαι, to be over-busy, 2Th 3:11; ἀλλοτριεπίσκοπος, interfering in other people's concerns, 1Pe 4:15), a person of meddlesome habits, emphatically condemned in the above texts of the N.T. as being akin to the tattler and scandalmonger.

## Butcher, Henry William[[@Headword:Butcher, Henry William]]

             an English Congregational minister, was born in London, Aug. 22, 1833, of Wesleyan parents. He received a careful religious training, and early gave himself to the worship and service of God. In 1853 he entered Cheshunt College, and in 1857 became pastor at Long Buckby, Northamptonshire, whence, in 1863, he removed to Margate, where the chief work of his life was done. Here he died, June 5,1878. Mr. Butcher had great public spirit, and manifested his zeal in the discussion of political, ecclesiastical, educational, and moral questions. See (Lond.) Cong. Year- book, 1879, p. 305.

## Butcher, John[[@Headword:Butcher, John]]

             an English minister of the Society of Friends, was born in the city of London in July, 1666. Early in life, under the careful instruction of his pious parents, he was brought to the knowledge of the truth; and, when he was but fifteen years of age, began to testify in public of the grace of the Lord Jesus. Gradually he grew to be an able minister, "not of the letter, but of the Spirit." After being approved as a servant of the Master to whom he devoted the remainder of his life, he itinerated much as a preacher in many parts of England. He was everywhere a promoter of peace and concord, and it was his special delight to heal breaches and reconcile differences among brethren. He died near Edmonton, Middlesex, Sept. 16, 1721. See Piety Promoted, ii, 352, 353. (J. C. S.)

## Butcher, Thomas. Benjamin[[@Headword:Butcher, Thomas. Benjamin]]

             an English Congregational minister, was born at Wandsworth, Surrey, in 1790. He was converted at the age of fifteen. In 1840 he was chosen  deacon. His first and only charge was Northfleet, where he labored fifty years. He died July 6, 1858. Mr. Butcher was distinguished for great - benevolence, disinterestedness, and zeal. See (Lond.) Cong. Year-book, 1859, p. 192.

## Butcher, William Colman[[@Headword:Butcher, William Colman]]

             a Methodist Episcopal minister, was born at Mechanicsville, N. Y., Oct. 0, 1841. He received a careful religious training; was a thoughtful, studious young man; graduated at the law university in Albany in 1864; soon afterwards was converted, and in 1869 entered the Troy Conference. In its active ranks he labored to the time of his decease, Dec. 14, 1874. Mr. Butcher was the possessor of an excellent spirit, a clear judgment, a well- disciplined mind, ready utterance, and was habitually studious. See Minutes of Annual Conferences, 1875, p. 65.

## Buth[[@Headword:Buth]]

             is the title of an individual who runs furiously on certain days of the year through the city of Lassa, in Thibet, killing recklessly all whom he meets, in honor of the goddess Manipa, who is said to take special delight in the shedding of blood.

## Buthos Or Bythos[[@Headword:Buthos Or Bythos]]

             (Βύθος, the abyss) was the primal essence, among the Valentinian Gnostics, where the spirit is lost in contemplation. According to this system all existence has its ground in the self-limitation of the Buthos, which has in it a fulness of divine life that flows out in the complete series of ceons (q.v.). -Gardner, Faiths of the World, s.v. SEE GNOSTICS.

## Butini, Dominique[[@Headword:Butini, Dominique]]

             a Swiss preacher, was born at Geneva in 1677, and died in 1728. He was librarian in 1709, and published Theses et Universa Philosophia (Geneva, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Butini, Gabriel[[@Headword:Butini, Gabriel]]

             a Swiss ascetic theologian and poet, lived in the middle of the 17th century. Having been a village pastor in 1629, he obtained the office of curate of Geneva in 1689. He wrote, Carmina in Miraculosam et Felicem  Liberationem a Deo Optimo Maximo Urbi Genevce Missam anno 1602: — In Obitam Jacobi Godefiedi Carmen Epicedium (1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Butini, Pierre[[@Headword:Butini, Pierre]]

             a Swiss theologian and preacher, was born Feb. 8,1678. Having been admitted to the priestly office in 1698, he was called to preach at Leipsic, where he remained three years. ' He refused a call to the Church in London, and contented himself with the office of preacher in Geneva, where he died in 1706. He wrote, Histoire de la Vie de Jesus -Christ (Geneva, 1710): — Sermons sur Divers Textes de l'criture Sainte (1708, 1736). See Hoefer, Nouv. Biog. Generale, s.v.

## Butinone, Bernardo[[@Headword:Butinone, Bernardo]]

             an Italian painter, a native of Travillo, was the companion and friend of Bernardino. In the Church of San Pietro, in Gessato, there are several pictures by Butinone, executed about 1484. He died in 1520.

## Butland, Benjamin Charles[[@Headword:Butland, Benjamin Charles]]

             an English Congregational minister, was born in 1838. He learned the printer's trade in London in the rooms of the Religious Tract Society. Having become interested in the work of foreign missions, he studied in the missionary institution at Bedford, and afterwards at New College, London. He was then ordained in connection with the Colonial Missionary Society, and set out immediately afterwards for New Zealand. He spent three years at Thames Settlement, after which he returned to England. He was then invited to the pastorate of the Church at Leyland, in Lancashire. His zeal for missionary labors, however, led him to remove to Jamaica in September, 1875. For three years he gave himself to the laborious duties of the pastorate of Four Paths and Brixton Hill. In February, 1879, he accepted the pastorate at Kingston, Jamaica, where he died, June 3, 1880. See (Lond.) Cong. Year-book, 1881, p. 360.

## Butler[[@Headword:Butler]]

             an honorable officer in the household of Pharaoh, king of Egypt (Gen 40:1; Gen 40:13). The original word מִשְׁקֶה, mashkeh', properly signifies cup-bearer, as it is elsewhere translated (1Ki 10:5; 2Ch 9:4). The Sept. renders it ἀρχιοινόχοος, “chief wine-pourer,” implying him who had the charge of the rest, which, as appears from 2Ch 9:2, is the true meaning. It was his duty to fill and bear the cup or drinking- vessel to the king. Nehemiah was cup-bearer (q.v.) to King Artaxerxes (Neh 1:11; Neh 2:1). SEE BANQUET.

## Butler (2)[[@Headword:Butler (2)]]

             an honorable officer in the household of Pharaoh, king of Egypt (Gen 40:1; Gen 40:13). The original word מִשְׁקֶה, mashkeh', properly signifies cup-bearer, as it is elsewhere translated (1Ki 10:5; 2Ch 9:4). The Sept. renders it ἀρχιοινόχοος, “chief wine-pourer,” implying him who had the charge of the rest, which, as appears from 2Ch 9:2, is the true meaning. It was his duty to fill and bear the cup or drinking- vessel to the king. Nehemiah was cup-bearer (q.v.) to King Artaxerxes (Neh 1:11; Neh 2:1). SEE BANQUET.

## Butler, Alban[[@Headword:Butler, Alban]]

             a Romanist writer, born in 1710, and educated at Douai, where he early attained in succession to the offices of professor of philosophy and theology. Returning to England, he was appointed to a mission in Staffordshire, where he commenced The Lives of the Saints, which was completed during his subsequent sojourn at Paris, and there published (1745, 5 vols. 4to). In 1779 or 1780, an edition in 12 vols. 8vo, was published at Dublin; and in 1799,1800, another edition, by Charles Butler, his nephew, appeared at Edinburgh. An edition appeared at Derby in 1843, in 12 vols. 12mo, and an American edition in 1846 (New York, 12 vols. in four, 8vo). He died May 15, 1773.

## Butler, Alban (2)[[@Headword:Butler, Alban (2)]]

             a Romanist writer, born in 1710, and educated at Douai, where he early attained in succession to the offices of professor of philosophy and theology. Returning to England, he was appointed to a mission in Staffordshire, where he commenced The Lives of the Saints, which was completed during his subsequent sojourn at Paris, and there published (1745, 5 vols. 4to). In 1779 or 1780, an edition in 12 vols. 8vo, was published at Dublin; and in 1799,1800, another edition, by Charles Butler, his nephew, appeared at Edinburgh. An edition appeared at Derby in 1843, in 12 vols. 12mo, and an American edition in 1846 (New York, 12 vols. in four, 8vo). He died May 15, 1773.

## Butler, Augustus Matthew[[@Headword:Butler, Augustus Matthew]]

             an English Congregational minister, was born at Leicester, March 5, 1837. He was converted in early life, and joined the Church in 1858. In 1861 he became evangelist to the Leicestershire Congregational Union, and five years later removed to Stowupland as an evangelist to the Suffolk Union.  He accepted an invitation to the pastorate at Reddings, Derbyshire, in 1869, and there died, Jan. 18, 1875. See (Lond.) Cong. Year- book, 1876, p. 319.

## Butler, Calvin[[@Headword:Butler, Calvin]]

             a Presbyterian minister, was born at Jericho, Vt., May 23, 1797. He graduated at Middlebury College in 1824, and at Andover Theological Seminary in 1827; was ordained by Londonderry Presbytery in 1827; labored first at Princeton, Ind., then at Evansville; went next to Washington, Ind., where he preached till the fall of 1838. He then removed to Booneville, and preached to two churches until 1849, when he came to Marine, Madison Co., Ill., and joined Alton Presbytery. He died Nov. 2, 1854. See Norton, Hist. of the Presb. Church in Illinois; Gen. Cat. of Andover Sem. 1870, p. 74.

## Butler, Charles[[@Headword:Butler, Charles]]

             a Romanist writer, was born in London 1750, educated at Douai, and practiced law in London for many years. Besides writing and editing a number of law books, he wrote Horae Biblicoe (2 vols. 8vo), containing an account of the literary history of the Old and New Testament, and of the sacred books of the Mohammedans, Hindoos, Chinese, Parsees, etc. It has gone through many editions. After 1806 his pen was largely employed on subjects regarding his own Church, which are collected in his general works. Among them are lives of Bossuet, of Fenelon, of Abbe de Rance, abbot of La Trappe; of St. Vincent de Paul, of Erasmus, of Grotius, of Henrie Marie de Boudon, of Thomas à Kempis, of the Chancellor L'Hopital, etc., and of his own uncle, the Rev. Alban Butler, author of Lives of the Saints, a work which Mr. Butler himself continued. He was a strenuous advocate of Roman Catholic emancipation, and much of the progress of that measure is to be attributed to his Historical Memoirs of the English, Irish, and Scottish Catholics (1819). Hitherto he had abstained from controversy, but the appearance of Dr. Southey's Book of the Church engaged him in a series of letters to that writer, and afterward in two replies to Bishop Blomfield (q.v.) of Chester and to the Rev. George Townsend, Book of the R. C. Church (Lond. 1826, 8vo); Vindication of the Book of the R. C. Church (Lond. 1826, 8vo). His principal writings are gathered in five vols. 8vo (Lond. 1817). As he takes the Gallican stand-point throughout, his arguments for Romanism are held in no great repute among Roman theologians. He died June 2, 1832.

## Butler, Charles (2)[[@Headword:Butler, Charles (2)]]

             a Romanist writer, was born in London 1750, educated at Douai, and practiced law in London for many years. Besides writing and editing a number of law books, he wrote Horae Biblicoe (2 vols. 8vo), containing an account of the literary history of the Old and New Testament, and of the sacred books of the Mohammedans, Hindoos, Chinese, Parsees, etc. It has gone through many editions. After 1806 his pen was largely employed on subjects regarding his own Church, which are collected in his general works. Among them are lives of Bossuet, of Fenelon, of Abbe de Rance, abbot of La Trappe; of St. Vincent de Paul, of Erasmus, of Grotius, of Henrie Marie de Boudon, of Thomas à Kempis, of the Chancellor L'Hopital, etc., and of his own uncle, the Rev. Alban Butler, author of Lives of the Saints, a work which Mr. Butler himself continued. He was a strenuous advocate of Roman Catholic emancipation, and much of the progress of that measure is to be attributed to his Historical Memoirs of the English, Irish, and Scottish Catholics (1819). Hitherto he had abstained from controversy, but the appearance of Dr. Southey's Book of the Church engaged him in a series of letters to that writer, and afterward in two replies to Bishop Blomfield (q.v.) of Chester and to the Rev. George Townsend, Book of the R. C. Church (Lond. 1826, 8vo); Vindication of the Book of the R. C. Church (Lond. 1826, 8vo). His principal writings are gathered in five vols. 8vo (Lond. 1817). As he takes the Gallican stand-point throughout, his arguments for Romanism are held in no great repute among Roman theologians. He died June 2, 1832.

## Butler, Charles F[[@Headword:Butler, Charles F]]

             a Presbyterian minister, was born at New Hartford, Conn., Jan. 21,1790. He graduated from Yale College in 1816. After leaving college he taught for two years at Bedford Academy, Bedford, N.Y. In 1819 he was licensed by the Congregational Association of Fairfield County, Conn. He labored at South Salem, Westchester Co., N. Y., until 1828, after which he was pastor in Greenwich, Conn., for ten years. After he had been in the ministry about three years he severed his connection with the Congregational Association, and joined the Rock River Presbytery. He died in 1866. See Wilson, Presb. Hist. Almanac, 1867, p. 286.

## Butler, Clark Spencer[[@Headword:Butler, Clark Spencer]]

             a Baptist minister, was born in Montgomery County, ;N. C., April 4, 1825. When about five years old he moved with his parents to Carroll County, Tenn., where he spent the most of his life. .He was a soldier in the Mexican war. In 1847 he united with the Church, was ordained in April, 1853, and for nearly twenty years was a faithful and laborious minister. Being a farmer and poor, he :had to labor hard for a support, the churches which he served rendering him but little pecuniary aid. He died Oct. 6, 1872. See Borum, Sketches of Tenn. Ministers, p. 56, 58. (J. C. S.)

## Butler, David D.D.[[@Headword:Butler, David D.D.]]

             was born at Harwinton, Conn., in 1763; served as a soldier in the Revolution, and afterward entered into business. He was bred a Congregationalist, but became an Episcopalian, and studied for the ministry under the Rev. Ashbel Baldwin. He was ordained deacon in 1792. and priest in 1793. In 1794 he became rector of St. Michael's, Litchfield, and in 1804 of St. Paul's, Troy. He continued in this parish, laboring also as a missionary, and very useful in spreading the principles of his denomination, until 1834, when ill health compelled him to resign his charge. He died July 11,1842. He published a Sermon before the Freemasons (1804), and several occasional discourses. His son, the Rev. C. M. Butler, D.D., is an eminent minister and professor in the Prot. Epis. Church. — Sprague, Annals, v. 390.

## Butler, David D.D. (2)[[@Headword:Butler, David D.D. (2)]]

             was born at Harwinton, Conn., in 1763; served as a soldier in the Revolution, and afterward entered into business. He was bred a Congregationalist, but became an Episcopalian, and studied for the ministry under the Rev. Ashbel Baldwin. He was ordained deacon in 1792. and priest in 1793. In 1794 he became rector of St. Michael's, Litchfield, and in 1804 of St. Paul's, Troy. He continued in this parish, laboring also as a missionary, and very useful in spreading the principles of his denomination, until 1834, when ill health compelled him to resign his charge. He died July 11,1842. He published a Sermon before the Freemasons (1804), and several occasional discourses. His son, the Rev. C. M. Butler, D.D., is an eminent minister and professor in the Prot. Epis. Church. — Sprague, Annals, v. 390.

## Butler, Elijah[[@Headword:Butler, Elijah]]

             a native Cherokee minister in the Methodist Episcopal Church South, was converted in early life, and spoke only Cherokee; but in it was well educated. As far back as 1855 his name is in the Indian Mission Conference minutes, from which date to his death in 1873, he labored faithfully among his people, highly esteemed by all and doing much good. See Minutes' of Annual Conferences of the M. E. Church South, 1873, p. 881.

## Butler, Ezra[[@Headword:Butler, Ezra]]

             a Baptist minister, was born in Lancaster, Mass., in Sept. 1763. In 1790 he was converted and baptized, and in 1800 was ordained pastor of the Baptist Church in Waterbury, Vt., where he remained for over thirty years. With that of preacher Mr. Butler united various civil offices; among them judge of the County Court in 1805, member of Congress from 1813 to 1815, governor of the state from 1826 to 1828, and presidential elector in 1836. His administration as governor was chiefly distinguished by a successful effort for the suppression of lotteries, and by some essential improvements in the system of common school education. During a considerable part of his life Mr. Butler was subject to much bodily infirmity, and especially for some years previous to his death, which occurred July 12,1838. — Sprague, Annals, vi, 411.

## Butler, Ezra (2)[[@Headword:Butler, Ezra (2)]]

             a Baptist minister, was born in Lancaster, Mass., in Sept. 1763. In 1790 he was converted and baptized, and in 1800 was ordained pastor of the Baptist Church in Waterbury, Vt., where he remained for over thirty years. With that of preacher Mr. Butler united various civil offices; among them judge of the County Court in 1805, member of Congress from 1813 to 1815, governor of the state from 1826 to 1828, and presidential elector in 1836. His administration as governor was chiefly distinguished by a successful effort for the suppression of lotteries, and by some essential improvements in the system of common school education. During a considerable part of his life Mr. Butler was subject to much bodily infirmity, and especially for some years previous to his death, which occurred July 12,1838. — Sprague, Annals, vi, 411.

## Butler, Francis E[[@Headword:Butler, Francis E]]

             a Presbyterian minister and martyr to the cause of liberty, was born in Suffield, Conn., February 7, 1825. He engaged in mercantile business in New York at an early age, and was marked for his piety and for his active services in all benevolent enterprises. At 29 he abandoned business and entered Yale College, where he graduated in 1857. He studied theology at Princeton, and in 1862 became chaplain of the 25th N. J. Volunteers. His labors were unprecedentedly successful. He organized ai flourishing regimental church. To this, during the last three months of his life, no less than thirteen were added on confession of their faith, while a still larger number were seeking Christ. Some of these cases were of great interest, and it is only the want of space that prevents their insertion here. His whole time, and thoughts were given to the men, in caring both for their temporal and eternal interests. He believed it his duty to go wherever the men were called to go. In the battle of Fredericksburg he was at his post caring for the wounded, though the bullets were flying thick around him. About noon he learned that some of his own men, wounded while skirmishing at some distance from the place occupied by the chaplains and surgeons were suffering for the want of immediate care. He volunteered to go with a surgeon to their relief. In order to do this duty, they had to cross an open field which was exposed to the fire of the enemy's sharp-shooters. He was told of the danger, but his sense of duty was not to be overcome by the fear of death. While crossing this field a minie-ball struck him and passed through his body. In twenty-four hours he was dead. — Wilson, Presbyt. Historical Almanac, 6:100.

## Butler, Francis E (2)[[@Headword:Butler, Francis E (2)]]

             a Presbyterian minister and martyr to the cause of liberty, was born in Suffield, Conn., February 7, 1825. He engaged in mercantile business in New York at an early age, and was marked for his piety and for his active services in all benevolent enterprises. At 29 he abandoned business and entered Yale College, where he graduated in 1857. He studied theology at Princeton, and in 1862 became chaplain of the 25th N. J. Volunteers. His labors were unprecedentedly successful. He organized ai flourishing regimental church. To this, during the last three months of his life, no less than thirteen were added on confession of their faith, while a still larger number were seeking Christ. Some of these cases were of great interest, and it is only the want of space that prevents their insertion here. His whole time, and thoughts were given to the men, in caring both for their temporal and eternal interests. He believed it his duty to go wherever the men were called to go. In the battle of Fredericksburg he was at his post caring for the wounded, though the bullets were flying thick around him. About noon he learned that some of his own men, wounded while skirmishing at some distance from the place occupied by the chaplains and surgeons were suffering for the want of immediate care. He volunteered to go with a surgeon to their relief. In order to do this duty, they had to cross an open field which was exposed to the fire of the enemy's sharp-shooters. He was told of the danger, but his sense of duty was not to be overcome by the fear of death. While crossing this field a minie-ball struck him and passed through his body. In twenty-four hours he was dead. — Wilson, Presbyt. Historical Almanac, 6:100.

## Butler, Franklin[[@Headword:Butler, Franklin]]

             a Congregational minister, was born at Essex, Vt., Oct. 3, 1814. He graduated from the University of Vermont in 1836, and from Andover Theological Seminary in 1842. The following year, Jan. 18, he was ordained pastor in Windsor, Vt., and remained there until Nov. 11, 1858. For ten years he was agent for the American Colonization Society; from 1867 to 1874 he was editor of the Vermont Chronicle, and during the same time, and until death, he edited the Vermont Journal. For some time he was chaplain of the state prison. In addition to his other duties he served as acting-pastor of the Church in Ascutneyville from 1869 to 1876. He died May 23,1880. See Cong. Year-bock, 1881, p. 18.

## Butler, Frederick B[[@Headword:Butler, Frederick B]]

             a Methodist Episcopal minister, was born in Prince George County, Va., July 22,1803, of pious parents. He experienced conversion in his twenty- second year; and in 1827 entered the Ohio Conference. In 1829 his health failed, and he retired from active service until 1834, when he again resumed his place in the active ranks. He died March 5, 1839. The  conspicuous elements of Mr. Butler's character were dignity and humility, fervor and gentleness, plainness and brotherly kindness. See Minutes of Annual Conferences, 1840, p. 51.

## Butler, George W[[@Headword:Butler, George W]]

             a Baptist minister, was born in Hallowell, Me., April 12,1817, and united when quite young with the Church. Later in life he pursued a course of study, completing it at the New Hampton Institution. He was ordained at Stratford, N. H., in October, 1846, and spent seven years in laboring among the feeble churches in Coos County, N. H. Subsequently he was pastor three years in Tyngsboro, Mass., and then two years in Sutton, N. H., followed by one year in Hartford, N. Y. In May, 1857, he moved to Berlin Heights, 0., where, after laboring very earnestly for a little more than a year, he died, Sept. 15, 1858. (J. C. S.)

## Butler, Henry[[@Headword:Butler, Henry]]

             a Methodist Episcopal minister, was born at New Vineyard, Me., July 15, 1806. He studied for the law, but experienced religion when about twenty- six years of age, and soon after began preaching. In 1832 he entered the Maine Conference. For eleven years he held an effective relation, and then became a superannuate, which relation he sustained to the close of hislife, April 5,1850. Mr. Butler excelled in energy, faith, labors, deep piety, power with God, in preaching talents, and in the number brought into the Church, any man of his time and. conference. He was an exemplary Christian. See Minutes of Annual Conferences, 1850, p. 482.

## Butler, Jeremiah[[@Headword:Butler, Jeremiah]]

             a Congregational ministers was born at Onndaga, N. Y., May 29, 1812. After studying at the Onondaga Academy, and at the Grand-River Institute, in Austinburg, O., he entered Oberlin College, from which he graduated in 1842, and from the Theological Seminary in 1845. In the latter year he was ordained at Oberlin, and soon after became acting pastor in Bellevue, O., serving in that position until April, 1849. From October, 1852, to January, 1858, he ministered in Riga, N. Y.; from 1858 to 1864 in Bergen; from 1864s to 1878 in Fairport, where he died, July 27, 1880. See Cong. Year-book, 1881, p. 18.

## Butler, Joel[[@Headword:Butler, Joel]]

             a Baptist minister, joined the Baptists in 1780, and was ordained at Woodstock, Vt., in 1785. He moved from field to field westerly through the state of New York, and died at Geneva, Ind., Sept. 13, 1822, in his seventy-first year. See Sprague, Annals of the Amer. Pulpit, vi, 411.

## Butler, John (1), D.D[[@Headword:Butler, John (1), D.D]]

             an English prelate, was born in Hamburg, Germany, probably of English parents, in December, 1717. In early life he was a tutor in the family of Mr. Child, a banker. He became, first, chaplain to the bishop of London, and obtained the living of Everley, in Wiltshire. On the recommendation of Lord Onslow he was appointed one of the king's chaplains, and obtained a  prebend in Winchester cathedral. He supported the administration of Lord North, and wrote several pamphlets in which he endeavored to justify the American war. As a reward for these services he was made archdeacon of Surrey, and in 1777 bishop of Oxford. He held at the same time the living of Cuddesden. In 1788 he was translated to the' see of Hereford, over which he presided until his death, Dec. 10, 1802. He published several political tracts and a number of single sermons. He collected and published a number of his discourses under the title of Select Sermons, etc. (1801). See Chalmers, Biog. Diet. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Butler, John (2)[[@Headword:Butler, John (2)]]

             a Baptist minister, was born in Nottingham, N. H., April 13, 1789. He was converted in his fourteenth year by the preaching of Rev. Thomas Paul, a distinguished minister of African descent, and after his baptism, Oct. 6,1806, became a member of the Church in Newbury and Newburyport, Mass. He was licensed to preach in April, 1809, and in 1810 was ordained pastor of the Church in Hanover, Mass. In 1824 he removed to Waterville, Me., where he established a school for young ladies, still continuing to preach. In May, 1825, he removed to Winthrop, where, besides carrying on. his school, he acted as pastor" of the Church for six years. He became pastor of the Church in North, Yarmouth, May 8, 1831, in which office he continued; until Oct. 15, 1835. On resigning, he accepted an appointment from the Maine Baptist Convention, and was in their service nearly two years. The ten subsequent years of his life were spent in doing the 'work of an evangelist. During this period he took an active part in eighteen revivals, in which it is estimated that about twelve hundred persons were converted. He died at Franklin, O., July 1, 1856. See Origin of the Church in Yarmouth, Me., p. 15,16. (J. C. S.)

## Butler, John George[[@Headword:Butler, John George]]

             a Lutheran minister, was born in Philadelphia in 1754. He served some time in the Revolutionary war, and afterwards commenced a. course of theology under the direction of his pastor. In 1779 he was licensed by the Synod of Pennsylvania and soon after took charge of the Lutheran Church in Carlisle and vicinity. He made missionary tours through Virginia and Tennessee. In 1805 he removed. to Cumberland, Md., and took charge of the congregation there, organized in 1794. Here he continued to labor with  much zeal until the close of his life, Dec. 12, 1816. See Sprague, Annals of the Amer. Pulpit, IX, i, 72; Evangelical Review, x, 564.

## Butler, Joseph[[@Headword:Butler, Joseph]]

             a Presbyterian minister, was born on the shores of Lake Champlain in 1799. He was educated at Middlebury College, licensed by the Congregational Association at Montpelier in 1825, and ordained by Champlain Presbytery in 1827. In 1836 he went West, spent some time in Indiana, and then went to Illinois. He was called at once to the Church of Shiloh, in Edwards Co., and there labored, with but short intermissions, for twenty-three years. He removed from Illinois to Pawselin, Minn., where he died, Oct. 27,1872. See Norton, Hist. of the Presb. Church in Illinois; (N.Y.) Presbyterian, Oct. 19, 1872.

## Butler, Joseph Ll.D.[[@Headword:Butler, Joseph Ll.D.]]

             bishop of Durham, was born at Wantage, in Berkshire, May 18„ 1692, and brought up as a Presbyterian, his father being a respectable shopkeeper of that persuasion. He was educated by a Presbyterian named Jones, who kept a school first at Gloucester and afterward at Tewkesbury, and who numbered among his students, at the same time, Secker and Butler. Here his aptitude for metaphysical speculations and accuracy of judgment first manifested themselves. He finally determined to conform to the Church of England, and on the 17th of March, 1714, removed to Oriel College, Oxford. In 1718 he was appointed preacher at the Rolls, where he continued until 1726. In the mean time he was presented to the rectory of Houghton, near Darlington, and to that of Stanhope (in 1725), to which he retired when he resigned the preachership of the Rolls Chapel, and lived there seven years. About 1732 the Lord Chancellor Talbot, at the instigation of Secker, appointed Butler his chaplain, and four years afterward he became clerk of the closet to Queen Caroline, in which year he presented to her his celebrated work, The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature, previously to its publication. In 1738 he was raised to the see of Bristol; and, after various other preferments, was translated to Durham in 1750, upon the death of Chandler, who had also been his fellow-pupil at the Dissenting academy at Tewkesbury. Owing to a charge which he delivered to his clergy of the diocese of Durham, in which he exhorted them to be careful to maintain the outward form and face of religion with decency and reverence, he was foolishly charged with “Romanizing tendencies;” and one anonymous writer did not scruple, fifteen years after the good bishop's death, to slander him as having died in the Romish communion. He died June 16, 1752. Besides the immortal “Analogy,” he left a volume of Sermons, in which the true theory of ethics was first fully set forth. His contributions to a correct theory of morals consist, 1. In his distinction between self-love and the primary appetites; and, 2. In his clear exposition of the existence and supremacy of conscience. The objects of our appetites and passions are outward things, which are sought simply as ends; thus food is the object of hunger, and drink the object of thirst. Some of the primary desires lead directly to our private good, and others to the good of the community. Hunger and thirst, above cited, are instances of the former; the affection for one's child is an instance of the latter. They may be considered as so many simple impulses which are to be guided and controlled by our higher powers. Pleasure is the concomitant of their gratification, but, in their original state, is no separate part of the aim of the agent. All these primary impulses are contemplated by self-love, as the material out of which happiness is to be constructed. Self-love is a regard for our happiness as a whole; such a regard is not a vice, but a commendable quality. Self-love is not selfishness. Selfishness is destructive of human happiness, and, as such, self-love condemns it. The so-called benevolent affections are consequently disinterested, as likewise are (in their incomplex manifestations) our physical appetites and malevolent feelings. But, besides these principles of our nature, there is one which is supreme over all others — this is conscience. Shaftesbury had before pointed out the emotional character of conscience under the term moral sense, but its distinguishing attribute of supremacy he had failed to notice. Butler, acknowledging the correctness of his lordship's partial view, combined with it the element necessary to make an entire truth-the character of conscience, as the highest tribunal of man's nature, “which surveys, approves, or disapproves the several affections of our mind, and passions of our lives.” The practical weakness of conscience does not destroy its authority, and, though its mandates are often disregarded, yet the obligations to render it obedience remain unimpaired. In this view of the several principles within us, and their relations to each other, virtue may be said, in the language of the ancients, to consist in following nature; that is, nature correctly interpreted and understood.

In the Analogy of Religion, Butler vindicates the truths both of natural religion and of Christianity by showing that they are paralleled by the facts of our experience, and that nature, considered as a revelation of God, teaches (though to a more limited extent and in a more imperfect way) the same lessons as the Scriptures. He proves that the evidence is the same as that upon which we act in our temporal concerns, and that perhaps it is left as it is, that our behavior with regard to it may be part of our probation for a future life. Nor does the aim of the “Analogy” stop here. The opinion has very extensively prevailed that the utility of the work consists solely in answering objections. Dr. Reid, the Scotch philosopher, has so expressed himself. Of a like purport is the happily-conceived language of Dr. Campbell: “Analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes, it frequently repels refutation; like those weapons which, though they cannot kill the enemy, will ward his blows.” The outward form of the “Analogy,” to be sure, gives some countenance to this view, for the objector is followed through all the mazes of his error. But, besides the effect of particular analogies, there is the effect of the “Analogy” as a whole of the likeness so beautifully developed between the system of nature and the system of grace. Every one who has received the total impression of the argument is conscious that he has derived therefrom new convictions of the truth of religion, and that these convictions rest on a basis peculiarly their own. On this point Butler's own language is quite definite: “This treatise will be, to such as are convinced of religion upon the proof arising out of the two last- mentioned principles [liberty and moral fitness], an additional proof, and a confirmation of it; to such as do not admit those principles, an original proof of it, and a confirmation of that proof. Those who believe will here find the scheme of Christianity cleared of objections, and the evidence of it in a peculiar manner strengthened; those who do not believe will at least be shown the absurdity of all attempts to prove Christianity false, the plain, undoubted credibility of it, and, I hope, a good deal more” (part 2, chap. 8). His books are more pregnant with thought than any uninspired volumes of their size in the English language. He was an Arminian in theology. The best edition of the “Analogy” is that edited ly R. Emory and G. R. Crooks (New York, Harper & Brothers), to which is prefixed a thoroughly logical analysis. Of the Ethical Discourses, a new and excellent edition, by Passmore, appeared in Philadelphia in 1855. It was the opinion of Sir James Mackintosh that the truths contained in these sermons are more worthy of the name of discovery than any other with which we are acquainted, if we ought not, with some hesitation, to except the first steps of the Grecian philosophers toward a theory of morals.” The best edition of his Complete Works is that of Oxford (1849, 2 vols. 8vo). See Mackintosh, Hist. of Eth. Phil., p. 113; Whewell, Hist. of Morals, lect. 8; Lond. Qu. Rev. 43, 182; 64:183; Meth. Qu. Rev. 1, 556; 3, 128; 11:247; Am. Bib. Repos. 10:317; Christ. Rev. 9, 199; Bartlett, Mem. of Butler (Lond. 1839, 8vo); Brit. Qu. Rev., July, 1863, art. 6; Allibone, Dict. of Authors, 1, 312; Am. Presb. Rev., Oct. 1863.

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## Butler, Lilly, D.D[[@Headword:Butler, Lilly, D.D]]

             an English clergyman, became vicar of St. Mary, Aldermanbury, London, in 1691, prebendary of Canterbury, March 21, 1717, and died May 7, 1717. He published several single sermons. See LeNeve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Butler, P. E[[@Headword:Butler, P. E]]

             an English Baptist minister, was born in Kilkenny, Ireland, in 1803, and was educated for the Church of England at Trinity College, Dublin. He was for several years curate of St. Margaret's, Ipswich, where he was held in high esteem, and preached with much success. Subsequently he left the Established Church, and was baptized at Stepney College Chapel in October, 1837, and in the April following he became pastor of the Church in Keppel street, where he remained for a short time, and then resigned on account .of the state of his health. His death took place April 8, 1842. He was the author of a volume of poems on religious subjects, a volume of sermons, and several minor pieces. See Report of English Baptist Union, 1842, p. 23. (J. C. S.)

## Butler, Samuel D.D.[[@Headword:Butler, Samuel D.D.]]

             an English scholar and prelate, was born at Kenilworth 1774, and was educated at St. John's Colleare, Cambridge, where he became fellow in 1797. In 1798 he was made head master of Shrewsbury School, where his scholarship and skill made him eminent as an instructor. The senate of Cambridge appointed him to prepare a complete edition of AEschylus, which was published in 4 vols. 8vo (1809-1816). In 1811 he was made D.D. at Cambridge; in 1836 he was appointed bishop of Litchfield. He published a number of books in classics, and his Classical Geography and Atlas continues to this day to be a standard work. — Hoefer, Biog. Generale, 7, 906; Allibone, Dict. of Authors, 1, 315.

## Butler, Samuel D.D. (2)[[@Headword:Butler, Samuel D.D. (2)]]

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## Butler, Stephen[[@Headword:Butler, Stephen]]

             an English Wesleyan minister, was born at Peasmarsh, Sussex, June 29, 1781. In 1802 he received his first appointment, Lynn, and subsequently labored on the Thetford, Norwich, Grimsby, Winterton, Lincoln, and Ipswich circuits. He died at Peasmarsh, March 30, 1818. He was of an  unblemished character and naturally reserved. See Wesl. Meth. 'Magazine, 1820, p. 161; Minutes of the British Conference, 1818.

## Butler, Thornton[[@Headword:Butler, Thornton]]

             a German Reformed minister, was born in Catawba County, N. C., Oct. 4,1820. After completing his theological course at Mercersburg, Pa., he returned to his native state, and was licensed and ordained by the Classis of North Carolina, March 12, 1848. In the same year he became pastor of five congregations in Davidson County, N. C. In 1858 he accepted a call from the East Rowan charge, where he labored for ten years, and then, in 1868, removed to Anna, Ill., where he died, Nov. 2,1870. See Harbaugh, Fathers of the Germ. Ref. Church, iv, 396.

## Butler, W[[@Headword:Butler, W]]

             an English Baptist minister, was born at Ashby-de-la-Zouch, Leicestershire, in August, 1801, united with the General Baptist Church in Cauldwell in the autumn of 1817, and soon after began to preach. He was ordained in July, 1825, at Kegworth, where he remained till 1828, and then removed to Longford, Warwickshire, and in 1834 to Heptonstall Slack, where he continued as pastor till 1848. He died April 19, 1850. See (Lond.) Baptist Hand-book, 1851, p. 41. (J. C. S.)

## Butler, Weeden[[@Headword:Butler, Weeden]]

             an English clergyman, was born at Margate in 1742. He was curate to the celebrated Dr. Dodd, and his successor, at Charlotte Chapel, Pimlico. He kept a classical school at Chelsea for forty years. years, and died in 1823. He published Sermons (179899), and other works, for which see Allibone, Dict. of Brit. and Amer. Authors, s.v.; Rose, Gen. Biog. Diet. s.v.

## Butler, William[[@Headword:Butler, William]]

             was born in the county of Antrim, Ireland, in 1783, and in 1786 emigrated with his father's family to the United States, and settled in Cumberland county, Penn. Having joined the Methodist Church in 1802, he was received on trial in the Baltimore Conference in 1807, and traveled in its bounds for nearly 30 years, his last appointment being to Lewistown Circuit in 1843, from which time till the day of his death he sustained a supernumerary relation to the Conference. It appears from his own diary that under his ministry nearly four thousand souls were added to the Church. Mr. Butler was a man of deep piety, and of great consistency of character. He died Jan. 11, 1852, at Carlisle, Penn., where he had been converted fifty years before. — Minutes of Conferences, 1852, p. 8.

## Butler, William (2)[[@Headword:Butler, William (2)]]

             was born in the county of Antrim, Ireland, in 1783, and in 1786 emigrated with his father's family to the United States, and settled in Cumberland county, Penn. Having joined the Methodist Church in 1802, he was received on trial in the Baltimore Conference in 1807, and traveled in its bounds for nearly 30 years, his last appointment being to Lewistown Circuit in 1843, from which time till the day of his death he sustained a supernumerary relation to the Conference. It appears from his own diary that under his ministry nearly four thousand souls were added to the Church. Mr. Butler was a man of deep piety, and of great consistency of character. He died Jan. 11, 1852, at Carlisle, Penn., where he had been converted fifty years before. — Minutes of Conferences, 1852, p. 8.

## Butler, William (2)[[@Headword:Butler, William (2)]]

             was an Englishman, who died in 1410, and wrote on the subject of indulgences and against the English version of the Bible, which was made about that time.

## Butler, William Archer[[@Headword:Butler, William Archer]]

             M.A., was born at Annerville, Ireland, 1814, and brought up a Romanist. Convinced of the errors of Rome, he became a Protestant, and entered Trinity College, Dublin, where his eminent talents were so conspicuous that in 1837, when a professorship of Moral Philosophy was established, he was appointed to the chair. His lectures were greatly applauded, and his pulpit talents and zeal at the same time gave him great popularity. He died in 1848. After his death appeared Sermons, Devotional and Practical, with Memoir by Woodward (Dublin, 1849, 1850, 2 vols.; Philippians 2 vols. 12mo):

— Letters on Development, in Reply to Newman (Dublin, 1850, 8vo; 2d ed. Cambridge, 1858, 8vo): — Lectures on History of Philosophy (Dublin and Cambridge, 1856, 2 vols. 8vo; Phil. 1857, 2 vols. 12mo). The sermons are among the best that have been printed in the last 30 years. On his work on Development, see London Review Oct. 1859.

## Butler, William Archer (2)[[@Headword:Butler, William Archer (2)]]

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## Butler, Zebulon, D.D[[@Headword:Butler, Zebulon, D.D]]

             a Presbyterian minister, was born in Wilkesbarre, Pa.,' Sept. 27, 1803. He was educated at the Academy of Wilkesbarre, and at Nassau Hall (College  of New Jersey). He graduated from Princeton Theological Seminary in 1826, was licensed the same year, and settled in 1828 at Port Gibson, Miss., where his earnest, laborious, and useful life was spent. He died Dec. 23,1860. See Wilson, Presb. Hist. Almanac, 1862, p. 84.

## Buto[[@Headword:Buto]]

             in Egyptian mythology, was a goddess especially worshipped in the city of the same name in the delta of the Nile, where she had the most magnificent temple. When Isis was persecuted by Typhon, she gave both her children, Bubastis and Horus, to this goddess. As the latter correspond to the Greek Diana and Apollo, so Buto appears as their mother Latona, She had an oracle in Buto, and the Egyptians relate that the city could move from place to place, in order to hide Horus and Bubastis. Every Egyptian deity has its sacred animal: that of Buto was the mouse. SEE MAUT,

## Buts[[@Headword:Buts]]

             SEE LINEN.

## Buts (2)[[@Headword:Buts (2)]]

             SEE LINEN.

## Butson, Christopher[[@Headword:Butson, Christopher]]

             a prelate of the Church of England, was born in 1750. He was educated at Winchester; and originally matriculated at Oxford as a commoner of Trinity College, Jan. 22, 1767. In 1768 he succeeded to a scholarship at New College; in 1771, obtained the chancellor's prize for English Verse, on The Love of Our Country; April 3, 1772, he graduated A.B.; and in 1774 vacated his fellowship at New College by marriage; and shortly after' was preferred to the deanery of Waterford; whence, in 1804, he was promoted to a seat on the Irish bench, being appointed to the bishoprics of Clonfert and Kilmacduah, which had been merged in the sees of Killaloe and Kilfenora. Bishop Butson died in 1836. See (Lond.) Christian Remembrancer, April, 1836, p. 249.

## Butta[[@Headword:Butta]]

             SEE BHUTA.

## Butta (Butto, Or Butro[[@Headword:Butta (Butto, Or Butro]]

             In some MSS, of the Liber Pontificalis we read that Leo III (795-816) caused to be made for the venerable monastery of St. Sabas, "butronem,  [al. buttonem] argenteum cum canistro suo pensantem libr. xii." Leo IV (847-855) is also reported, by the same authority, to have placed in the Church of St. Peter, "butronem ex argento purissimo, qui pendet in presbyterio ante altare, pensantem libr. cxlix;" and another, also of pure silver, "cum gabatis argenteis pendentibus in catenulis septem."

These buttse seem to have been suspended cups used for lamps. SEE CANISTRUM; SEE GABATHA. The illustrations are from the Hierolexicon; the first is a single suspended butta, from an ancient representation; the second, a corona with three hanging buttse, from an old painting once existing in St. Peter's at Rome.

The form butrista is used, apparently in the same sense, by Alcuin, Poem. 165 (Du Cange, Glossary; Macri, Hierolexicon, s.v. " Butto").

Martene (De Ant. Eccl. Rit. iii, 96) describes a buta as used for fetching and preserving the chrism, according to an ancient custom, in the church of St. Martin at Tours.

## Buttaneer (Or Virat)[[@Headword:Buttaneer (Or Virat)]]

             SEE HINDUWEE, DIA-LECTS OF.

## Butteau, Thomas[[@Headword:Butteau, Thomas]]

             an English Congregational minister, was born in London, Dec. 26, 1785, of pious parents. He became an orphan early in life; received his education at Hackney College; and first settled in the ministry at Cannock, Staffordshire. He afterwards preached eighteen years at Oulton, Norfolk; fourteen years at Wycliffe; a short time at the church in Oxford Street, Cambridge road; and in 1860 retired from public life. He died at Mile End, Feb. 2, 1865. See (Lond.) Cong. Yearbook, 1866, p. 239.

## Butter[[@Headword:Butter]]

             is the rendering in the Auth. Vers. of חֶמְאָה, chemah' (after the Sept. βούτυρον, Vulg. butyrum), wherever it occurs (in Job 29:6, the form is חֵמָה; in Psa 55:21, it is מִחֲמָאֹת, machamaoth'); but critics agree that usually, at least, it signifies curdied milk (from an obsolete root, חָמָה, chamah', to grow thick). Indeed, it may be doubted whether it denotes butter in any place besides Deu 32:14, “butter of kine,” and Pro 30:33, “the churning of milk bringeth forth butter,” as all the other texts will apply better to curdled milk than to butter. In Gen 18:8, “butter and milk” are mentioned among the things which Abraham set before his heavenly guests (comp. Jdg 5:25; 2Sa 17:29). Milk is generally offered to travelers in Palestine in a curdled or sour state, “lebben,” thick, almost like butter (comp. Josephus's rendering in Jdg 4:19, γάλα διεφθορὸς ἤδη).' In Deu 32:15, we find among the blessings which Jeshurun had enjoyed milk of kine contrasted with milk of sheep. The two passages in Job (Job 20:17; Job 29:6) where the word chemah occurs are also best satisfied by rendering it milk; and the same may be said of Psa 55:21, which should be compared with Job 29:6. In Pro 30:33, Gesenius thinks that cheese is meant, the associated word מַיוֹsignifying pressure rather than “churning.” Jarchi (on Gen 18:8) explains chemah to be cream, and Vitringa and Hitzig give this meaning to the word in Isa 7:15-22. SEE MILK.

Butter was, however, doubtless much in use among the Hebrews, and we may be sure that it was prepared in the same manner as at this day among the Arabs and Syrians. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (Bib. Res. 2, 127), and also the method of churning (2. 180; 3, 315); and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of the land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (Travels in Arabia, 1, 52) mentions the different uses of butter by the Arabs of the Hejaz. The milk is put into a large copper pan over a slow fire, and a little leben or sour milk (the same as the curdled milk mentioned above), or a portion of the dried entrails of a lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backward and forward for two hours. The buttery substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of burgoul (wheat boiled with leaven and dried in the sun), and allowed to boil for some time, during which it is carefully skimmed. It is then found that the burgoul has precipitated all the foreign substances, and that the butter remains quite clear at the top. This is the process used by the Bedouins, and it is also the one employed by the settled people of Syria and Arabia. The chief difference is that, in making butter and cheese, the townspeople employ the milk of cows and buffaloes; whereas the Bedouins, who do not keep these animals, use that of sheep and goats. The butter is generally white, of the color and consistence of lard, and is not much relished by English travelers. It is eaten with bread in large quantities by those who can afford it; not spread out thinly over the surface as with us, but taken in mass with the separate morsels of bread. SEE FOOD. The butter of the Hebrews, such as it was, might have been sometimes clarified and preserved in skins or jars, as at the present day in Asia, and, when poured out, resembles rich oil (Job 20:17). By this process it acquires a certain rancid taste, disagreeable, for the most part, to strangers, though not to the natives. All Arab food considered well prepared swims in butter, and large quantities of it are swallowed independently. The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant. Butter and honey were used together, and were esteemed among the richest productions of the land (Isa 7:15); and travelers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy. SEE OIL.

## Butter (2)[[@Headword:Butter (2)]]

             is the rendering in the Auth. Vers. of חֶמְאָה, chemah' (after the Sept. βούτυρον, Vulg. butyrum), wherever it occurs (in Job 29:6, the form is חֵמָה; in Psa 55:21, it is מִחֲמָאֹת, machamaoth'); but critics agree that usually, at least, it signifies curdied milk (from an obsolete root, חָמָה, chamah', to grow thick). Indeed, it may be doubted whether it denotes butter in any place besides Deu 32:14, “butter of kine,” and Pro 30:33, “the churning of milk bringeth forth butter,” as all the other texts will apply better to curdled milk than to butter. In Gen 18:8, “butter and milk” are mentioned among the things which Abraham set before his heavenly guests (comp. Jdg 5:25; 2Sa 17:29). Milk is generally offered to travelers in Palestine in a curdled or sour state, “lebben,” thick, almost like butter (comp. Josephus's rendering in Jdg 4:19, γάλα διεφθορὸς ἤδη).' In Deu 32:15, we find among the blessings which Jeshurun had enjoyed milk of kine contrasted with milk of sheep. The two passages in Job (Job 20:17; Job 29:6) where the word chemah occurs are also best satisfied by rendering it milk; and the same may be said of Psa 55:21, which should be compared with Job 29:6. In Pro 30:33, Gesenius thinks that cheese is meant, the associated word מַיוֹsignifying pressure rather than “churning.” Jarchi (on Gen 18:8) explains chemah to be cream, and Vitringa and Hitzig give this meaning to the word in Isa 7:15-22. SEE MILK.

Butter was, however, doubtless much in use among the Hebrews, and we may be sure that it was prepared in the same manner as at this day among the Arabs and Syrians. Butter was not in use among the Greeks and Romans except for medicinal purposes, but this fact is of no weight as to its absence from Palestine. Robinson mentions the use of butter at the present day (Bib. Res. 2, 127), and also the method of churning (2. 180; 3, 315); and from this we may safely infer that the art of butter-making was known to the ancient inhabitants of the land, so little have the habits of the people of Palestine been modified in the lapse of centuries. Burckhardt (Travels in Arabia, 1, 52) mentions the different uses of butter by the Arabs of the Hejaz. The milk is put into a large copper pan over a slow fire, and a little leben or sour milk (the same as the curdled milk mentioned above), or a portion of the dried entrails of a lamb, is thrown into it. The milk then separates, and is put into a goat-skin bag, which is tied to one of the tent poles, and constantly moved backward and forward for two hours. The buttery substance then coagulates, the water is pressed out, and the butter put into another skin. In two days the butter is again placed over the fire, with the addition of a quantity of burgoul (wheat boiled with leaven and dried in the sun), and allowed to boil for some time, during which it is carefully skimmed. It is then found that the burgoul has precipitated all the foreign substances, and that the butter remains quite clear at the top. This is the process used by the Bedouins, and it is also the one employed by the settled people of Syria and Arabia. The chief difference is that, in making butter and cheese, the townspeople employ the milk of cows and buffaloes; whereas the Bedouins, who do not keep these animals, use that of sheep and goats. The butter is generally white, of the color and consistence of lard, and is not much relished by English travelers. It is eaten with bread in large quantities by those who can afford it; not spread out thinly over the surface as with us, but taken in mass with the separate morsels of bread. SEE FOOD. The butter of the Hebrews, such as it was, might have been sometimes clarified and preserved in skins or jars, as at the present day in Asia, and, when poured out, resembles rich oil (Job 20:17). By this process it acquires a certain rancid taste, disagreeable, for the most part, to strangers, though not to the natives. All Arab food considered well prepared swims in butter, and large quantities of it are swallowed independently. The place of butter, as a general article of food in the East, was supplied in some measure by the vegetable oil which was so abundant. Butter and honey were used together, and were esteemed among the richest productions of the land (Isa 7:15); and travelers tell us that the Arabs use cream or new butter mixed with honey as a principal delicacy. SEE OIL.

## Butterfield, George[[@Headword:Butterfield, George]]

             a Congregational minister, was born Sept. 5, 1810. He studied theology at the Bangor, Me., Seminary, and graduated from the Connecticut Theological Institute in 1838. He was ordained at Wilmington, Vt., in June, 1838; installed at Queechy in 1843, remaining there till 1845; was acting pastor at Randolph from 1845 to 1853; pastor at Eagle Point, Ill., from 1855 to 1860. He removed to Monticello, Ia.; and during the civil war he served three years in the Thirty-seventh Iowa Infantry. For two years he  was engaged in mission work in York County, Neb. and spent the last seven years of his life in Monticello, where he died, July 15, 1872. See Alumni Records of Conn. Theol. Ins., p. 19. (J. C. S.)

## Butterfield, William[[@Headword:Butterfield, William]]

             an English Wesleyan preacher, was born at Halifax, Yorkshire. He was converted in early life; became a local preacher; entered the ministry in 1784; and, after a faithful service of eleven years, he died at Darlington, Yorkshire, in 1794 (or 1795). See Atmore, Meth. Memorial, s.v.

## Butterworth, Edward[[@Headword:Butterworth, Edward]]

             a preacher of the United Methodist Free Church, was born at Manchester, Eng., in January, 1841. He was converted at the age of twenty, and began to call sinners to repentance soon afterwards. In the Sabbath-school and ragged school he was an earnest worker. He devoted himself to mission work in East Africa, arriving at Ribe in February, 1864, full of energy and faith. Fever closed his labors within three months of his arrival. His life was brief, but bright. Minutes of Eighth Annual Assembly.

## Butterworth, John[[@Headword:Butterworth, John]]

             an English Baptist minister, was born in Lancashire, Dec. 13, 1727. At an early age he was converted under the preaching of John Nelson, the Methodist Evangelist, but he afterward became a Calvinistic Baptist. In 1751 he accepted the call of the Baptist Church in Coventry, and there labored until his death in 1803. He prepared a Concordance to the Bible (8vo), which is cheap and accurate, and has passed through many editions. There is a Memoir of him by his wife.

## Butterworth, John (2)[[@Headword:Butterworth, John (2)]]

             an English Baptist minister, was born in Lancashire, Dec. 13, 1727. At an early age he was converted under the preaching of John Nelson, the Methodist Evangelist, but he afterward became a Calvinistic Baptist. In 1751 he accepted the call of the Baptist Church in Coventry, and there labored until his death in 1803. He prepared a Concordance to the Bible (8vo), which is cheap and accurate, and has passed through many editions. There is a Memoir of him by his wife.

## Butterworth, Laurence[[@Headword:Butterworth, Laurence]]

             an English Baptist minister, was born in 1741, and in 1765 was ordained as pastor of the Church at Evesham, in Worcestershire. This was his only pastorate, and was continued for more than sixty-three years. Such was the vigor of his physical constitution, that he was able to preach till within a very few weeks of his death, which occurred July 1,1828. He maintained a high Christian character, being distinguished for his integrity, Christian affection, benevolence, and fidelity to the duties of the sacred office. See New Baptist Miscellany, 1828, p. 310. (J. C. S.)

## Buttinghausen, Carl[[@Headword:Buttinghausen, Carl]]

             a German theologian, was born at Frankenthal in 1731. He taught theology at Heidelberg, and constantly applied himself to historical researches upon the various states of Germany. He died June 13, 1786. He wrote a Supplement to the Chronicles of Arenten (Frankfort, 1758): — History of the Palatinate and Switzerland (Zurich, 1766). See Hoefer, Nouv. Biog. Generale, s.v.

## Buttlar, Eva Von[[@Headword:Buttlar, Eva Von]]

             the foundress of the German socalled Buttlar sect, was born at Eschwege, Hesse, in 1670. At the age of seventeen she married a French refugee, De Vesias, who was a dancing-master at Eisenach. She led a very dissipated life; and, being awakened under the influence of pietism, in '1697, she left her husband, and held religious meetings, in which, under the mask of higher sanctity, the most shameful things were committed. She founded at Allendorf, in 1702, the so-called Christian and Philadelphian Society; but within six weeks she was expelled with her adherents. The sect carried on its criminal proceedings at many other places, whither it emigrated. Eva was 'honored as the door of paradise, as the New Jerusalem, .as the mother of us all, as the Sophia come down from heaven, the new Eve, and the incarnation of the Holy Spirit. God the Father was incarnate in the candidate Winter, and God the Son in her youthful paramour Appenfelle; Marriage was declared to be sinful; sensual lust must be put to death in spiritual communion, then carnal communion is also holy. Eva lived in the most shameful harlotry with all the men of the sect; likewise the other women belonging to it. At Sasmannshausen, in Wittgenstein, where their secret worship had been watched, they were threatened with punishment, but escaped. In Cologne they connected themselves with the Roman Catholic Church. At Lide, near Pyrmont, their criminal madness reached its highest point. Winter was condemned to death, but had his punishment commuted to scourging (1706). Eva escaped the same punishment by flight, and carried on her scandalous conduct for some years longer, but with more prudence. At Altona she belonged outwardly to the Lutheran Church, leading a decent life. She died there after 1717. See Keller, Die Buttlarische Rotte, in Niedner's Zeitschriftfur historische Theologie (1845); Gibel, Geschichte des christlichen Lebens in der rheinisch- westphalischen -evangelischen Kirche (Coblentz, 1852), ii, 778-809; Dibelius, in Herzog's Real-Encyklop. (2d ed.) s.v.; Lichtenberger, Encyclopedie des Sciences Religieuses, s.v. (B. P.)

## Buttner, Christoph Andreas[[@Headword:Buttner, Christoph Andreas]]

             a Lutheran theologian of Germany, was born Oct. 31,1706, at Nuremberg. He studied at Altorf, and for a time was professor of philosophy at Halle. In 1737 he was called to Stettin; and in 1754 as rector to Stralsund, where he died, Oct. 24,1774. He wrote, Disp. quafacta Qucedam Abrahami Secundum jus Naturce Considerantur (Altorf, 1727): — -Disp. qua  Judicium de non Existentia Diaboli Dijudicatur (ibid. 1734): — Disp. de Insufficientia Rationis ad Salutem (ibid. 1735) : — Cursus Theologice Revelatce (Stettin, 1746): — Accentuationis Hebrceae Introductio (ibid. 1747): — Hebrew Grammar (Halle, 1748) : — Ratio Chaldaismum Biblicum Formandi (Stettin, 1753). See Meusel, Gelehrtes Deutschland; Steinschneider, Bibliographisches Handbuch, p. 28; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Buttner, David Sigismond[[@Headword:Buttner, David Sigismond]]

             a German theologian of the 18th century, was deacon at Querfurt, and wrote a work on the Deluge (Leipsic, 1710). See Hoefer, Nouv. Biog. Generale, s.v.

## Buttner, Gottlieb[[@Headword:Buttner, Gottlieb]]

             a Moravian minister, was born in Germany in 1717, and came to America in October, 1741. In 1740 a mission had been established at Shacomaco, a village thirty miles from Poughkeepsie, near the borders of the Connecticut. Count Zinzendorf ordained Buittner a deacon in February, 1742, and he was appointed a Moravian missionary to this mission. During the first year of his labors among the Mohegan Indians thirty-one persons were baptized. In 1743 Buttner was subjected to considerable persecution, being charged with preaching without authority, and of refusing, on conscientious grounds, to take the oath of allegiance to the constituted authorities. In consequence of this persecution, ten: families of the Mohegans removed to Pennsylvania, where a tract of land had been purchased for them. Buttner died shortly before the breaking-up of the mission, Feb. 23, 1745. See Loskiel, Hist. of Morav. Miss. ii, 58, 63; Allen, Amer. Biog. s.v. (J. C. S.)

## Buttner, Johann Ernst[[@Headword:Buttner, Johann Ernst]]

             a Lutheran minister of Germany, was born April 11, 1648, at Friedersdorf, in Upper Lausatia. He studied at Jena; was in 1676 conrector at Lemgo, in 1678 at Stade, in 1685 deacon there; in 1699 he was made pastor primarius of St. Nicolai; and died March 13, 1725. He wrote, Disp. de Essenis (Jena): — De Nonzine A Messice Glorioso Jehovah Justitia nostra ex Jer. xiii, 6: — Inquisitio Theol. in Historian Joannisfili Zacharice (ibid. 1670): — Disp. Hist. de Civitate Romana Virgidemiis Exenta (ibid. 1672). See  Seelen in Stada litter. p. 15; Jocher, Allgemeines Gelehrten Lexikon, s.v. (B. P.)

## Butto[[@Headword:Butto]]

             SEE BUTTA.

## Button, Alfred[[@Headword:Button, Alfred]]

             a Methodist Episcopal minister, was born at Fort Plain, N. Y., July 30, 1824. He was converted in 1844; licensed to preach in 1851, and in 1853 entered the Oneida Conference, wherein he labored faithfully till his death, Sept. 27, 1860. Mr. Button was cheerful, eminently pious, and an able, growing minister. See Minutes of Annual Conferences, 1861, p. 85.

## Button, George[[@Headword:Button, George]]

             an English Wesleyan minister, was born at Rotherham, Yorkshire, in 1754. He. united with the Church in youth; was called into the ministry in 1779, and continued in its labors until his death, at Shaftesbury, in 1822. " He was remarkable for selfdenial, plainness, abstraction from the world, and devotion to God." See Minutes of the British Conference, 1822.

## Button, John Wesley[[@Headword:Button, John Wesley]]

             an English Wesleyan minister, was born at Gainsborough, March 28, 1798. In 1820 he was sent to Shaftesbury as supply for his father, Rev. George Button. The following year he went to Witney his first appointment by Conference. In 1846 he was sent to Oxford, and in 1847 was made chairman of the district. In 1850 he became supernumerary; and on May 26, 1879, he died at Wimborne. He stood high in the estimation of his brethren. See Minutes of the British Conference, 1879, p. 39.

## Buttress[[@Headword:Buttress]]

             a projection from a wall to create additional. strength and support. Buttresses, properly so. called, are not used in Classical architecture, as the projections are formed into pilasters, antse, or some other feature in the general arrangement, so as to disguise or destroy the appearance of strength and support. Norman buttresses, especially in the earlier part of the style, are generally of considerable breadth and very small projection,  and add so little to the substance of the wall that it may be supposed they were used at least as much for ornament as for support. They are commonly not divided into stages, but continue of the same breadth and thickness from the ground to the top, and either die into the wall with a slope immediately below the parapet, or are continued up to the parapet, which frequently overhangs the perpendicular face of the wall as much as the buttresses project in order to receive them, as at the nave of Southwell Minster. Occasionally small shafts are worked on the angles of Norman buttresses, but these generally indicate that the work is late.

Early English buttresses have usually considerably less breadth and much greater projection than the Norman, and often stand out very boldly. They are sometimes continued throughout their whole height without any diminution, but are often broken into stages with a successive reduction in their projection, and not unfrequently in their width also, in each; the sets- off dividing the stages are generally sloped at a very acute angle; the buttresses terminate at the top either with a plain slope dying into the wall, or with a triangular head (or pediment) which sometimes stands against the parapet, sometimes below it, and sometimes rises above it, producing something of the effect of a pinnacle, as at Salisbury, The buttresses at the angles of buildings in the Early English style usually consist either of 'a pair, one standing on each side of the angle, or of one large square buttress entirely covering the angle, and this is sometimes surmounted by a pinnacle. Pinnacles on buttresses of other kinds in this style are very rare, and are indications that the work is late. The angles of Early English buttresses are very commonly chamfered off, and are occasionally moulded: with this style flying or arch buttresses seem first to have been used, but they did not become common till a subsequent period.

In the Decorated style the buttresses are almost invariably worked in stages, and are very often ornamented, frequently with niches, with crocketed canopies, and other carved decorations; and they very commonly, in large buildings, terminate in pinnacles, which are sometimes of open work, forming niches or canopies for statues, With the introduction of this style the angle buttresses began to be set diagonally.

In the Perpendicular style, the buttresses differ but little in general form and arrangement from the Decorated; but the ornaments of the buttresses in each of the styles partook of the prevailing character of the architecture, and varied with it. Thus in the latter specimens of the 15th century they are more frequently panelled than at any previous period.

## Butts, Joshua[[@Headword:Butts, Joshua]]

             a Presbyterian minister, was born at Stowe, Vt., April 26,1804. His early education was received in the common schools of his native place. He never entered or graduated from any college. He placed himself as a candidate for the ministry under the care of the Baltimore Presbytery. In 1832 he entered Princeton Seminary, from which he graduated in 1835. For the next five years he was engaged as a supply to churches in the neighborhood of Baltimore. He was ordained and installed pastor of the Carmel Church, N. Y., by the Presbytery of Bedford, June 8,1841. After serving this Church one. year, he engaged to supply the Church at Yorkville, near New York city, and was installed its pastor in 1848 by the Presbytery of N. Y.; labored here diligently and successfully until 1852, when he resigned and went to California. While there he supplied the First Church of Brooklyn, and afterwards resided at Placerville, Cal., until 1858, when he returned to Yorkville. After the breaking-out of the civil war hie accepted the chaplaincy of the 47th Regiment N. Y. volunteers, serving from 1861 to 1865. He died at Chappaqua, N. Y., Feb. 27,1881. He was under fire in about thirty battles, but never wounded. He was much loved by the soldiers, and faithful in the discharge of his duties. See Necrological Report of Princeton Theol. Sem. 1881, p. 48. (W. P.S.)

## Butts, Robert, D.D[[@Headword:Butts, Robert, D.D]]

             an English prelate, became dean of Norwich in February, 1731, and was consecrated bishop of that see Feb. 25, 1733. He was translated to the see of Ely, May 25, 1738; 'and died at Ely House, Holborn, Jan. 26,1748. He published a Sermon on the Accession (1712): — Sermon before the House of Lords (1737) : — Charge to his Clergy (1740). See Le Neve, Fasti; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Buttstedt, Johann Andreas[[@Headword:Buttstedt, Johann Andreas]]

             a German Lutheran doctor and professor of theology, was born Sept. 19,1701, at Kirchheim. He studied at Jena; was in 1741 appointed director of the gymnasium at Hildesheim, in 1743 director at Gera, and in 1751 at Coburg. In 1752 he took his degree as doctor of divinity, and in 1763 was appointed professor of theology at Erlangen, where he died, March 14,1765. He wrote Die Nothwendigkeit der Geheimnisse in der wahren Religion aus der Vernunst bewiesen (Leipsic, 1730) : — Verniinftige Gedanken fiber die Natur Gottes (ibid. 1736): — Ueber die Schopfung der Welt (Wolfenbiittel, 1737): — Ueber die Schopfung des Meischen (Leipsic, 1738): — - Specimen Philologice S. s. Observationum in Selectiora N.T. Loca (Wolfenbuittel, 1740): — Verniinftige Gedanken fiber die Vorsehung Gottes (ibid. 1742): — Ueber den Ursprung des Bosen (ibid. 1747): — Ueber die Vorsehung Gottes in Auschauung der Regierung der Welt (ibid. 1745): — Vom Glauben der ungetauften Kinder (ibid. 1748): — -Von der Gnadenwahl (ibid. 1753-57). See Strodtmann, Neues Gelehrtes Europa, part vi; Winer, Handbuch der theol. Lit. i, 441, 443, 451; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Butzer[[@Headword:Butzer]]

             SEE BUCER.

## Buxa[[@Headword:Buxa]]

             in the Roman Church, a pyx or reliquary containing the relics of a saint.

## Buxa (2)[[@Headword:Buxa (2)]]

             in the Roman Church, a pyx or reliquary containing the relics of a saint.

## Buxton, Jarvis Barry[[@Headword:Buxton, Jarvis Barry]]

             a Protestant Episcopal minister, was born at Newbern, N. C., Jan. 17, 1792. Though educated in the Episcopal Church, he was for some time strongly inclined to Methodism, but a change in his associations recalled him to his own Church. He was ordained in 1827 at Elizabeth City, where he continued till 1831, when he removed to Fayetteville, the scene of his after labors. He was a zealous preacher and revivalist. He died on the 30th of May, 1851. His works, containing Discourses, were published by his son, with a brief Memoir (1853, 8vo). — Sprague, Annals, v. 679.

## Buxton, Jarvis Barry (2)[[@Headword:Buxton, Jarvis Barry (2)]]

             a Protestant Episcopal minister, was born at Newbern, N. C., Jan. 17, 1792. Though educated in the Episcopal Church, he was for some time strongly inclined to Methodism, but a change in his associations recalled him to his own Church. He was ordained in 1827 at Elizabeth City, where he continued till 1831, when he removed to Fayetteville, the scene of his after labors. He was a zealous preacher and revivalist. He died on the 30th of May, 1851. His works, containing Discourses, were published by his son, with a brief Memoir (1853, 8vo). — Sprague, Annals, v. 679.

## Buxton, Sir Thomas Fowell[[@Headword:Buxton, Sir Thomas Fowell]]

             was born April 1st, 1786, at Castle Hedingham, in Essex, and educated at Trinity College, Dublin, where he highly distinguished himself. His uncles were large brewers, and he entered the business in 1811. His first appearance in public was at a meeting of the Norfolk Auxiliary Bible Society, in September, 1812. In 1816 he took a prominent part at a meeting held at the Mansion House, to relieve the distress of Spitalfields; and about £44,000 were collected for the Spitalfields weavers. His attention was also directed to prison discipline; he inspected many prisons, and published an Inquiry into the subject, illustrated by descriptions of several jails, and an account of the proceedings of the Ladies' Committee in Newgate, the most active of whom was Mrs. Elizabeth Fry, his sister-in- law. In 1818 he was elected member of Parliament for Weymouth; and in 1819 he took a prominent part in the debates on prison discipline, the amelioration of the criminal law, the suppression of lotteries, and the abolition of the practice of burning widows in India. He continued to represent the borough of Weymouth for nearly twenty years, during which period he was assiduous in the performance of his parliamentary duties, and always active in every humane enterprise. On the death of Wilberforce, Buxton succeeded him as the acknowledged leader of the emancipationists. On the 15th of May, 1823, Mr. Buxton brought forward a resolution to the effect “that the state of slavery is repugnant to the principles of the British Constitution and of the Christian religion, and that it ought to be gradually abolished throughout the British colonies with as much expedition as may be found consistent with a due regard to the well-being of the parties concerned.”

Mr. Canning, on the part of government, carried certain amendments, one of which asserted the anxiety of the House for the emancipation of the slaves “at the earliest period that shall be compatible with the well-being of the slaves themselves, with the safety of the colonies, and with a fair and equitable consideration of the rights of private property.” During the struggles and agitations, both at home and in the colonies, for the ensuing ten or twelve years, Mr. Buxton was steadily engaged in the prosecution of the cause of freedom, encouraged and supported by the moral feeling of the country, and in Parliament by Brougham, Lushington, Macaulay, and a few other earnest opponents of slavery. At length, when, in 1833, the secretary for the colonies, Mr. Stanley (now Earl of Derby), brought forward his plan for the abolition of slavery, Mr. Buxton, although dissatisfied with the apprenticeship and compensation clauses, gladly accepted the measure, and he had very soon the additional satisfaction of finding the apprenticeship abandoned by the slaveholders themselves. In 1837 he lost his election for Weymouth, and from that time refused to be again put in nomination. In 1838 he was chiefly occupied with the preparation of a work entitled The African Slave- trade and its Remedy (Lond. 1840, 8vo). In 1839-40 the state of his health caused him to seek relaxation in a Continental tour. At Rome he visited the prisons, and suggested improvements. On his return in 1840 he was knighted. On the 1st of June a public meeting in behalf of African civilization was held in Exeter Hall, at which Prince Albert presided, and the first resolution was moved by Sir T. F. Buxton. The result of this movement was the well-meant but disastrous expedition to the Niger in 1841. During 1843 and 1844 his health declined, and he died February 19, 1845. See Memoirs of Buxton, by his son (Lond. 1849, 2d ed. 8vo); Quarterly Rev. 83. 127; English Cyclop.; N. Amer. Rev. 71. 1; Westm. Rev. 34, 125; N. Brit. Rev. 9, 209.

## Buxton, Sir Thomas Fowell (2)[[@Headword:Buxton, Sir Thomas Fowell (2)]]

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## Buxtorf, Johann[[@Headword:Buxtorf, Johann]]

             the head of a family which for more than a century was eminent in Hebrew literature. He was born at Camen, in Westphalia, Dec. 25, 1564, of which parish his father was minister. He studied first at Marburg and Herborn under Piscator, and afterward at Basle, Zurich, and Geneva, under Grynaeus, Bullinger, and Beza. In 1590 he became Hebrew professor at Basle, and filled the chair of Hebrew literature until his death, Sept. 13, 1629. He was the first Protestant rabbinical scholar, and his contributions to Hebrew literature were of vast importance. His works are numerous, but the following are the chief: Synagoga Judaica, in German (Basle, 1603), Lat. (Hanov. 1604): — pitome radicum Hebraicar. et Chaldaicar. (Basle, 1607): — Lexicon Hebraicum et Chald. (Basle, 1607, 8vo; the best edition is that of 1676): — Thesaurus Grammaticus Ling. Heb.: — Instituio Epistolaris Hebraic., etc. (Basle, 1603, 1610, 1629, etc.): — De abbreviaturis Hebraeorum (Basle, 1613 and 1640; the ed. of Herborn, 1708, is the best): — Biblia Hebraea rabbinica (Basle, 1618, 1619, 4 vols. fol.): — Tiberias, a Commentary on the Massorah (1665): — Lexicon Chaldcacum Talmudicum et Rabbin. (Basle, 1639, fol.) — Concordantioe Bibliorum Hebraicoe, finished and published by his son John (Basle, 1632 and 1636; Frankfort [abridged], 1676; Berlin, 1677). — Biog. Univ. 6, 405; Landon, Eccl. Dict. s.v.

## Buxtorf, Johann (2)[[@Headword:Buxtorf, Johann (2)]]

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## Buxtorf, Johann Jakob[[@Headword:Buxtorf, Johann Jakob]]

             son of the last, was born Sept. 4,1645. He made rapid progress in his studies under Hoffman and Wetstein, and learned Hebrew under his father, whom he succeeded in the professor's chair at Basle. In 1664 he was appointed adjunct to his father, and afterward Hebrew professor. Travelling through Holland and England, he was everywhere received with distinction. He published nothing of his own, but he edited the Tiberias and Synagoga of his grandfather, and died in 1704. — Landon, s.v.

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## Buxtorf, Johann, 3rd[[@Headword:Buxtorf, Johann, 3rd]]

             nephew of the preceding, was born Jan. 8. 1663, and became Hebrew professor ft Basle in 1704, and held the office with great credit till his death, 1732. He published Catalecta Philologico-theologica, containing epistles from Casaubon, Usher, Walton, and other eminent Hebraists, to the Buxtorfs (Basle, 1707, 12mo).

## Buxtorf, Johann, 3rd (2)[[@Headword:Buxtorf, Johann, 3rd (2)]]

             nephew of the preceding, was born Jan. 8. 1663, and became Hebrew professor ft Basle in 1704, and held the office with great credit till his death, 1732. He published Catalecta Philologico-theologica, containing epistles from Casaubon, Usher, Walton, and other eminent Hebraists, to the Buxtorfs (Basle, 1707, 12mo).

## Buxtorf, Johann, Jr[[@Headword:Buxtorf, Johann, Jr]]

             son of the preceding, and, like him, an eminent Hebraist, was born Aug. 13, 1599. Taught by his father, he made great proficiency in youth. In 1630 he was made Hebrew professor at Basle; 1647, professor of controversial theology; and 1654, of Old Test. literature. He is best known for his defense of his father's notions on the antiquity of the vowel points in Hebrew, which appeared in his Tractatus depunctorum, vocaliun, et accentuum origine et auctoritate (Basle, 1648), and other works. On this subject he had a bitter controversy with Capellus (q.v.). Besides other works, he published Lexicon Chaldaicum ct Syriacum (Basle, 1622, 4to). He died Aug. 16, 1664.

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## Buy (Or Bhuis), Felix[[@Headword:Buy (Or Bhuis), Felix]]

             a French Carmelite, was born at Lyons about 1657. He began his studies at Chalons and Valence, and finished them at Paris, where he gained, some notoriety by a thesis on the Gallic Church. He wrote a small work entitled Histoire des Quatres Concilles Gneiraux (Paris, 2 vols. 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Buys [[@Headword:Buys ]]

             SEE BUSEE.

## Buz[[@Headword:Buz]]

             (Heb. id. בּוּז, contempt), the name of two men.

1. (Sept. Βαύζ, but ῾Ρῶς in Jer 25:23.) The second son of Nahor and Milcah, and brother of Huz (Gen 22:21). B.C. 2050. Elihu, the Buzite (q.v.), one of Job's friends, who is distinguished as an Aramaean or Syrian (Job 32:2), was doubtless descended from this Buz. Judgments are denounced upon the tribe of Buz by Jeremiah (Jer 25:23); and from the context this tribe appears to have been located in Arabia Deserta, being mentioned in connection with Tema and Dedan: this may render it uncertain whether the descendants of Nahor's son are intended, although a migration south of the Euphrates is by no means unlikely, and had perhaps already occurred in the time of Elihu. Some connect the territory of Buz with Busan, a Roman fort mentioned in Amm. Marc. 18:10, and others with Basta in Arabia Petraea (see Schwarz, Palest. p. 209), which, however, has only the first letter in common with it. SEE ARABIA.

The paronomasia (as found in both the above connections) of the names Huz or Uz and Buz is by no means so apparent in the Hebrew (עוּוֹ, בוּז); but it is quite in the Oriental taste to give to relations these rhyming appellatives; comp. Ishua and Ishui (Gen 46:17), Mehujael and Methusael (Genesis 4), Uzziel and Uzzi (1Ch 7:7); and among the Arabians, Harut and Marut, the rebel angels, Hasan and Hoseyn, the sons of All, etc. The Koran abounds in such homoioteleuta, and so pleasing are they to the Arabs that they even call Cain and Abel Kabil and Habil (Weil's Bibl. Legends, p. 23; also Southey's Notes to Thalaba), or Habil and Habid (see Stanley, p. 413). The same idiom is found in Mahratta and the modern languages of the East. See UZ.

2. (Sept. Βούζ. r. Α᾿χιβούζ.) The father of Jahdo, of the tribe of Gad (1Ch 5:14). B.C. long ante 1093.

## Buz (2)[[@Headword:Buz (2)]]

             (Heb. id. בּוּז, contempt), the name of two men.

1. (Sept. Βαύζ, but ῾Ρῶς in Jer 25:23.) The second son of Nahor and Milcah, and brother of Huz (Gen 22:21). B.C. 2050. Elihu, the Buzite (q.v.), one of Job's friends, who is distinguished as an Aramaean or Syrian (Job 32:2), was doubtless descended from this Buz. Judgments are denounced upon the tribe of Buz by Jeremiah (Jer 25:23); and from the context this tribe appears to have been located in Arabia Deserta, being mentioned in connection with Tema and Dedan: this may render it uncertain whether the descendants of Nahor's son are intended, although a migration south of the Euphrates is by no means unlikely, and had perhaps already occurred in the time of Elihu. Some connect the territory of Buz with Busan, a Roman fort mentioned in Amm. Marc. 18:10, and others with Basta in Arabia Petraea (see Schwarz, Palest. p. 209), which, however, has only the first letter in common with it. SEE ARABIA.

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## Buza [[@Headword:Buza ]]

             ("Natives") was the third great caste of the Medes; the Busce of the Greek historians.

## Buzacott, Aaron (1)[[@Headword:Buzacott, Aaron (1)]]

             an English Congregational minister, was born at South Molton, Devon, March 4, 1800, where he was converted in early life and joined the Independent Church. In 1823 he entered Hoxton Academy, and in 1825 offered his services to the London Missionary Society, and was sent to. finish his curriculum at the missionary college, Gosport. He left England in 1827, and arrived safely at Avarua, Rarotonga, where he began his labors as teacher, preacher, translator, and printer. Mr. Buzacott found the natives of Rarotonga, in 1827, without a written language; and in 1846 he had translated the whole Bible, and written several useful works in the native tongue. Between 1846 and 1852 he travelled in England to recruit his health; meanwhile publishing his Rarotonga Bible, and advocating the cause of missions. He then returned to his adopted home with five thousand copies of the Bible, a gift of the Bible Society to the natives. He now resumed his work, both as minister of a large congregation, and as tutor of the Institution for Training Native Christian youths as teachers and evangelists. The climate and his incessant labors compelled him to retire to Sidney in 1858, where he continued to reside till his death, Sept. 19, 1864. See (Lond.) Cong. Year-book, 1865, p. 229.

## Buzacott, Aaron (2)[[@Headword:Buzacott, Aaron (2)]]

             an English Congregational minister, was born at Tahiti, South Sea Islands, Oct. 19, 1827, where his parents tarried for a short time on their voyage to the mission field of Rarotonga. He remained with his parents until his twelfth year, when he was sent for instruction to Sydney, New South Wales. Thence he came to England, and was placed in the mission-school at Walthamstow, where he was converted, and began to labor for the salvations of others. Having chosen the missionary work, he studied with the Rev. W. Legge, of Fakenham, Norfolk; then at Cheshunt College; afterwards at New College. Being impressed that his duty was not in the mission field, he accepted the charge of the Church at Debenham, Norfolk, and then at Fetter-lane, London, each for one year. He was ordained at Long Sutton, Lincolnshire, June 18, 1856, and six years afterwards he removed to Romford, in Essex. In May, 1864, he became pastor of the Pentonville-road chapel; and, in 1868, at Asylum-road, Peckham. He was secretary of the Congregational Union of Surrey for three years, and of the Anti-slavery Society for four years. He died Oct. 9,1881. See (Lond.) Cong. Year-book, 1882, p. 287.

## Buzanval, Nicolas[[@Headword:Buzanval, Nicolas]]

             (surnamed Choart or Chicherai de), a French prelate, was born at Paris, July 25, 1611. After passing through several civil dignities, he entered orders, and was promoted to the bishopric of Beauvais, in which office he distinguished himself by establishing hospitals and a clerical school. He died July 21,1679. See Hoefer, Nouv. Biog. Generale, s.v.

## Buzetti, Vincento Benedetto[[@Headword:Buzetti, Vincento Benedetto]]

             an Italian theologian, was born at Piacenza, April 29, 1777. He studied at the college Alberoni, and taught philosophy and theology in his native city. He died there Dec. 14, 1824. He wrote a number of religious works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Buzi[[@Headword:Buzi]]

             (Heb. Buzi', בּוּזַי, prop. a Buzite; Sept. Βουζεί), a priest, the father of the prophet Ezekiel (Eze 1:3). B.C. ante 598.

## Buzi (2)[[@Headword:Buzi (2)]]

             (Heb. Buzi', בּוּזַי, prop. a Buzite; Sept. Βουζεί), a priest, the father of the prophet Ezekiel (Eze 1:3). B.C. ante 598.

## Buzite[[@Headword:Buzite]]

             (Heb., with the art., hab-Buzi', הִבּוּזַי; Sept. ὁ Βουζι), the patronymic of Elihu, one of Job's interlocutors (Job 32:2; Job 32:6); prob. as being a descendant of Buz (q.v.), the relative of Abraham (Gen 22:21).

## Buzite (2)[[@Headword:Buzite (2)]]

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## Buzzell, Aaron[[@Headword:Buzzell, Aaron]]

             a Free-will Baptist minister, was -born at Barrington, N. H., November, 1764. He was converted at the age of twenty-five, and soon after he began to speak in public, and, with his brother John, travelled and labored for seven years. His first effort at preaching was at Alton. His ordination' occurred at the October term of the New Durham. Quarterly Meeting, 1794. Subsequently he travelled very extensively in Maine, New Hampshire, and Vermont, where his labors were greatly blessed.' He organized and assisted in organizing' many churches, and baptized more than one thousand persons. He was held in high esteem in Strafford, Vt., his residence of more than half :a century, where he died, in October, 1854. See Free will Baptist Register, 1856, p. 90. (J. C. S.)

## Buzzell, Hezekiah[[@Headword:Buzzell, Hezekiah]]

             a Free-will Baptist minister, was: born at Alton, N. H., Dec. 16,1777. Shortly after his conversion, about 1799, he commenced preaching, and was ordained Jan. 25, 1803. For fifty years he served his Master in the ministry of the Gospel. A large part of his life was spent in itinerant labor, in which he was very useful. He resided for a time in Weare and then in Gilmanton, and other places in his native state, and finally closed his labors with the Church in Alton. For several years he was a member of the astate legislature, either of the House of Representatives or the Senate. He died Sept. 6, 1858. See Free-will Baptist Register, 1860, p. 90. (J. C. S.)

## Buzzell, John[[@Headword:Buzzell, John]]

             a Baptist minister, was born in Barrington, N. H., Sept. 16,1766. His early youth was devoted to teaching. He was converted in the winter of 1790, and was ordained at Middleton, Oct. 25, 1792. Having identified himself with the Free-will Baptist denomination, he entered zealously into the work of establishing new churches, and strengthening those already formed in different sections of New England. He became pastor at Parsonsfield, Me., in the spring of 1798. He died March 29, 1863, at a very advanced -age. His services were in constant demand to promote the interests of his denomination. For several years he was president of their Foreign Missionary Society. He also, by correspondence, brought his denomination into fraternal relations with the General Baptists of England. He was a prime mover in the establishment of the Parsonsfield Seminary. He was noted as an author and a vigorous writer. In 1811 he commenced the publication of a religious magazine, and for several years made it most serviceable in promoting the interests of his denomination. In 1823 he - published the first denominational hymn-book, and was one of the association which established the Morning Star, of which paper he was for several years one of .the editors. See Barrett, Memoirs of Eminent Preachers. (J. C. S.)

## Buzzell, William[[@Headword:Buzzell, William]]

             a Free-will Baptist minister, was born in Middleton, N. H., in 1775. He made a public profession of his faith Oct. 17, 1798, and very soon began to speak as a teacher of religion, but was not regularly set apart to the work of the ministry until the autumn of 1804. He exercised his ministry in his native town, laboring especially in revivals there in 1807, 1808, 1812, and 1815. The Church was unable to do much for his temporal support, and he was therefore obliged to resort to secular pursuits. The section of country in which he lived was largely dependent on him for ministerial services, and the constant calls he received took him so much from his daily work that he was often brought into great straits. Besides preaching in his native town, he also supplied pulpits in Wolf borough, New Durham, Acton, Me., and some other places. He labored on amid many discouragements until the fall of 1841. A lingering sickness terminated his life, June 14,1844. See Morning Star, xix, 42. (J. C. S.)

## By-ways[[@Headword:By-ways]]

             (אַרָחוֹת עֲקִלְקִלּוֹת, orachoth' akalkalloth', tortuous paths; Sept. ὁδοὶ διεστραμμέναι). There are roads in Palestine, but it is very easy to turn out of them and go to a place by winding about over the lands, when such a course is thought to be safer. Dr. Shaw mentions this in Barbary, where he says they found no hedges, or mounds, or enclosures to retard or molest them. To this Deborah doubtless refers in Jdg 5:6, “In the days of Jael, the high-ways were unoccupied, and the travelers walked through byways,” or “crooked ways,” as in the margin. Bishop Pococke says that the Arab who conducted him to Jerusalem took him by night, and not by the high road, but through the fields; “and I observed,” he remarks, “that he avoided, as much as he could, going near any village or encampment, And sometimes stood still, as I thought, to hearken.” The same insecurity to travelers exists in modern times in Palestine when any disturbance of the government occurs. SEE ROAD.

## By-ways (2)[[@Headword:By-ways (2)]]

             (אַרָחוֹת עֲקִלְקִלּוֹת, orachoth' akalkalloth', tortuous paths; Sept. ὁδοὶ διεστραμμέναι). There are roads in Palestine, but it is very easy to turn out of them and go to a place by winding about over the lands, when such a course is thought to be safer. Dr. Shaw mentions this in Barbary, where he says they found no hedges, or mounds, or enclosures to retard or molest them. To this Deborah doubtless refers in Jdg 5:6, “In the days of Jael, the high-ways were unoccupied, and the travelers walked through byways,” or “crooked ways,” as in the margin. Bishop Pococke says that the Arab who conducted him to Jerusalem took him by night, and not by the high road, but through the fields; “and I observed,” he remarks, “that he avoided, as much as he could, going near any village or encampment, And sometimes stood still, as I thought, to hearken.” The same insecurity to travelers exists in modern times in Palestine when any disturbance of the government occurs. SEE ROAD.

## By-word[[@Headword:By-word]]

             represents in the Auth. Vers. the following Hebrew words: מַלָּה, millah'(Job 30:9), a word or speech (as elsewhere rendered); מָשָׁל, mashal' (Psa 44:14), a proverb or parable (as elsewhere); so the kindred מְשֹׁל, meshol' (Job 17:6); but properly: שְׁנַינָה, sheninah', sharp words in derision (Deu 28:37; 1Ki 9:7; 2Ch 7:20; “taunt,” Jer 24:9).

## By-word (2)[[@Headword:By-word (2)]]

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## Byam, Henry, D.D[[@Headword:Byam, Henry, D.D]]

             a learned English divine, was born at East Luckham, near Dunster, in Somersetshire, Aug. 31, 1580. He was educated at Exeter College and Christ Church, Oxford. In 1612 he obtained the rectory of Luckham and that of Salworthy adjoining. In 1631 he became a prebendary of Exeter, and on the meeting of parliament was unanimously chosen by the clergy of his diocese to be their clerk in convocation. He was a firm adherent of the royal family in the Rebellion, and suffered the loss of all his property on that account. During the exile of the prince Dr. Byam officiated as his chaplain, first in the island of Scilly, and afterwards in that of Jersey, until the 'garrison was captured by Cromwell's forces. At the Restoration he was made canon of Exeter, and prebendary of Wells. He died June 16, 1669. His works consisted of Thirteen Sermons (Lond. 1675), most of them preached before his majesty in his exile. See Chalmers, Biog. Diet. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Byars, Wesley S[[@Headword:Byars, Wesley S]]

             a Baptist minister, was born in Greenville County, N. C., Feb. 18,1825. He removed in 1829 to Henry County, Tenn., and in 1831 to Haywood County. He united with the Church in October, 1842. After residing in one or two places during the next. few years, he returned to Haywood County, and was ordained Nov. 20, 1854. He was pastor of quite a number of churches in Tennessee during his ministry, among which were Friendship, Miller's Chapel, and Providence. He died in Friendship, Crockett Co., April 29, 1875. See Borum, Sketches of Tennessee ministers, p. 79. (J. C. S.)

## Byblus[[@Headword:Byblus]]

             (Βύβλος in Steph. Byz., Βίβλος in Zozim. 1:58), a city of Phoenicia, seated on a rising ground near the sea, at the foot of Lebanon, between Sidon and the promontory Theoprosopon (Strabo, 16:75), 24 miles from Berytus (Pliny, v. 20; Pomp. Mela, 1:12, 3); according to Ptolemy (v. 15, 4), 670 40' and 330 56'. It was celebrated for the birth and worship of Adonis (q.v.), the Syrian Tammuz (Eustath. ad Dionys.v. 912; Lucian, Dea Syra, p. 6; Nonnus, Dionys. 3, 109). It seems to be mentioned in Scripture as “the land of the Giblites,” which was assigned to the Israelites (Jos 13:5), but of which they never took possession. Its inhabitants were famous as “stonesquarers” (1Ki 5:18), and supplied

“caulkers” for the Tyrian fleet (Eze 27:9). Enylus, king of Byblus, when he learned that his town was in possession of Alexander, came up with his vessels and joined the Macedonian fleet (Arrian, Anab. 2, 15, 8; 20, 1). Byblus seems afterward to have fallen into the hands of a petty tyrant, since Pompeyiis described as giving it freedom by beheading the tyrant (Strabo, 16:755). This town, then called Giblah (Abulfed. Tab. Syr. p. 94; Schultens' Index Vit. Salad. s.v. Sjibila), after having been the see of a bishop (Reland, Palaest. p. 216), fell under Moslem rule (see Richter, Wallf. p. 118; Reise einer Wienoriz, 2, 201; Michaelis, Suppl. p. 251 sq.; Hamelsweld, 3, 275). The modern town is named Jubeil, and is enclosed by a wall of about a mile and a half in circumference, apparently of the time of the Crusades (Chesney, Euphrat. Exped. 1, 453). It contains the remains of an ancient Roman theater; the “cavea” is nearly perfect, with its concentric ranks of seats, divided by their “praecinctiones,” “cunei,” etc., quite distinguishable (Thomson, in the Bibliotheca Sacra, v. 259). Many fragments of fine granite columns are lying about (Burckhardt, Syria, p. 180). Byblus was the birthplace of the Philo who translated Sanchoniatho into Greek. The coins of Byblus bear frequently the type of Astarte; also of His, who came hither in search of the body of Osiris (Eckhel, 3, 359; Mem. de l'Acad. des Inscr. 34, 252). SEE GEBAL. Another city called Jabala, in Laodicea (Abulf. Syria, p. 109 sq.), must not be confounded with the above, as it lay entirely beyond the region of Palestine. SEE GIBLITE.

## Byblus (2)[[@Headword:Byblus (2)]]

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## Bye-Altars[[@Headword:Bye-Altars]]

             (or Tables), as called by bishop Ridley, probably designate minor or secondary altars, in distinction from the high-altar; but in the primitive Church there were two tables, one, for holding the vestments, on the right side, and the other on the left, for the vessels; and so the term may indicate a credence.

## Byer, William C[[@Headword:Byer, William C]]

             a Free-will Baptist minister, was born in Eaton, N. Y., in April, 1814. His father was a blacksmith, and his son, spending most of his time at the anvil in the early period of his life, had but limited advantages for acquiring an  education. His conversion took place under the labors of the Methodists, and he was licensed as a preacher in that denomination in 1839. He united with the Free-will Baptists, and was ordained as a minister in 1842. He was very successful as a laborer in revivals, and during his ministry baptized not far from five hundred converts. In the spring of 1866 he had a stroke of paralysis, and afterwards another, of which he died, at Fabius, N. Y., Oct. 30, 1869. Although compelled to spend much of his time in manual labor for the support of his family, Mr. Byer was an earnest and successful preacher. -See Free-will Baptist Register, 1870, p. 75. (J. C. S.)

## Byers, James[[@Headword:Byers, James]]

             a Presbyterian minister, was born in Annan, Scotland, Sept. 25,1816. In 1837 he graduated from Pictou College, after which four years were spent in teaching in the province of New Brunswick. He studied theology at Pictou, under Rev. Thomas McCulloch, D.D., but in 1843 entered the senior class of Princeton Seminary, and spent one year. He was licensed by the Presbytery of Truro, in Nova Scotia, Oct. 5, 1842; was ordained by the same Presbytery in 1845, and installed pastor of Shelburne Church, where he served seven years, and next became pastor at Talamagouche. His third and last charge was at Clifton, N. S., where he was installed in 1860, and labored eighteen years. He died May 21,1879. He was a man of unswerving fidelity to the cause of his Redeemer, and a very successful minister. See Necrological Report of Princeton Theol. Sem.-1880.

## Byfield, Adoniram[[@Headword:Byfield, Adoniram]]

             a zealous "'commonwealth man," satirized by Hudibras, was the son of Rev. Nicholas Byfield. He was educated at Cambridge, became an army chaplain in 1642, and was one of the scribes of the Westminster Assembly. After some years as rector in Middlesex and Wiltshire, he died in 1660. He is chiefly known from his controversial tracts, entitled The Grand Debate between Presbytery and Independency(Lond. 1652).

## Byfield, Nicholas[[@Headword:Byfield, Nicholas]]

             a Puritan divine, was born in Warwickshire, 1579, and entered Exeter College, Oxford, 1596. After serving as rector of St. Peter's, Chester, he became vicar of Isleworth in 1615, and died in 1622. “He had an excellent character for learning, sound judgment, quick invention, and success in the ministry.” He published A Commentary on 1 Peter, Chapters1-3 (Lond. 1637, fol.): — The Promises (Lond. 1647, 12mo): — Exposition of the Colossians (Lond. 1615, fol.): — Assurance of God's Love and Man's Salvation (Lond. 1614, 8vo): — Exposition of the Apostles' Creed (Lond, 1626, 4to). — Darling, Cyclopedia Bibliographica, 1, 535; Allibone, Dictionary of Authors, 1, 317.

## Byfield, Nicholas (2)[[@Headword:Byfield, Nicholas (2)]]

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## Byfield, Richard[[@Headword:Byfield, Richard]]

             an English Nonconformist, brother of Nicholas, was born in Worcestershire, studied at Cambridge, and became curate of Isleworth. He held the living of Long-Ditton during the Commonwealth, and was ejected at the Restoration. He was a member of the Assembly of Divines, and a vigorous opponent of prelacy and superstition. He died 1664. Among his writings were The Light of Faith (Lond. 1630, 8vo): — The Doctrine of the Sabbath (Lond. 1632, 4to): — The Power of the Christ of God (Lond. 1641, 4to): — The Gospel's Glory without Prejudice to the Law (Lond. 1659, sm. 8vo). — Darling, Cyclop. Bibliographica, 1, 535; Allibone, Dict. of Authors, 1, 317.

## Byfield, Richard (2)[[@Headword:Byfield, Richard (2)]]

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## Byington, Cyrus[[@Headword:Byington, Cyrus]]

             a Congregational minister, was born in Massachusetts, and graduated from Andover Theological Seminary in 1819. He was agent for the American Board of Commissioners for Foreign Missions, 1819-20, and went as a missionary to the Choctaw Indians in 1820. He was ordained Oct. 4, 1827,  and died at Belpre, 0., Dec. 31; 1868, aged seventy-six years. See Gen. Cat. of Andover Theol. Sem. 1870, p. 37.

## Byington, M. N[[@Headword:Byington, M. N]]

             a Universalist minister, appears to have entered the ministry in 1843, in the vicinity of Cincinnati, O. About 1848 he removed to Miller's settlement, near Oxford, 0.; and afterwards labored widely in other Western States. He died at Baton Rouge, La. in February, 1873. Mr. Byington was widely known as an earnest and zealous preacher. See Universalist Register, 1874, p. 116.

## Byington, Theodore L[[@Headword:Byington, Theodore L]]

             a missionary, was born at Johnsbury, N.J., March 15, 1831. He graduated from Princeton College in 1849; spent four years in the study and practice of law; graduated from Union Theological Seminary in 1857; was ordained, and sailed for the East under the auspices of the American Board in 1858. He established a station at Eski Zaghra, European Turkey, in 1159, and returned to the United States in 1867, being released from  connection with the Board; for the next seven years was pastor at Newton, N.J. The Board reappointed him in 1874, and he resided at Constantinople till 1885, when he returned to the United States disabled. He died in Philadelphia, Pennsylvania, June 18, 1888. He wrote a work on Christian Evidences, which was published in the Bulgarian language, and afterwards translated into Armenian. For twelve years he was editor of the weekly and monthly Zornitza, which did much to shape the nascent national Bulgarian movement.

## Byles, Mather D.D.[[@Headword:Byles, Mather D.D.]]

             a Congregational minister, was born in Boston, March 26, 1706, graduated at Harvard 1725, and was installed pastor of the Hollis Street church Dec. 20, 1733. He was made D.D. at Aberdeen 1765. He was a Tory in politics, and was therefore dismissed from his charge in 1776. He spent the remainder of his days in private life, and died July 5, 1788. Dr. Byles was distinguished for literary taste and exuberant wit. He published a Poem on the Death of George I and the Accession of George II (1727): — an Elegy on the Death of Hon. Daniel Oliver (1732): — a Poetical Epistle to Gov. Belcher on the Death of his Lady (1736): — a Poem on the Death of the Queen (1738): — Poems: The Conflagration, The God of Tempest and Earthquake (1744); and a number of essays and occasional sermons. — Sprague, Annals, 1, 376.

## Byles, Mather D.D. (2)[[@Headword:Byles, Mather D.D. (2)]]

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## Byles, Mather, D.D[[@Headword:Byles, Mather, D.D]]

             a minister of the Protestant Episcopal Church, son of Mather Byles, D.D., of the Hollis-street Church, Boston, was born in that city in 1734. He graduated from Harvard College in 1751; was settled as a Congregational clergyman, Nov. 18, 1757, in New London, Conn.; was dismissed in 1768, having become an Episcopalian. The same year he became rector of Christ Church, Boston, where he served until April, 1775, when he accepted an invitation to become rector in Portsmouth, N. H. In 1776, owing, doubtless, to his strong loyalty to the king, he left the country and went to Halifax, N. S., and in 1778 he was banished from the American colonies. After the war he became rector and chaplain at St. John's, N. B. He died March 12, 1814. See Sprague, Annals of the Amer. Pulpit, i, 379.

## Bylgia[[@Headword:Bylgia]]

             (storm of the sea), in Norse mythology, is one of the nine maidens of the waves, the daughters of the marine god Aeger and Ran.

## Bynaeus, Anthony[[@Headword:Bynaeus, Anthony]]

             a Dutch divine and scholar, was born at Utrecht, Aug. 6,1654, and studied the ancient languages under Graevius. After his ordination to the Protestant ministry he devoted himself to the Oriental languages, and became an eminent scholar in Hebrew and Syriac. He died at Deventer, Nov. 8, 1698. Among his writings are De Calceis Hebraeorum (Dort, 1682, 12mo): — Explicatio Hist. Evang. de Nativitate Christi (Dort. 1688, 4to): — De Natali Jesu Christi (Amst. 1689, 4to); with sermons and commentaries in the Dutch language. — Hoefer, Nouv. Biog. Generale, 7, 931.

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## Bynna[[@Headword:Bynna]]

             SEE BEONNA.

## Bynum, George C[[@Headword:Bynum, George C]]

             a minister in the Methodist Episcopal Church South, was born in Chatham County, N. C., Nov. 15,1847. He was eminently pious in youth, received license to preach in 1866, and in 1867 entered the North Carolina Conference. In its active ranks he toiled until his death, July 11, 1871. Mr. Bynum was a successful and promising preacher, full of faith and good  deeds. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 541.

## Byram, Eliab[[@Headword:Byram, Eliab]]

             a Presbyterian minister, was born at Bridgewater, Mass., and graduated at Harvard University in 1740. He became pastor at Rocisticus (now Mendham), N. J., in October, 1743. Brainard had him for his companion in his first journey to the Susquehanna, and speaks of him with much affection. Byram spent some time in 1746 in Augusta County, and his labors were greatly blessed, the revival lasting till 1751. Falling Spring and Providence called him in 1747, having had experience of his faithfulness and ability, but he declined to settle in Virginia. He joined the New Brunswick Presbytery, May 22, 1751, and accepted a call to Amwell. He died before May, 1754. (W. P. S.)

## Byrche, William, D.D., LL.D[[@Headword:Byrche, William, D.D., LL.D]]

             an English clergyman, was chaplain to the archbishop of Canterbury; became prebendary of Worcester, Oct. 31, 1727, and died in February, 1742. He published a sermon on the Consecration of Bishop Chandler (1717). See Allibone, Dict. of Brit. and Amer. Authors, s.v.; Le Neve, Fasti, iii, 88.

## Byrchington, Stephen[[@Headword:Byrchington, Stephen]]

             an English Benedictine, was born in the parish of Byrchington, Isle of Thanet, and flourished about 1380. He was a monk of Christ's Church, Canterbury. He wrote Historia de Vitis Archiepiscoporum Cantuariensium, from St. Augustine, A.D. 597, to William of Wittlesey, A.D. 1368; and a Life of Simon Sudbury, given by Wharton, Anglia Sacra, i, 49, See Cave, Hist. Lit. vol. ii.

## Byrd (Or Bird),William (2)[[@Headword:Byrd (Or Bird),William (2)]]

             an eminent English composer of sacred music, was born about 1538. He studied under Tallis, and was chosen organist of Lincoln cathedral in 1563. He was made a gentleman of the chapel royal in 1569, and organist to queen Elizabeth six years later. He died July 21,1623. His compositions were very numerous. See Lowndes, Bibliographer's Manual; Burney, History of Music; Grovet. Dict. of Music, s.v.

## Byrd, John Ira Ellis[[@Headword:Byrd, John Ira Ellis]]

             a minister in the Methodist Episcopal Church South, was born in Sumter District, S. C., May 15, 1791. He was left fatherless when ten years old, and was apprenticed to a shoemaker. He was converted in 1810, and in 1811 entered the South. Carolina Conference, in which he labored two years, and then was transferred to the Mississippi Conference. In its ranks he served for fifty-nine years. He died April 6, 1871. By his own exertions  he became well read and a powerful preacher. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 578.

## Byrd, Rebecca[[@Headword:Byrd, Rebecca]]

             an English minister of the Society of Friends, was wife of William Byrd, and made her first appearance in the ministry in 1784, in the twenty-sixth year of her age, having been converted two years previously. Soon after, she was engaged to travel abroad, and accompanied Deborah Darby in a visit to Wales. From that time until the death of Deborah, in 1810, they were employed, with little intermission, in the same service in various parts of Great Britain. In 1793 they embarked for North America, and continued to labor in this country for three years. In 1800i she was married, and, after the decease of Deborah Darby, her husband accompanied her throughout England, Scotland, and Ireland. While attending the Yearly Meeting of 1829 she suffered from an attack of apoplexy, but was so far restored that she frequently afterwards ministered in her own meeting at Marnhull. She died May 24, 1834. See The Friend, viii, 357.

## Byrd, William (1)[[@Headword:Byrd, William (1)]]

             an English minister of the Society of Friends, was born at Uffculme, Devonshire, in 1757. He was converted when about twenty-two years of age, and entered. the ministry in 1794. He was "sound in doctrine, and his ministry was exercised in simplicity, and in demonstration of the Spirit and of power." From conscientious reasons he abstained from the use of the produce of West India slavery. His ministry for several years was confined within the limits of Devonshire and parts adjacent, but afterwards he travelled in England, Ireland, and to the Orkney Islands. Catholic in his spirit, "he was a lover of good men of every denomination, and of enlarged charity and liberal views." He died Dec. 16, 1835. See Testimonies of Deceased Ministers, 1836, p. 3-16. (J. C. S.)

## Byrde (Or Birde), JOHN, D.D[[@Headword:Byrde (Or Birde), JOHN, D.D]]

             an English prelate,. was a native of Coventry, and was consecrated bishop of Penrith, Scotland, June 28,1537. He was elected to the see of Bangor, July 24, 1539. He became the first bishop of Chester by the charter of erection, and made his profession of obedience to the archbishop of York,. April 13, 1542. He obtained, at the same time, the archdiaconates of Chester and Richmond. He was deprived of all these dignities in the first year of the reign of queen Mary (1554), on account of his being married. He died in 1556. He published Lectures on the Epistles of St. Paul; and Learned Homilies. See Le Neve, Fasti; Allibone, Diet, of Brit. and Amer. Authors, s.v.

## Byrgir[[@Headword:Byrgir]]

             in Norse mythology, was a well to which Bil and Hinke had gone to get water, when they were stolen by the moon and placed among the stars.

## Byrkit, William A[[@Headword:Byrkit, William A]]

             a Methodist Episcopal minister, was born in Marion County, Ind., Nov. 4, 1838. He went to Iowa in his youth; joined the Church in 1855; studied for the ministry at the Iowa Wesleyan University; and in 1860 received license to preach and entered the Iowa Conference. He died July 2,1863. Mr. Byrkit was a young man of promise. See Minutes of Annual Conferences, 1863, p. 155.

## Byrne, Alexander Sturgeon[[@Headword:Byrne, Alexander Sturgeon]]

             a precocious Methodist minister in Canada, grandson of Rev. Alexander Sturgeon (Irish Conference), and son of Rev. Claudius Byrne (Irish and Canada Conferences), was born at Dungannon, Ireland, June 20, 1832. He was converted at thirteen, and was led by a train of providences, almost immediately after his conversion, to exercise his gifts in public, which were of such an extraordinary character as to open his way, when not more than fifteen years of age, into many of the first pulpits of the Irish connection. In the winter of 1848-49 he came with his father to Canada. He was at once received into the ministry in that country; preached in Toronto and London; made an extraordinary impression; but was cut down at Brantford, Ont., Feb. 11, 1851. Young Byrne's character was a rare combination of dignity and modesty, fidelity, forbearance, prudence, zeal,  gravity, and cheerfulness; a most faultless religious character, an eloquent and searching preacher. Few have enjoyed so much popularity, and few have been so little affected by it. See Carroll, Life and Remains of Rev. A. S. Byne (Toronto, 1852, 12mo); Case and His Contemporaries, v, 48, 94.

## Byrne, Claudius[[@Headword:Byrne, Claudius]]

             a Wesleyan Methodist minister in Canada, was born in Dublin, Ireland, May 12, 1793. He was converted in his thirteenth year; entered the Wesleyan ministry in Ireland in 1824; was transferred from the Irish to the Canadian branch of the Wesleyan -Church in 1848; and in the latter he labored effectively six years, and twenty-two as a supernumerary. He died Oct. 5,1876, at Fairfield, Ont., where he had lived since 1854. He was a vigorous, pithy preacher, and most diligent in that service of love--visiting the sick. -See Minutes of the London (Ont.) Conference (Toronto), 1877, p. 1'2.

## Byrne, Edmund, D.D[[@Headword:Byrne, Edmund, D.D]]

             an Irish prelate, having received orders at Seville, was appointed archbishop of Dublin in 1707, being then in the fifty-first year of his age. Soon after his promotion to the see of Dublin, it was proposed that a public convention of Protestant and Catholic prelates and doctors should be held for two months to propound and debate on the disputed articles of faith; on which occasion this prelate alone of all the Catholics attended the conferences; and with much zeal and wisdom propounded the principles of his religion in the public college of Dublin. In 1712, some nuns obtained permission from Dr. Byrne to be received into his diocese, but they had scarcely arrived when they were apprehended by the lords-justices; and a proclamation was issued Sept. 20 of same year, to apprehend Dr. Byrne and others as popish priests attempting to exercise ecclesiastical jurisdiction contrary to the laws of the kingdom. In March, 1717, when the Dominican nuns were driven from Galway, Hugh O'Callanan, then provincial of the Order of the Dominicans, -obtained a similar permission from archbishop Byrne for their admission into his diocese, where, in September of the same year, they founded the Convent of -Jesus, Mary, and Joseph, of Dublin. Just at this time Dr. Byrne was involved in a controversy with his brother-prelate of Armagh, Dr. M'Mahon, on the ancient primatial rights. The matter was referred to the College of the Propaganda, whose decision, after a litigation of some years, restored the  appellant. This subject. was, however, again more fully and solemnly laid before the pope in council, when the claim of archbishop Byrne was supported in argument by the Rev. Johni, Clynch, one of the clergymen of his grace's diocese. The final decision of the Roman college has not been ascertained. Dr. Byrne died a few years afterwards. See D'Alton, Memoirs of the Archbishops of Dublin, p. 459.

## Byrne, James T[[@Headword:Byrne, James T]]

             an English Congregational minister, was born in London, Jan. 29,1810. He was converted and joined the Church in early life; was ordained in 1838 at Great Yarmouth; settled at Gorleston, Norfolk; and later, in the same year, sailed for Canada, under the auspices of the Colonial Missionary Society. He first settled at L'Original, on the Ottawa; then at Bytown, now Ottawa City; and subsequently at Brockville, whence he removed to Whitby, commencing his stated ministry in that place in October, 1851. On terminating his pastorate at Whitby, he accepted an invitation from the French Canadian Missionary Society to become their agent, to preach and lecture wherever he could get a hearing. In this sphere he worked. with great zeal until his death, Nov. 21, 1874. In this excellent man society lost a sweet example, and religion a bright ornament. See (Lond.) Cong. Year- book, 1876, p. 320.

## Byrne, Martin[[@Headword:Byrne, Martin]]

             a Baptist minister, was born at Robinstown, Me. in February, 1811. He was converted at twenty-two; pursued his theological studies at Bangor and at Newton, where he graduated in 1840. He was ordained at Packersville, Conn., June 29, 1842. Subsequently he was pastor of churches in Pembroke, Ellsworth, Conway, and Gardiner, in Maine. For a time he was agent for the American and Foreign Bible Society, and the Young Ladies' College, Worcester, Mass. He removed to Illinois in 1857, and was settled pastor of the church in Pekin; and had charge, at the same time, of the church at La Marsh. He died at Pekin Sept. 19,1858. See Minutes of Ill. Anniversaries, 1858, p.9. (J.C.S.)

## Byrne, William[[@Headword:Byrne, William]]

             an English engraver, was born in London in 1743, and was instructed by his uncle, an obscure artist. In 1770 he went to Paris, and became a scholar of Aliamet. The following are some of his principal plates: The Flight into  Egypt; Abraham and Lot Quitting Egypt; A Sea-piece; The Death of Captain Cook. He died in London in 1805. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Diet. s v.

## Byrom, John[[@Headword:Byrom, John]]

             an English poet, was born at Kersall, near Manchester, in 1691. After studying at Merchant Taylors School in London, he graduated from Trinity College, Cambridge, in 1711, became a fellow there, travelled in France, next gave lessons in stenography in London, and at length settled upon his native estate, and died there, September 28, 1763. He was of a mystical turn, and besides various miscellaneous essays and pieces, he published Hymns and Sacred Poems (1739; reprinted 1773,1814, and in his collected poems, 1857), some of which are quite popular.

## Byron, James Mkee[[@Headword:Byron, James Mkee]]

             an English Wesleyan minister, was born at Downpatrick, Ireland, July 25, 1760. In 1785 he Was introduced to Mr. Wesley as a candidate for the ministry, and appointed to Norwich. His circuits afterwards were Kent, Northampton, Penzance, Bradford, Salisbury (1797), Truro, Launceston, and many others. In 1823 he went to France as a .supernumerary, where he died, Sept. 24, 1827. Byron possessed powers of a high order for pulpit oratory; his mind was well stored with learning; and his ministry was eminently useful. He was faithful, forgiving, generous, and benevolent. See Wesl. Meth. Mug., 1829, p. 577; Minutes of the British Conference, 1828.

## Byrrhus[[@Headword:Byrrhus]]

             SEE BIRRUS.

## Byssus[[@Headword:Byssus]]

             SEE LINEN.

## Byssus (2)[[@Headword:Byssus (2)]]

             SEE LINEN.

## Bytemeister, Heinrich Johann[[@Headword:Bytemeister, Heinrich Johann]]

             a Lutheran minister of Germany, was born at Zell in 1698. He was appointed in 1740 professor of theology at Helmstadt, where he died in 1746. He wrote a great number of works in' Latin, the most important of which are two on arithmetic and numismatics (Strasburg, 1744).

## Bythner, Victorinus[[@Headword:Bythner, Victorinus]]

             a native of Poland, who came to England, matriculated at the University of Oxford, and read lectures on Hebrew there for years. He then passed some time in Cambridge, and about 1664 settled in Cornwall, where he practiced medicine. He died in 1670. Among his writings are Lethargy of the Soul (1636, 8vo): — Tabula Directoria Linguce Sanctoe (Oxford, 1637, 8vo): — Manipulus Messis Magnae (Lond. 1639, 8vo): — Clavis Linguae Sanctae (Camb. 1648, 8vo): — Lyra Prophetica Davidis Regis (Lond. 1645, 12mo; 1650, 8vo), containing a grammatical explanation of all the Hebrew words in the Psalms; often reprinted;. translated into English by Dee, under the title The Lyre of David (Lond. 1836, 8vo; 1847, 8vo). Horne calls it the “most valuable help to the critical and grammatical study of the Psalms.” — Hoefer, Nouv. Biog. Generale, 7, 956; Allibone, Dictionary of Authors, 1, 324.

## Bythner, Victorinus (2)[[@Headword:Bythner, Victorinus (2)]]

             a native of Poland, who came to England, matriculated at the University of Oxford, and read lectures on Hebrew there for years. He then passed some time in Cambridge, and about 1664 settled in Cornwall, where he practiced medicine. He died in 1670. Among his writings are Lethargy of the Soul (1636, 8vo): — Tabula Directoria Linguce Sanctoe (Oxford, 1637, 8vo): — Manipulus Messis Magnae (Lond. 1639, 8vo): — Clavis Linguae Sanctae (Camb. 1648, 8vo): — Lyra Prophetica Davidis Regis (Lond. 1645, 12mo; 1650, 8vo), containing a grammatical explanation of all the Hebrew words in the Psalms; often reprinted;. translated into English by Dee, under the title The Lyre of David (Lond. 1836, 8vo; 1847, 8vo). Horne calls it the “most valuable help to the critical and grammatical study of the Psalms.” — Hoefer, Nouv. Biog. Generale, 7, 956; Allibone, Dictionary of Authors, 1, 324.

## Bythway, William[[@Headword:Bythway, William]]

             an English Wesleyan minister, was born at Dudley in 1796. He was converted in his sixteenth year; called into the ministry in i824; retired in 1864 to Manchester; in 1869 to Didsbury, where he died, in September, 1874. Bythway was esteemed for his sound judgment, integrity, and piety. His character was transparent and well balanced. His preaching was racy, sensible, and practical. See Minutes of the British Conference, 1875, p. 12.

## Bywater, Alfred[[@Headword:Bywater, Alfred]]

             a young English Methodist preacher, was born at Sheffield in 1809, and was converted in early life. He became a local preacher; but in 1836 began to itinerate in the New Connection. Two years sufficed to break down his health; he returned to Sheffield, hoping to recover, that he might 'preach  the Gospel, but his work was done. He died March 4,1839, a probationer. See Minutes of the British Conference.

## Byzance, Louis De[[@Headword:Byzance, Louis De]]

             a native of Constantinople, originally a Jew named Raphael Levi, embraced Christianity, and became a priest of the Oratory. He settled in Paris, and became famous for his interest in Oriental manuscripts of the New Test. He was also an able mathematician. He died in 1722, after twenty years insanity.

## Byzantine Architecture[[@Headword:Byzantine Architecture]]

             is a name for the style of architecture introduced at Byzantium in the 5th century, derived from the Roman, but distinguished from it by the plans of the buildings, and by the general use of the dome or cupola. The plan of the Grecian or Byzantine churches was usually that of the Greek cross, with a large cupola rising from the centre, and smaller cupolas crowning the four arms. The arches were generally semicircular, sometimes segmental, or of the horse-shoe form. The capitals of columns were little more than square blocks, tapered downwards, and adorned with foliage or basket work. The doorways were commonly square-headed, with a semicircular, and occasionally, in later specimens, a pointed arch over the flat lintel. The Byzantine style had great influence on 'subsequent styles, both in England and on the Continent. The Gothic styles are derived quite as much from this as from the Roman.

This style prevailed through Christian Asia and Africa.' and extended to Sicily.

It was the modification of Roman architecture by an Eastern element. There were four periods of the art:

(i) 330-537 rock churches, and round or octagonal churches;

(ii) 537-1003-marked by the multiplication of domes and polygonal apses;

(iii) 1003-1453-when the narthex became less prominent, and choirs were made more important; frescos were replaced by mosaics; the women's galleries, hitherto erected over the aisles and narthex,  disappeared; and the cruciform shape lost its significance by the absorption of the aisles;

(iv) 1453 to the present time.

The arrangement was originally an external square, containing a circular building within; but there are several modifications:

(1) the round church; (2) the basilica, with apsidal ends to the transept; and (3) the cross of four equal arms, with a dome over the crossing and each arm.

The style penetrated to Provencen through commercial relations between Marseilles, Greece, and Constantinople, and thence to the north and centre of France; and also to the banks of the Rhine, under the patronage of Charlemagne. The dome took the place of the Western vault, as most suited to a circular building; and, to Procopius,-poetically seemed to be suspended by a golden chain from heaven, and the whole style combined the basilica with the round church of the Holy Sepulchre of Jerusalem. Like the basilica, the Eastern church had its colonnaded atrium, or forecourt (peribolos), the narthex (propyla, pronaos), or advanced portico; galleries for women over the aisles of the nave or trapeza; the chorus cantorum, known as the solea-the presbytery was in it; the holy bema, a raised stage, so called from its steps, or hierateion, or hagion; and the sacristies (pastophoria) here called the paratrapezon, or prothesis, on the north, and the skeuophylakium, or diaconicum minus, on the south. Over the bema of the readers, which resembled the basilica ambon, rose the royal door. There was only a single altar, but 'in some cases parecclesiae, or side churches for daily services, with altars, were added; the chancel screen was called, from its pictures, the iconostasis, with its central door curtained, and two lateral doors: the kiklis occupied the place of the podium; over the altar rose the dome, or trullus. There were four doors: the holy, which were veiled, between the bema and soleal;. the royal, between the solea and nave; the angelic, between the nave and narthex; and the beautiful, great, or silver, between the narthex and anterior porch (prothyrum). The influence of the style is seen in, the cupolas of Russia; those of France, introduced by Venetian colonists and commerce; the ornamentationa of capitals, the polygonal apses, and round churches of Western Christendom.  A stream of Italian art came to the south and south-west of France, and thence moved northward in course of gradual development, and also spread down the Rhine, diverging right and left, influencing the border provinces of Framice-the two developments meeting in the Ile de France, as they had previously been combined at Torcell. The Byzantine modification of the basilica in Italy received a new form in Rhinelanid and again in France; and the turret-like treatment of steeples, the huge triforium, and low central lantern, became common features.

## Byzantine Church[[@Headword:Byzantine Church]]

             SEE GREEK CHURCH.

## Byzantine Church (2)[[@Headword:Byzantine Church (2)]]

             SEE GREEK CHURCH.

## Byzantine Historians, The[[@Headword:Byzantine Historians, The]]

             I. General Classification. — This is the name habitually, but inaccurately, applied to the long succession of authors, of diverse merits and of diverse aims, who record or illustrate the course of the Roman empire in the East, from the accession of Constantine till after the conquest of Constantinople by the Ottomans. By some authorities, the term is restricted to the writers subsequent to the accession of Justinian. It is a loose name, and there is least hazard of misapprehension in its widest employment. The designation has been bestowed upon those writers by modern editors, who have associated their, works in grand collections, under the title of Corpus Scriptorusm Historice Byzantince, in consonance with the convenient appellation given to the biographers of the emperors from Hadrian to Diocletian, and who are known as the Scriptores Historice Augustce. The assimilation of the titles, and the distinction of the collections, are principally due to the general similarity of design and the difference of the languages employed by the respective authors. The Byzantine and the Augustan historians alike record the reigns of the Roman emperors; but the latter compose their works in Latin; the former write almost exclusively in Greek, and the empire of the West is not distinctly contemplated by them. Yet even this ground of discrimination is, in some degree, deceptive.

Claudian and Ammianus Marcellinus are excluded from the Byzantines. Both write in Latin. The former is occupied with the Western emperor, Honorius; but his diatribes on Rufinus and Eutropius throw much light, upon contemporaneous affairs in the East. The latter treats mainly upon Eastern transactions, but the earlier part takes in the previous series of emperors. But Merobaudes and Corippus, who are Latin poets, like Claudian, are admitted into the Catena Byzantina, though Merobaudes devotes himself to a Western hero. Eusebius is scarcely included in the' fraternity, though he writes in Greek, and has left a Life of Constantine.  Zosimus embraced the entire history of the imperial rule down to his own day. The exclusion of Claudian and Ammianus Marcellinus is to be explained, not by the Occidental character of the one, nor by the Latin phrase of both, but by the existence of critical and annotated editions of each author, which dispensed with; the necessity of their reproduction in a collection inevitably extensive, and so ample that it may never be fully completed. The same reason may be assigned for the omission of Eusebius.

Thus the term Byzantine Historians is unavoidably indistinct and wavering. It has been determined by the compass of the collections, not by any definite principle beyond the requirement that the subject-matter of the accepted treatises should be connected with the story, the institutions, or the characteristics of the empire of the East. Many of these writers, like the monastic chroniclers of the West, begin with the creation of the world, and either write brief annals of the generations, or introduce by such dry notices contemporaneous or recent history. Many of the writers are of the priestly easte, or are inclined to theological disputation.. Thus, they often notice, with peculiar diligence, the succession and years of the patriarchs, and plunge with zest into religious controversies; but professedly ecclesiastical history does not fall within 'the scope of these collections, though we find in the Bonn edition the Historia Patriarchica Constantinopolitana. Several treatises, too, not formally historical, are admitted. Provision is made for such comprehension by the title attached "The Body of Byzantine Writers." All render important service to the historical appreciation of the times and countries.

Notwithstanding the heavy expenditure by Louis XIV on the first edition of this great Corpus Scriptorum-notwithstanding the vast and various labor of Du Cange, Labbe, Possinus, Banduri, Niebuhr, and other collaborators, upon the editions of Paris, Venice, and Bonn-this long series of writers has been little regarded, Ultil very recent times, except by professed historians of the empire, like Cousin, Mulatori, Gibbon, Le Beau, and Finlay. Yet they merit wider and closer consideration. They have an interest and a value of their own, unlike any derived from other sources or periods. Nowhere else do the records of the world present twelve centuries of continuous history, written, in great measure, by contemporaries, with fulness and discernment. Nowhere else do we find such various illustrations of the political, .social, military, and ecclesiastical life of one organic system. Nowhere else is it possible to study the processes of natural decline and decrepitude, and the change from bad to worse, from worse to worser  still, in so many and in such minute particulars. Nowhere else are the phenomena of the internal and of the external dissolution of a civilization presented in so many aspects, and in such diversified detail.

Nowhere else are the authorities of higher rank, or more intimately. associated with the events described. Nowhere else are incidents more startling, more strange, or of more romantic character accumulated, than in the obscure pages of these unnoted writers. These circumstances may have enhanced the recently renovated interest in these little-read authors, which has been so marked of late years, especially in Germany. These attractions have been the rewards of increased study, not incitements to it. The true cause of renewed regard may be assigned to the growing gravity of the perilous and perplexed Eastern question, Which has drawn the .eyes of all to the beautiful city on the Golden Horn, and to the remnants of the vast empire of which it is the capital. The expiring agonies of a mighty system, which only two centuries ago was the terror of Christendom, and which, at the time of the discovery of America, threatened to obtain universal dominion, possess a portentous fascination for the student of human affairs. Exactly the same mortal change pursued its languid course a thousand years ago, in the same regions, and under the operation of similar influences. The best commentary upon the morbid conditions now prevailing, and the clearest insight into their progress and tendency, may be derived from the phenomena of the earlier age. Hence, partly by conscious determination, mainly by that curious instinct which guides the vocations of the ages, an earnest and rapidly growing attention has been attracted to the Byzantine historians.

Under this name are included several distinct classes of writers, and some who cannot be reduced to any class. About one half are systematic historians; others are meagre annalists; some are simple chronographers. There are biographers, and memoir writers, and panegyrists. Some describe edifices, ceremonials, or institutions. There is a reporter of scandals and tattle. A few note only a single transaction. Many discharge more than one of these functions. Among the authors are emperors, as Constantine Porphyrogenitus and Joannes Cantacuzenus; members of imperial houses, as Anna Comnena and Ducas; patriarchs and bishops, as Photius and Eustathius; statesmen and diplomatists, as Georgius Pachymeres and Nicephorus Gregoras; high officials and legists, as Georgius Codinus and Joannes Lydus; and secretaries, as Procopius and Joannes Cinnamus. Logical classification of such a promiscuous assemblage of ranks,  vocations, and topics is impossible. The members are accidentally brought together, and are connected by community of country and purpose-not by similarity of subject or treatment. Relation to the life of the Byzantine empire is the only intrinsic connection. In style they differ widely from each other, passing from the semi-Attic propriety of Procopius and Agathias to the Latinisms of Theophanes, the extravagant rhetoric of Anna Gomnena, the dense obscurity of Nicephorus Gregoras, the neologisms of Ducas and Phrantzes, and the utter corruption of the Historia Patriarchica. They write according to the changing tongues and fashions of more than thirty generations. In despite, however, of multitudinous discrepancies, a serviceable arrangement of these works may be proposed.

The Byzantine writers are over seventy in number. Several of them have not been published, or have been published only in part. Critobulus was first given to the public by Muller, in his Fragmenta Historicorum Grcecorum, as late as 1869. They may be divided into two great classes, the miscellaneous writers and the historical writers. The subjects treated by the former are various and distinct. We have treatises by Constantine Porphyrogenitus on the conduct of the empire, on ceremonials, and on the provinces; by Nicephorus Gregoras on the statues, pictures, etc., destroyed by the Franks of the fourth crusade; by Lydus, on magistracies; by Codinus Curopalata, on officials;' by Procopius,,on public buildings; by Paulus Silentiarius, Descriptio Sanctce Sophice. It is much to be regretted that the monograph of the emperor Alexius I, on the finances of the: empire, has not yet been edited.

The most important and instructive of these writings are Joannes Lydus on magistracies, and Constantine Porphyrogenitus on the conduct of the empire. The one gives a graphic and needful view of the judicial machinery; the latter, a curious and suggestive account of the relations of the empire, in the 10th century, with surrounding races and contemporaneous states. The' trickery, the deception, the meanness, the unblushing fraud which are recommended, reveal conscious imbecility without diminution of arrogance, vanity, and pretension. Strange glimpses, too, are afforded of the condition of rude tribes and incipient kingdoms. The tinsel splendor and empty stateliness of the formal court are illustrated by the same emperor's formulas of ceremonial, and, at a later date, by the roll of dignities prepared by the grand master of the household, Georgius Codinus.

II. The Historical Writers. — Of these, the earliest in date is Praxagoras; the latest, Critobulus, and the author or authors of the Historica Politica et Patriarchica. The work of Praxagoras was composed, as he tells us, in his twenty-second year, and his date is assigned to the reign of Constantine or of his successor. There is only one fragment extant, and that is brief and unimportant. It has not been inserted in the editions of the Byzantine historians, but is given in Moller's Fragmenta Historicorum Graecorum. Many of the earlier historians, as Dexippus, Priscus Panita, Malchus, exist only in fragmentary form, and gratitude is due to the patriarch Photius and to the emperor Constantine VII for preserving what remains of them. The latest writers of this class extend beyond the duration of the empire, and connect the Roman world with the modern age.

These historians may be conveniently but loosely distributed into three classes: (1) panegyrists; (2) chroniclers, chronographers, and annalists, more or less dry and jejune; (3) historians, general, particular, or incidental, represented respectively by Zonaras, Cinnamus, and Eustathius, De Excidio Thessalonicensi.

1. The panegyrists are Merobaudes, who leaves a broken and unintelligible eulogy on Aetius, and belongs to the Western empire; Procopius and Priscian, on Anastasius; and the encomium of Corippus on Justin II, which is a metrical history of that monarch, like the " Robert Guiscard" of William of Apulia.

2. No sharp line of discrimination can be drawn between the chroniclers or chronographers and the historians proper, for their characteristics are often blended. The absence of reflection or independent judgment may be made the ground of distinction. The chronographers are about twenty-five in number, and vary in extent and character. The most important are Georgius Syncellus SEE SYNCELLUS, with the continuation of Theophanes and his successors, and the Paschal chronicle.

3. Of the historians, properly so named, there are five who conduct the history of the Roman empire from Augustus to the capture of Constantinople by the Turks. Zosimus begins with Augustus, and comes down to the taking of Rome by Attila. Zonaras opens with a universal chronicle, but gives a fuller account of events from Constantine to the death of Alexius Comnenus. Nicetas Choniates continues the story to the Latin conquest. Nicephorus Gregoras records the transactions down to  1359. Laonicus Chalcocondylas concludes the tale of a thousand years with the history of the Ottoman Turks, and with their overthrow of the Eastern empire. These are writers of considerable but unequal merit. Zonaras is of especial interest, for the long period which he embraces, for his continuous narrative, for his preservation of details otherwise unknown, for his perspicuity and general intelligence. Zosimus has a distinct philosophical aim-the exposition of the causes inducing the decay of the empire. He is accused of prejudice and malevolence-charges easily brought against a pagan of his day-but he writes clearly, forcibly, and well, and reveals the signs and symptoms of the waning majesty of Rome. Nicetas Choniates, or Acominates, and Nicephorus Gregoras are clumsy and tedious writers, but they transmit the account of a dismal period of vice, crime, national distress, and revolution. Laonicus Chalcocondylas records in wretched phrase the rise and progress of the Ottoman Turks, and the last century and a half of the expiring empire.

A livelier interest attaches to those writers who relate the eventful periods in which they were themselves actors, or with which they were intimately and personally acquainted. Procopius, Constantine Porphyrogenitus, Nicephorus Bryennius, and his imperial spouse, Anna Comnena, Joannes Cinnamus, Georgius Pachymeres, Joannes Cantacuzenus, and Georgius Phrantzes, are the most prominent of these. They were all on the scene of action; they were all, at the centre of events. As a historical writer, for style, for vigor, for reach of thought, and for delineation of character, Procopius far surpasses any other Byzantine author. SEE PROCOPIUS.

There is no exaggeration in designating him the Thucydides of the empire. His work was continued by Agathias, and further extended by Menander, the Protector. The emperor Constantine Porphyrogenitus, who has contributed in so many ways to our knowledge of Byzantine affairs, is entitled to special regard for his biography of his father, Basil, the founder of the Macedonian dynasty. Nicephorus Bryennius and Anna Comnena were connected, not merely by the bonds of matrimony, but also by community of subject. The husband wrote the history of the Comneni till the acquisition of the throne by Alexius I; the wife took up the pious task at her husband's death, and narrates the reign of her father. Both are among the most entertaining writers of the whole series, but a peculiar interest attaches to Anna's Alexiad, from the rank, abilities, and accomplishments of the princess, and from the attractive topics of that notable period. During that reign occurred the invasion of the empire by Robert Guiscard  and the Normans; the exciting incidents of the first crusade; and the manifold other hazards and perplexities of the failing empire. SEE COMNENA, ANNA.

Joannes Cinnamus, a confidential officer of high rank, reports with brevity the career of the right-minded Kalo-Joannes, and with fulness and discretion the chivalrous reign of the heroic, but wayward and dissolute, Manuel Comnenus. George Pachymeres, one of the weightiest and driest of these historians, records the fortunes of the Hellenic empire- during the Frank domination, and under the rule of the first Palmeologus Joannes Cantacuzenus, who himself usurped the imperial sceptre, relates, with partial view, and in intricate and inflated phraseology, but with ingenuity and minuteness, the vicissitudes of those troublous years of family and civil discord which compelled him to seize and to abdicate the empire. There is a melancholy fascination in the sorrowful narrative of Georgius Phrantzesa loyal dignitary and a member of the reigning house, Who recounts the story of the Palaeologi, and the hazards, the dismay, the massacre, outrages, and ravage which attended the last struggle, and marked the extinction of Roman suzerainty.

In looking over the course of this long and slow dissolution, there are distinct stages in the descent-,which arrest regard and repay careful meditation. With these successive lines of degradation correspond equally notable changes among other races, promoting a diverse civilization. An acquaintance with the contrasts and reciprocal influences of the contending systems, during the anxious centuries, is only one of the instructive lessons to be gained from the Byzantine historians, who are thus indispensable for an intelligent appreciation of the forces which have built up the modern world on the crumbling ruins of the old.

III. Literature. — The illustration of the Byzantine writers must be sought in the introductions, prefaces, and commentaries attached to individual authors, and especially in the treatises and notes of Du Cange. The only works of a general character to be cited here are, Hankius, De Byzant. Rerum Script. Grcecis (Leipsic, 1677); Nikolai, in Ersch und Gruber's Enkyklopdaie (ibid. 1870), 'Geschichte der Byzantin Literatur. (G.F.H.)

## Byzantine Recension[[@Headword:Byzantine Recension]]

             the text of the Greek N.T. in use at Constantinople after it became the metropolitan see of the Eastern empire. The readings of this recension are those which are most commonly found in the common printed Greek text, and are also most numerous in the existing manuscripts which correspond to it, a very considerable additional number of which have recently been discovered and collated by Professor Scholz. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original from which the Sclavonic version was made, and was cited by Chrysostom and by Theophylact, bishop of Bulgaria. — Horne, Introduction, pt. 1, ch. 2, §

2. SEE RECENSION (OF MSS.).

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2. SEE RECENSION (OF MSS.).

## Byzas[[@Headword:Byzas]]

             the founder of Byzantium, now called Constantinople, was said to have sprung from the gods, being a son of Poseidon and Ceroessa, the daughter of Zeus and Io. But Byzas was really the name of the leader of the Megarians, who founded Byzantium B.C. 658.

## Byzatium, Council Of[[@Headword:Byzatium, Council Of]]

             (Concilium Byzacenum), provincial, at Byzatium, in Africa.

I. Held A.D. 397, to confirm the canons of the Council of Hippo of A.D. 393. Its synodical letter is in the acts of the Third Council of Carthage of the same year, 397 (Mansi, iii, 875).

II. Held A.D. 507, a numerous council, which insisted on filling up vacant bishoprics, king Thrasamund having forbidden this in order to extinguish the orthodox Church (Ferrand. Diac., V. Fulgent. xvi; Labb. iv, 13781380).

III. Held A.D. 541, sent a deputation to the emperor Justinian, who, in reply, confirms all the canonical privileges of the metropolitan of Carthage (Dacianus), and of the African primates (Rescripts of Justinian to the Council and to Dacianus, in Baron, ad an. 541; Labbe, v, 380).

IV. Held A.D. 602, in the cause of Crementius, or Clementius, or Clementinus, primate of the province, held at the instigation of Gregory the Great (Epist. xii, 32), who exhorts the comprovincial bishops to inquire into, and adjudicate upon, certain accusations that were current against their metropolitan (Labbe, v, 1612).

V. Held A.D. 646, under Stephen, the metropolitan, against the Monothelites (Labbe, v, 1835; vi, 133).

## Bzovius (Bzowski), Abraham[[@Headword:Bzovius (Bzowski), Abraham]]

             a Polish Romanist divine, was born at Proczovic in 1567. He studied at Cracow, where he became a Dominican. He subsequently taught philosophy at Milan, and theology at Bologna. On his return into Poland he became prior of the Dominicans at Cracow, and contributed greatly to the extension of the order. Pope Pius V called him to Rome, where he was employed on a continuation of the Annals of Baronius from A.D. 1198 to 1532; and he completed nine volumes (13 to 21), which were printed at Cologne, from 1616 to 1630, and at Rome in 1672. Among his other writings are Historia Ecclesiastica ex Baronii annalibus historiis excerpta (Colossians 1617, 3 vols. fol.): — XL Sermones super Canticum Salve Regina (Venice, 1598): — Sacrum Pancarpium (Sermons): — De rebus gestis Summorum Pontificum (Colossians 1619 and 1622, 4to). He died at Rome, Jan. 31, 1637. — Hoefer Nouv. Biog. Generale, 7, 959.

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